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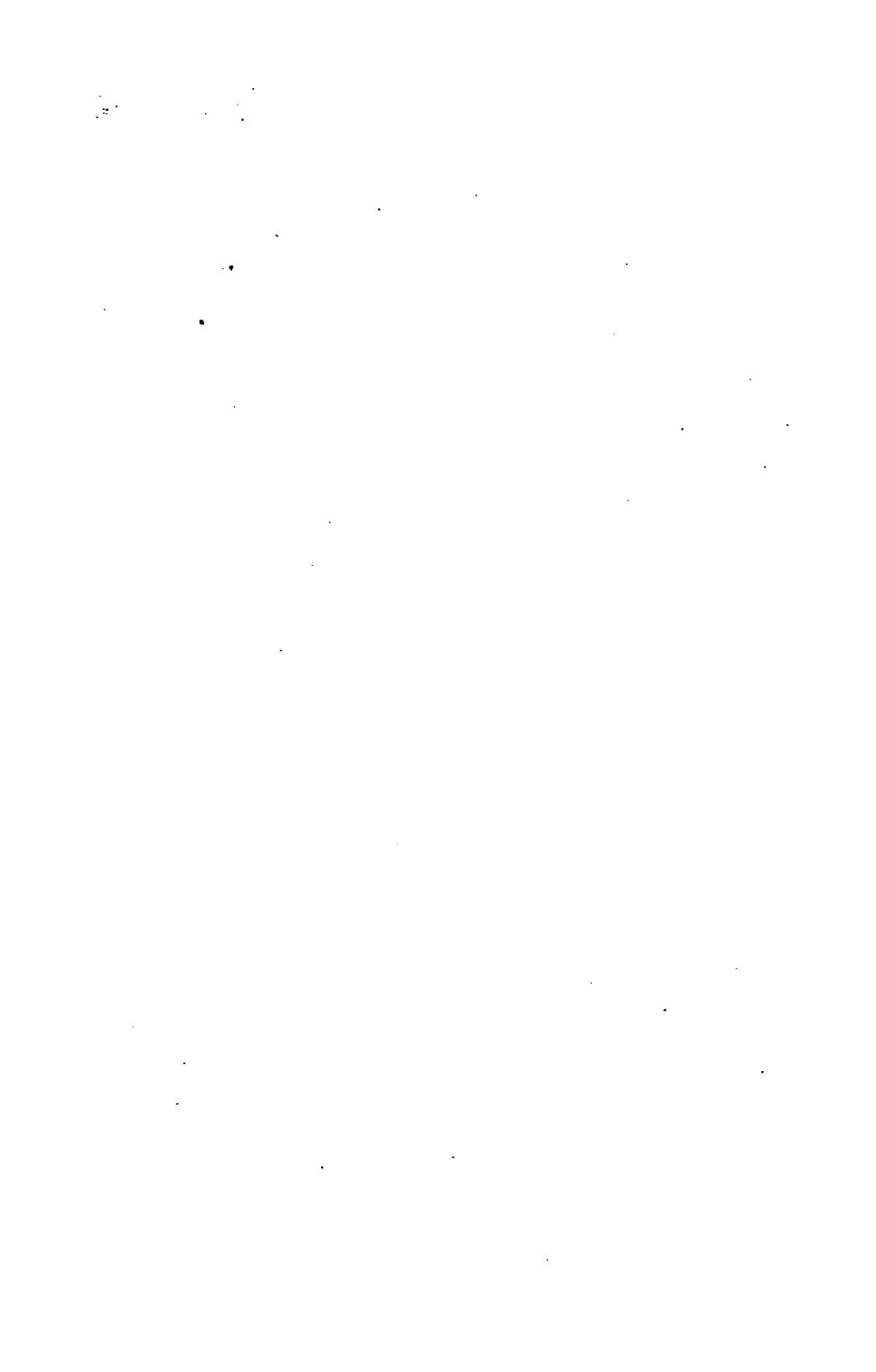


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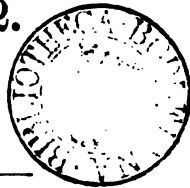


THE
COLONIAL CHURCH
CHRONICLE,

Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

1872.



"Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

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JANUARY, 1872.

THE PROPOSED SECOND CONFERENCE, OF THE
ANGLICAN COMMUNION.

BISHOP SELWYN of Lichfield, before leaving the United States to return, *via* Canada, to England, took occasion, at the "farewell reunion" given in his honour at New York—at which were present, besides many distinguished laymen and presbyters, nine Bishops of the United States—to advocate a topic of the highest importance to the whole of the Anglican Communion. After testifying to the kindly feeling for England which he had everywhere observed, he proceeded—we adopt the report of the *Guardian*—as follows :—

"The second point by which I have been impressed is the unity of the two branches of our beloved Churches. Neither I nor my brother clergymen who have come with me can have the slightest doubt of that. We have joined with you in your General Convention. We have heard those spirited yet temperate debates in which you have discussed the most vital questions which concern the Church's welfare. We have visited you in your homes, and taken part with you in the ministrations of the Church, have been invited to address your congregations in your pulpits, and there is not one respect in which we have not felt, from day to day and from hour to hour, that we are brethren, united in the same Church, joined together with the same bond of charity, 'the very bond of peace, and of all perfectness.' For this, again, I feel profoundly thankful; I think, also, this is a sign of the good work going on among us. I trust we shall never be rent asunder by what the Prayer for Unity calls 'our unhappy

2 *The Proposed Second Conference of the Anglican Communion.*

divisions,' but we shall all be seeking with the same spirit to harmonize these minor differences of opinion, so as not to rend asunder that body which was ordained to be one. If nations can submit their differences to arbitration, is it beyond the reach of hope that Christian Churches may use the same means? I have a letter here from your able Presiding Bishop, for whom I entertain sentiments of the highest respect, in which he proposes a plan, which, I trust, may speedily take effect. There has been already the Lambeth Conference. I have always considered it as the greatest event in the Church since the Reformation. It enabled us to meet your Bishops, to take sweet counsel with them. Though the time was short, it was full of blessed privileges; now your Presiding Bishop writes me a letter, for which I am very thankful, proposing something not very different—proposing that all the branches of the Anglican Communion should send their representatives, Bishops, Clergy, and Laity, to what he aptly calls a Patriarchal Council. This Council should be held, he says, either at Lambeth or at Canterbury. 'The legislative functions'—and this I must call your special attention to—'the legislative functions of this body should be exceedingly limited, confined perhaps to the Holy Scriptures, the Ancient Creeds, and the Prayer-book.'¹ The mention of the Prayer-book enables me to express my own satisfaction, which, I think, is shared by a vast majority of the Clergy and Laity of our Church, that no alteration of that sacred depository of our faith and worship was ever attempted or asked for in this late Convention of your Church. I believe, dear brethren, as our version of the Bible is the property of the whole of the Anglican Church, so is the Prayer-book. I should hope that no alteration, either in the one or in the other, should be made without the consent of all our branches of the Anglican Church, expressed by their recognized representatives. I can only say that I am most thankful for this suggestion of your Presiding Bishop, and I hope it will be carried out in 1877, ten years after the Lambeth Conference, and by our first Patriarchal Council, under the presidency of the Archbishop of Canterbury, who should be recognized by all the Bishops of our Anglican Communion, as virtually, if not actually, their Patriarch."

These words were received by the influential audience to whom they were addressed with the warmest expressions of concurrence. We were about to offer ourselves some remarks upon Bishop Selwyn's theme when a communication from a valued correspondent relieved us, for the present at least, of that not unpleasing duty. We subjoin that communication, premising only that we differ from the writer as to the fit place for the proposed assembly, which ought in our opinion to be held nowhere else than at Lambeth, as the last "Conference" was :—

You will doubtless insert in your *Church Chronicle* Bishop Selwyn's farewell speech on leaving the United States of America. It strikes me that the principles of your journal have never been more aptly expressed

¹ Compare the article quoted by us in our last volume (page 155) from the *American Church Quarterly*.

than in this speech, and you will perhaps permit me to make it the text of a few remarks.

Union of the Anglican Churches in one common bond through Patriarchal Councils, through frequent interchange of loving intercourse, such as that which Bishop Selwyn and his friends have just concluded, and through common action in any matter of very great importance, such as Revisions of the Bible or Prayer-book,—this is the object at which all Churchmen must aim, and short of which they must not rest.

No single person has represented this principle so eminently as the Bishop of Lichfield. His ripe colonial experience, his missionary success, his great natural gifts, and the extraordinary respect felt for his character naturally pointed him out as the one person most fit to embody the results of the late Lambeth Conference, and to bridge over as far as possible the interval which lay between it and the next. Acting as permanent secretary for all such purposes, he has been able to set the mind of the American Church going in the same direction, and the letter which he bears from the Presiding Bishop expresses the sentiments of all earnest Churchmen on both sides of the Atlantic.

Let us then obey the call at once. Let us at once make preparations for the great "Patriarchal Council" of 1877, at which the work begun at Lambeth in 1867 may be completed. At that Council it may be hoped that the Revision of the Translation of the Bible may be accepted, the opinions of all branches of the Anglican Communion having, long before that, been carefully collected.

Surely Churchmen of all shades cannot express too strongly their concurrence in the principle that no step as to the Bible, no alteration in the Common Prayer-book of the Anglican Communion should take place without full and free consultation of the whole Anglican body. It is this union which can alone perpetuate and increase our strength in the midst of the shifting bodies by which we are surrounded. It cannot be too much regretted that any action whatever in such matters as we have indicated should have taken place without this full and free consultation. But it is not too late to rectify the error. The more we get rid of our insular self-sufficiency, and resolve to consider ourselves as only a portion (though the central and parental portion) of a great organized whole, the better it will be. Our sisters and daughters make no unnatural revolts against what they venerate with a true affection; they make no unnatural request when they beg that they may not be left out of our calculations. Let us encourage them to hope that they will not be refused. Let us meet them more than half-way.

One mistake of the past, at least, we may rectify in 1877. Let us not again be beholden to any Dean of Westminster for leave to have a great National Cathedral at our disposal for the august occasion of a solemn meeting of Anglican Bishops from every corner of the earth. Let us never again submit to have a refusal in such a matter. The Presiding Bishop of the American Church suggests Lambeth or Canterbury. Let it be the latter. There is every reason for it, and as for the difficulty of accommodation, we have no reason to doubt but that it may be easily and happily surmounted.

All this may seem premature. Five years is a long time to anticipate. But even as regards arrangements for visiting England, it is not so much too long for our distant colonies, or even for America. And in relation to our common action, it is only not long enough. Would that our Fathers of the Church had only thought of it a little sooner!

These remarks have a special bearing upon Ireland. The Irish Church may be sure that it cannot ruin its position more completely than by departing in any particular from the adoption of the English Prayer-book as its own. This request from America must speak volumes to Ireland. If the Church of a separate, independent people can demand that no breach of unity should be made, surely a Church which was only last year one with us in every respect, and which has (in temporal matters) been torn from us sorely against its will and our own, should pause before it of its own self opens a spiritual breach!

What results may not flow from the joint action of the whole body! What a position does the Anglican body hold even now as compared with 1867, when we consider the condition into which the Papacy has fallen, the formidable revolt of the "Old Catholics," the reduction of the Pope to be a prisoner in the Vatican, and the general attitude of European States! It is impossible to measure the grandeur of the spectacle which the Anglican Communion is now presenting or about to present.]

M. B.

THE "OLD CATHOLIC" MOVEMENT.

THE Bishop of Lincoln has received the following reply to the epistle which he recently addressed to the "Old Catholics" in the name of his Diocesan Synod:—

"A VON WOLF, President of the Committee appointed by the Congress of Catholics held at Munich in September for the furtherance of Reform ('ad studia reformatoria promovenda') to the Right Reverend Christopher, Bishop of Lincoln.

"We heartily thank you, Right Reverend Bishop, for your letter in approval of our earnest efforts for Church Reformation and for Christian reconciliation. Nor were we less gratified by your public comments on our procedure in the Congress held under your presidency at Nottingham. You have judged most correctly and justly as to our aim, and by these striking proofs of Christian kindness and charity you have very closely drawn to yourself our hearts.

"In token of our gratitude we forward to you a copy of the authorized Report of our Munich Congress of September last, from which can be gathered the fullest knowledge of our sentiments and tendencies. We trust that the perusal of this authenticated account of our first assembly will yet further increase your kind interest in behalf of our efforts as undertaken in the temper befitting the champions of a most sacred and truly Catholic cause. Let your generous sympathy animate us to redoubled exertions in our arduous task, and inspire us with a joyful hope that ere long, Christian parties, after a fair consideration of the require-

ments of each, shall be reconciled together ('ut partes Christianæ quum quid quæque petat æquo animo perpenderint, sibi reconcilientur'). For what ought Christian men more ardently to desire than that, hindrances being removed, all may with one heart embrace the precepts of God? The Almighty grant it! And you we earnestly beseech to continue your favour towards us and to assist our designs.

"VON WOLF,

"Attorney-general of Bavaria, &c.

"Munich, December 1, 1871."

The Bishops of the United States assembled at the late General Convention at Baltimore passed the subjoined resolution:—

"We, the Bishops of the Church in the United States of America, having our attention called to the published report of the proceedings of the Catholic Congress recently assembled in Munich, put on record the expression of our earnest sympathy with the heroic struggle for religious liberty now making by the members of that Congress, and of our anxious hope and fervent prayers that God may give them counsel and might to maintain and carry out the determination to 'reject all dogmas set up under' any Pope 'in contradiction to the teachings of the Primitive Church,' and 'hold fast to the old Catholic faith' as it was by the Apostles delivered to the Saints."

The Rev. W. C. Langdon, delegate of the above Church to Italy, has addressed a lengthy letter in the same strain to Dr. Dollinger, from which we must make room for a single extract. After clearly and correctly stating the great principles which underlie the "Old Catholic" movement, he proceeds:—

"In a day which is drawing new lines and reclassifying the whole Christian world, should not *all* honest, truth-loving Christians; *all* who love God's truth, though it should convict them of error, more than victory in that error; all who can say with St. Paul, '*Let God be true and every man a liar*'!—should not *all* such regard a heartfelt conscientious agreement in these great principles as more important by far than any present divergences in the theological conclusions which—under widely different influences—have been drawn from them? Who knows how far such divergences would remain, when, instead of angrily contending for the *victory*, we come to labour, lovingly, side by side, for the *truth*?"

"These principles are not yours alone. In this day of trial, when the Faith in Christ is assaulted on the one side and undermined on the other, they are the common ground of those who stand forth to make their solemn protest before God and man, alike against the ecclesiastical centralization and despotism which would crush out the spiritual life of the Christian, and against the ecclesiastical anarchy which, by rejecting all external standards of Catholic truth, must logically meet the Vatican decrees from the other side of the circle, and end by denying the existence of all fixed objective and dogmatic religious truth.

"If these principles are those to which you appeal, they are no less

those also of that Church at whose altars I am privileged to minister. They are the principles upon which she takes her stand, and by which she is willing that her every doctrine should be tested. In saying this, you will not misunderstand me to be claiming a doctrinal agreement on your part with us; nor as proposing my own Church as the standard for yourselves. No;—however sincerely convinced of the Scriptural and Catholic character of the holy doctrines she has taught me, I do not forget that she submits herself to the common standard of primitive Catholic truth as it was 'once delivered unto the saints,' and upon which alone there is any hope of the restoration of Christian unity.

"For the present, then, I only claim that—whatever may hereafter be the judgment of reunited Christendom—now, at all events, as she stands, the American Church is of all those 'Christian fellowships' from whom you are now separated, the nearest to you, not only in these great principles, but in most of what you would probably regard as the essential doctrines of the Christian faith and of Catholic discipline. Such are the Trinity, the Incarnation, the Atonement, the Christian dependence upon Divine grace, and the authority of the Apostolic Episcopate. She regards herself as an integral portion of the Holy Catholic and Apostolic Church of Jesus Christ. She has never designedly or knowingly separated herself from that Church, nor does she believe herself to have inherited such separation from her Mother Church of England; and your own declaration is witness that you do not regard the Papal excommunication *per se*, irrespective of the ground upon which it is based, as in itself sufficient effectively to cut off a single believer, much less a whole people, from the communion of the Catholic Church. You know what the Church of England is. Our doctrines and our liturgy, like our Episcopate, are derived through her, and are ours to-day in common with her. But in all that relates to her civil status, her internal government, and her discipline, we differ from her widely; and, if I am not much mistaken, far more closely realize your own ideal of a Catholic polity. The American Episcopal Church has not, *as such*, any direct relations whatever with the State. As *citizens*, her members, clergy or laity, owe the fullest allegiance to the laws and constituted authorities of their country. The Church, gathered under her fifty-four Bishops, owns no ecclesiastical superior save our Lord Jesus Christ. Those Bishops are elected by the clergy and laity of the diocese concerned, and confirmed by their comprovincial Bishops, and consecrated by at least three of their number. The clergy and the representatives of the laity meet every year in Diocesan Synods under their respective Bishops. The Bishops in one House, and the clerical and lay deputies of the dioceses in another, meet triennially in the National Council of the Church. That body is the supreme legislature of the Church: each Bishop in his own diocese, and assisted by his council of presbyters and laymen, is the supreme executive; each Bishop being, of course, subject to the law of the Church and to the judgment of his peers.

"Ready, therefore, and fully free to act as a Church in any emergency to which the providence of God may lead her, she trespasses not on others, but watches with a tender solicitude the development of the purposes of God for His own Universal Church—remembering that 'whether one

member of the Body of Christ suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.'

"You will not then misunderstand either my own or my Church's interest in the present struggle. We do not rejoice at the outbreak of trouble and division in any body of Christians; nor do we rejoice because we suppose that it will result in your separation from your own and union with our Church. This would be to take a very narrow and unworthy view of your purposes, and would be, in fact, to be guilty of the very offence for which we condemn the Church of Rome—that of assuming to be the whole Church Catholic. But we rejoice, as Catholic Christians, that you have a nobler and higher purpose—the reformation of your own ancient Church and the restoration of Christian unity. We rejoice, because the claim falsely vaunted at the Council by the Infallibilists, is truly yours. The movement with which your name is now identified, and that movement alone, represents the hope of future unity for Christendom; and I, from another communion, echo your own words: 'On this path, and not by the Vatican decrees, you will approach the highest object of Christian development—the union of the hitherto separated Christian fellowships of faith.'"

The "Old Catholic" movement continues to receive also marks of goodwill from the side of the Greek Communion. The learned Archimandrite, Papadakes having addressed to the Old Catholic Pastor Anton at Vienna a letter of sympathy, in which he referred to the question of the *Filioque*, quoting with approbation the words of John Damascene, "The Spirit is the Spirit of the Son, not as proceeding from Him, but as proceeding from the Father through the Son,"—the Viennese priest replied as follows:—

"Admitting and approving all that is contained in the pamphlet you have sent me, I confess that (as I have already written to you) the addition of the *Filioque* can never be justified, since the testimonies alleged in support of it by the Romish divines are *not valid*. Agreeing, therefore, with you, I cannot keep silent where silence is inadmissible, but must proclaim openly that if the Orthodox Eastern Church would consent to the following modification of the Creed—'Credo et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre PER FILIUM procedit,' our union with it would not then be far distant."

Of course it is not to be imagined that all the Old Catholic leaders would be disposed to say as much as this for the sake of reunion with the East; but the above statement, considering the prominent position of the writer, seems worth placing upon record.

The *Rheinischer Merkur*, which abounds in interesting details of the progress of the movement in Germany, takes notice too of what has just appeared of a kindred character in Spain. We have also ourselves received a copy of the "*Manifesto*," to which it adverts: it is signed

by seven Spanish Priests, and announces an intention to call at Madrid a national ecclesiastical congress for effecting the following reforms :—

"1. Purity in Christian doctrine as displayed in the New Testament, to the exclusion of corrupt Councils, Bulls, Decretals, and Encyclicals. 2. Separation of Church and State. 3. Election by universal suffrage for ecclesiastical positions. 4. Abolition of the Latin tongue in worship and of the compulsory celibacy of the clergy, and of all money payments for sacraments and ritual ministrations. 5. Self-government of the Church, by means of periodical assemblies, in which the laity shall take part."

The *Merkur* remarks on the Spanish *Manifesto* as requiring the light of future development to enable one to judge of its worth and character. The Rev. L. M. Hogg has been informed in a letter from one of its chief promoters, Antonio Aquayo, that—

"Besides the seven Priests who have signed the *Manifesto*, two more have frankly given in their adhesion, and eighty-seven from different quarters second our efforts more confidentially—owing to human apprehensions deserving of a certain measure of respect. Up to this date I have received 398 signatures of laymen agreeing to our reformation.

"With respect to the first question you put to me :—Since we seek nothing but the will of God, in order to fulfil that to the best of our power, with the Divine help which is denied to none, and as this holy will is contained in Holy Scripture, I believe that all and each of the faithful ought frequently to consult it : hence we offer the Bible to the faithful.

"As regards the use of the Muzarabic Ritual, I should tell you that the one extant among us is not authentic,¹ inasmuch as it was tampered with by Cardinal Ximenes de Cisneros, and moreover, it is more complicated than the Roman Ritual. We have, then, to seek Christianity at its earliest source, whence only its waters are pure, crystalline, and healthful. My whole aspirations are directed to the triumph of the pure spirit of the God-Man in the future National Council."

A short time ago we placed on record the Declaration of the Convocation of Canterbury against the Pan-Roman Synod. We have now to add the like Declaration made by our Sister-Church in Scotland :—

"Whereas a Council, claiming to be Œcumenical, and thus arrogating to itself the obedience of all Churches, has been summoned, held, and prorogued in the city of Rome : And whereas, without warrant of the Word of God, and contrary to the testimony of the ancient Church Universal, it is declared, in a decree passed by the said Council, that 'the Roman Pontiff, when he speaks *ex cathedra*—that is, when exercising the office of the pastor and teacher of all Christians, he defines by his supreme Apostolic authority a doctrine on faith or morals to be held by the whole Church—by the Divine assistance promised to him in blessed Peter, possesses that Infallibility with which the Divine Redeemer willed that His Church should be instructed in defining doctrine on faith or morals,

¹ Archdeacon Churton, we see, contests the correctness of this allegation.

and therefore the definitions of the said Roman Pontiff are in themselves, and not on account of the consent of the Church, incapable of being reformed: ' We the Bishops of the Scottish Church, in Synod assembled, declare—I. That this Council has no just right to be termed Œcumenical, inasmuch as neither the Church of England, nor any of the Churches in communion therewith, including that to which we ourselves belong, nor the Churches of Constantinople, Alexandria, or Jerusalem, were represented thereat; neither, as is credibly reported, was there freedom of debate, or a sufficient degree of unanimity in deciding doctrine. II. We declare that the doctrine of Papal Infallibility, as enunciated at the Council, is no part of the original deposit of the faith, and that it lacks those conditions of antiquity, universality, and consent which have ever been regarded as the tests of true doctrine."

The Declaration of the Canterbury Convocation has been carefully reproduced in Greek and Latin, in accordance with the ancient forms of Synodical Acts, by the Rev. J. W. Joyce. Our more learned readers will be pleased to see at least the Latin edition of it:—

"Synodus Provincialis Cantuariensis sub ARCHIBALDO habita anno archiepiscopatus eius tertio, A. S. MDCCCLXXI.

"Convocatis, VVestmonasterii in Aulâ Jerusalem appellatâ, ex diversis Provinciæ Cantuariensis diocesibus, Episcopis Johanne Londinensi, Samuele Vintoniensi, Jehosua Asaphensi, Jacobo Bangoriensi, Arturo Bathoniensi, Ricardo Cicestrensi, Edvardo Eliensi, Frederico Exoniensi, Carolo Glocestrensi, Jacobo Herefordensi, Alfredo Landavensi, Georgio Lichfeldensi, Christophoro Lincolnensi, Connopo Menevensi, Johanne Norwicensi, Johanne Oxoniensi, Gulielmo Petroburgensi, Thoma Roffensi, Georgio Sarisburiensi, Henrico Vigornensi, Piersio quondam Colombonensi [in partibus Infidelium], Francisco quondam Labuanensi [in partibus Infidelium], Edvardo Chorepiscopo archidiœcesis Cantuariensis, Henrico Chorepiscopo diœcesis Lincolnensis—una cum Presbyteris archidiœcesis Cantuariensis supradictarumque diœcesium more Apostolico conjunctis et secundum normam Anglicanam delectis—

"Cum Archibaldus Archiepiscopus Cantuariensis Primas totius Angliæ et Metropolitanus, A.D. xvi. Kal. Jul. anno Salutis millesimo octingentesimo septuagesimo primo, in Concilio una cum Collegis suis consedisset post alia peracta—

"Christophorus Lincolnensis dixit—

"'Vaticanum Concilium nullo jure Œcumenicum vel Generale nuncupari potest; neque ulla decreta ab eo sancita in loco canonum Œcumenici Concilii haberi debent.'

"'Dogma Infallibilitatis Pontificiæ in Vaticano Concilio nuperrime promulgatum Sacrosanctis Scripturis et judicio Antiquæ Ecclesiæ Catholicæ contradicit.'

"'Suprema Potestas Romano Episcopo, in Vaticano Concilio nuperrime convocando, arrogata Catholicæ Ecclesiæ Canonibus contradicit.'

"'Una est Vera Catholica et Apostolica Ecclesia a Domino Nostro Jesu Christo Salvatore fundata;'

“‘Hujus veræ Catholicæ et Apostolicæ Ecclesiæ viva sunt membra Ecclesia Anglicana et Ecclesiæ in sacrâ communione cum illâ associatæ;’

“‘Ecclesia denique Anglicana Catholicam fidem Œcumenicis Ecclesiæ Universæ Synodis promulgatam firmiter tenere et clare profiteri studet; itaque in doctrinâ et disciplinâ amoris fraterni vinculis colligata cum omnibus orbis Christiani Ecclesiis coadunari.’

“‘Universi dixerunt—‘Placet—Placet; Recte omnia statuit sanctitas tua, ideoque ita est, et nostra ista quoque sententia.’—

“‘Suprascripta sententia antedictis Provinciæ Cantuariensis Presbyteris placuit, A.D. xv. Kalendas Martias, A.S. MDCCCLXXI.”

Correspondence, Documents, &c.

BISHOP PATESON, MISSIONARY BISHOP AND MARTYR.

BY THE REV. PROFESSOR PALMER.

“Bishop Patteson and the Rev. Joseph Atkin have been massacred, while landing on the island of Santa Cruz, by a Melanesian native, in revenge for kidnapping outrages by slavers.”—*Sydney Telegram of Nov. 4, 1871.*

JOHN COLERIDGE PATESON was born on the 1st of April, 1827. He was the eldest son of the late Sir John Patteson, one of the best lawyers and truest Christians that ever sat upon the English Bench. I remember his first appearance at Balliol as an Eton freshman in Michaelmas Term, 1845, when I had just completed three years at that College as an undergraduate. It was my fortune to obtain a fellowship in the course of that term, and consequently I remained at Balliol during the whole of Patteson's residence there, and knew him well from the beginning to the end, although I did not share his studies and amusements as I might have done if we had been undergraduate contemporaries. He was not a first-rate scholar in Greek or Latin, and it is probable that at any time during his residence the Balliol tutors would have pointed out at least three or four others among their pupils as endowed with more remarkable ability. Nor did men observe any romantic element in his nature, such as is often supposed to be the spring of Missionary enterprise. He came to Oxford a thorough public-school boy, with a full capacity for enjoying undergraduate society and undergraduate amusements, though with so fond a recollection of Eton that to some of us he hardly seemed to appreciate Oxford sufficiently. That which distinguished him, to my mind, from the mass of his contemporaries, was solid, practical sense, and a singularly just judgment of men and things. His character, too, was perfectly formed at eighteen. His moral and religious tone was fixed and consistent. There was nothing indeed singular about his conduct or demeanour; his religion did not show itself in ways which provoked ridicule or criticism: but his thought, speech, and action on all subjects in which either religion or morality was concerned might be foreseen unerringly by all who knew him. He had carried weight as a boy at Eton; he carried weight as a man at Balliol. Difficult as it is to gauge precisely

the influence which undergraduates exercise upon each other, every one acquainted with college life must know, that purity and truthfulness and moral courage in a man who is popular with a wide circle of acquaintances never fails to produce a considerable effect. I have said that he was not remarkable as a classical scholar. He read for honours in the school of *Litteræ Humaniores*, and obtained a Second Class in Michaelmas Term, 1848. I remember during the Long Vacation of that year, of which I passed a large part with him in Oxford, hearing him complain repeatedly of a want of interest in his studies and in Oxford life, and express his satisfaction at the thought that he should soon be leaving the University for more congenial employment. But, when the examination was over, and he had taken his degree, his feeling seemed to alter. Instead of hurrying away from the University, he resided there, more or less continuously, during the next two years. In 1851 I think that he was not in Oxford for more than a few days; but in June, 1852, he was elected to a fellowship at Merton, and he kept the usual residence at that College in the twelve months which followed. During the years 1849, 1850, 1851, 1852, 1853, he read largely; but he found time also for travelling, and took great delight in the picture galleries of Italy and Germany. But he was not a mere pleasure tourist. At Dresden, for example, where he made a considerable stay, he applied himself to the study of Hebrew and of German. With those two languages he took great pains at that period of his life. Of German he acquired a sufficient command to read German works with tolerable facility. In Hebrew he seemed to take a peculiar interest, although he spoke very modestly of his own proficiency, and he continued to pay attention to that language as long as he lived. Indeed, within the last few years his letters have contained frequent references to points of Hebrew grammar, and he appears to have entered warmly into a theory, of which he attributed the authorship to Sir W. Martin, that some of the Hebrew idioms which were most unlike the phenomena of Aryan languages might receive valuable illustration from Maori and Melanesian habits of thought and speech. It was a surprise to me in his later years at Oxford to find so diligent a student of language in one who had shown so little sensibility to the attractions of classical philology; and even when the first surprise was over, I was far from suspecting the remarkable aptitude for linguistic studies which he afterwards displayed.

In September, 1853, Patteson was ordained Deacon by the late Bishop of Exeter, and undertook the charge of a district in the parish of Ottery St. Mary, in which his uncle, Sir John Coleridge, had built a church some years before. In this curacy he remained until he went to New Zealand. I visited him there in September 1854, when he had just been ordained Priest by Bishop Phillpotts, and he told me that Bishop Selwyn had paid his father a visit that summer at Feniton Court, which was only two miles from his little church, and that it had been settled that he was to go out to New Zealand and take part in the attempt to evangelize Melanesia. He expressed to me his conviction, that his own gifts lay rather in the direction of rough-hewing

than of shaping and polishing materials already prepared. He thought that many others were better fitted than himself to carry forward the spiritual life of an English parish which had been once brought into order. However little reason was apparent for this self-depreciation, it was impossible not to see that he possessed a rare assemblage of qualifications for Mission work. His bodily health seemed unimpeachable; his frame was strong and used to exertion. He could walk, ride, row, and swim. His nerves were not easily shaken. He was not afraid of danger or of sickness. His temper was cheerful, his tongue ready, his address pleasant. He knew how to deal with men and boys, and could carry them along with him without seeming to lecture or command. His judgment was good, and his resolution firm; although no one knew better how to obey when he had accepted the position of a subaltern. His industry was great, even if the tasks which he imposed on himself were uncongenial; it rose to a passion when they were agreeable to his taste. Add to all these advantages his persuasion that the Mission field was the field in which he could serve his Master best, and the idea of a vocation is complete. No one who believed that Christ had said "Go ye and teach all nations," could wish to hold back such a labourer from the Missionary work. His father gave a full and ungrudging consent.

Patteson went out to New Zealand in 1855. None, I imagine, of those who knew him best expected from that time to see his face in England again. When he arrived in New Zealand, the work of the Island Missions was in a manner suspended. Bishop Selwyn had first visited the Melanesian Archipelago in 1848. In 1849, 1850, 1851, and 1852, he repeated his visits, and brought away boys from the Islands for education in New Zealand, returning them to their homes each year when the cold season began. But he found himself compelled to part with the *Border Maid* in 1852, and it was not without difficulty that he conveyed the scholars of that year to their homes in 1853. No more scholars could be fetched until he was again master of an efficient vessel. This was not the case till 1856, when Patteson accompanied him in the *Southern Cross* to the Islands, and thirteen boys were brought back to New Zealand, where they were lodged in St. John's College, and placed entirely under Patteson's superintendence. From this time we may date the beginning for Patteson of that wonderful life which has just been cut short in its sixteenth year. I must leave the story of it to abler hands; I can but touch its leading features. Every summer went the Mission vessel to the Islands, depositing on its outward voyage at their several homes the scholars of the previous winter, and as it returned in autumn bringing away the same scholars or fresh recruits in their place to the Missionary College. Or it made two trips, one in spring to return the scholars to their homes, one towards the end of summer to collect them again for schooling. I use the words winter and summer to denote the months which are winter and summer to us: it will be remembered, however, that in New Zealand and Melanesia our winter is the time of heat, our summer of cold. On these voyages Patteson

went every year, first under the command of Bishop Selwyn, after 1859 in command himself. At the Missionary College the Island boys remained from November to April. There were no servants in that College: the teachers taught the scholars by their own example to do all the work of the establishment. It was an industrial college in the literal sense of the word: household work, garden work, field work, was shared by all its inmates. When more scholars were obtained, the number of teachers was multiplied; but Patteson was always the chief teacher himself. The assistance which he received from his fellow-labourers, both in New Zealand and in Norfolk Island, he used to mention with the highest appreciation: it was a pleasure to him to recognize in others, as, for example, in Mr. Pritt and Mr. Codrington, the presence of gifts which he seemed to himself not to possess. But his fellow-labourers were few in number, and they were always prompt to own that the burden was borne mainly by their chief. It was no light burden. Two, or three, or four Europeans undertook the care of a number of boys and young men, collected from different islands and speaking a great variety of dialects, all of whom in the first instance, some of whom at the beginning of each term of college residence, were mere savages, ignorant alike of letters and of the commonest customs of civilization. The number of these youths varied from year to year. If in one year there were as few as thirteen, in another there were as many as ninety. They were taught peace, and the arts of peace; they were taught order, cleanliness, industry, self-control; they were taught to read and write; they were taught the elements of religion, and in many cases they were led on to Baptism, to Confirmation, to Communion; at last, on the 20th of December, 1863, the first Melanesian scholar, George Sarawia by name, from the island of Vanna Lava, in the Banks Archipelago, was ordained Deacon. If they fell ill, their teachers nursed them; and this was no uncommon occurrence while the College remained in New Zealand. For example, in a letter dated Jan. 1, 1864, Bishop Patteson says: "I have had a somewhat anxious five weeks: some of my lads have been tried with diarrhoea, one with most virulent dysentery as in the great sickness of last March. The continual watching, day and night, is a heavy addition to other occupations." The touching story of "the great sickness" must be well known to some at least among the readers of the *Colonial Church Chronicle*. And in the midst of all these works the teachers were constantly occupied in learning the languages of the boys under their care. The facility with which Patteson learned them seems to have been marvellous. Older residents in New Zealand noticed the rapidity with which he acquired the Maori language on his first arrival. In Mr. Ashwell's *Journal of a Visit to the Loyalty, New Hebrides, and Banks' Islands* (Auckland, 1860) I find this passage: "With regard to the Melanesians" (a party of thirty-eight who were then returning to their islands from the College with him and Patteson in the *Southern Cross*), "I must say I never met with a more cheerful, good-tempered, happy set of boys. Although from several islands, each of a different language, there was no quarrelling as among English boys. Their love

to their teachers is quite remarkable : I think they would do anything for Mr. Patteson, *who speaks the language of nearly all of them.*" Nor did he only acquire the power of speaking the Melanesian tongues : he reduced them to writing ; he printed them by means of a printing-press which he had bought in New Zealand, and for which he obtained new types from England. In the same letter of January 1, 1864, which I have just quoted to exhibit his cares as a nurse, he says, "I am now, in the midst of much other business, trying to put together skeleton grammars of some of these dialects—about four or five-and-twenty, I suppose ; thirteen are done. They are only for practical use among ourselves, intended to be put into the hands of any one whose business it may be to acquire any given language." The interruption of the boys' education at the end of six months was felt to be a great disadvantage. Repeatedly, during the cold months which corresponded to our summer, an attempt was made to keep some or all of the scholars together on one of their own islands. Patteson, for instance, spent four months (June, July, August, September,) in 1860 on the island of Mota in the Banks Archipelago,—a little island on which no European had probably ever passed a night before, and which he and Bishop Selwyn had visited for the first time in 1857. It contained a population of 1484, although he "could walk round it in four hours," and it was not far from the large island of Vanua Lava. His only European companion during this first sojourn on Mota was Mr. Dudley. They had with them two old friends from Nengone in the Loyalty group, and a number of scholars who had been brought in 1859 from the Solomon Islands. But in this experiment there was in Patteson's eyes no danger. "The people here," he says (the words were written on the spot in September, 1860), "are friendly to strangers, not cannibals, good-natured when all goes as they wish, and have much of that amiability which can co-exist with utter want of principle." But if the work of the College was a peaceful labour, if residence in a well-chosen island involved no danger, there was a danger in one part of the Mission operations, which was fully recognized by the Missionaries. I do not speak of the peril of shipwreck, which is incident to all maritime adventure, and which was exemplified (though by God's mercy without loss of life) in the casting away of the *Southern Cross* on her return to New Zealand in 1864 when she had left Patteson behind at Mota. The danger lay in approaching islands where the temper of the inhabitants was either unknown, or known to be fierce, or islands whose inhabitants had been recently illused by other Europeans. This last was the most formidable case of all, nor was it possible always to guard against it, as it might often happen that no report had reached the Missionaries of crimes newly committed by their countrymen or other men of their own colour. But everything was done which reason could suggest to meet such dangers as were known to exist. The method which Bishop Selwyn originated and to which Patteson steadfastly adhered exhibits so remarkable a combination of prudence and daring, that I cannot refrain from quoting at length the description of it in Mr. Ashwell's published journal of his visit to the Islands.

"With respect," he says, "to dangerous islands, the manner of visiting is as follows:—The whale-boat is manned with four good rowers. The Bishop" (he speaks of Selwyn) "and Rev. J. C. Patteson keep a good look-out whilst approaching the island, the natives having previously shown their willingness for communication by lighting fires and calling. If, as the boat approaches, a part of them retire into the bush with their bows and arrows, and send their women and children away, it is a bad sign—mischief is intended. But if all remain together, the Bishop and Mr. Patteson generally swim through the surf to the beach, leaving the boat at a short distance—the risk being lest, the boat touching the shore, the natives might detain it for the sake of the iron, which they are anxious to obtain. After the party (he means the two swimmers) "has landed, they distribute fish-hooks, beads, &c., to the chiefs, exchange names, write them down, &c. After staying a short time, they swim back to the boat. Thus an intercourse is begun. These preliminary visits are sometimes perilous. I know of two instances" (Mr. Ashwell wrote in 1860) "in which they were shot at, one at Santa Maria, the other at Mallicollo." I write in ignorance of the precise circumstances under which Bishop Patteson has met his death. But it is difficult to read this description, and the telegram which I have placed at the head of this article, without picturing to oneself Bishop Patteson and the Rev. Joseph Atkin swimming unarmed through the surf to the beach to be murdered before the eyes of their unarmed companions. I am sure that the readers of the *Colonial Church Chronicle* will be grateful to me if I illustrate the danger of these visits by giving at length, from a private letter of Bishop Patteson's to an old Balliol and Merton friend, Mr. C. S. Roundell, the well-known story of that visit to Santa Cruz in 1864, in which he lost two of his companions. The date of the letter is Oct. 31, 1864.

"I have had a heavy trial since I wrote last to you. Two very very dear young friends of mine, Norfolk Islanders, of twenty-one and eighteen years old, dear to me as children of my own, though too old to be children, too young to be brothers, have been taken from me. Fisher Young (eighteen) died of lock-jaw on August 22, and Edwin Nobbs (twenty-one) on September 5, in consequence of arrow wounds received on August 15 at Santa Cruz Island. Edmund Pearce (twenty-three), an Englishman, was also struck; the arrow glanced off the breast-bone, and formed a wound running under the right pectoral muscle. I measured it after I had extracted it; five inches and three-eighths of an inch were inside him. He is, thank God, quite recovered. Santa Cruz is a fine and very populous island. The people are large, tall, and muscular. It is no doubt a very wild place—books of hints to navigators will tell you the wildest of the Pacific, but such books contain endless myths. In 1862 I landed at seven different villages on the north (lee) coast, amidst great crowds, wading or swimming ashore in the usual manner. They treated me well, and I was hopeful of getting some two or three lads to come away with me on a second visit, from whom I might learn the language, &c., after our wont. In 1863 I could not get to the island, the winds being con-

trary. This year I experienced the first serious accident that we have yet encountered : many more or less narrow escapes I have had of course—two very close ones, before this Santa Cruz affair, on this last voyage. None but volunteers go with me in the boat I need hardly say. We were six in all. Rowing and sailing along the coast, I reached two large villages, where I went ashore and spent some time with the people—great crowds of naked armed men at each. At last about noon, I reached a very large village near the north-west point of the island. I had been there in 1862. After some deliberation I got on to the reef—uncovered, as it was low water. The boat was pulled off to a distance, and I waded across the reef, 200 yards or so, to the village. In the boat they counted upwards of 400 men all armed (wild cannibal fellows they are) crowding about me. But, you know, I am used to that, and it seems natural. I went into a large house and sat down. I know only a few words of their language. After a time I again waded back to the edge of the reef, the people thronging round me. The boat was backed in to meet me : it is a light four-oared whale-boat : I made a stroke or two and got into the boat. Then I saw that the men swimming about had fast hold of the boat, and it was evident by the expression of their faces that they meant to hold it back. How we managed to detach their hands I can hardly tell you. They began shooting at once, being very close. Three canoes chased us as we began to get way on the boat—men standing up and shooting. The long arrows were whizzing on every side, as you may suppose. Pearce was knocked over at once, Fisher shot right through the left wrist, Edwin in the right cheek. No one, I suppose, thought that there was a chance of getting away. They all laboured nobly. *Neither Edwin nor Fisher ever dropped their oars nor ceased pulling*, dear noble lads ; and they were as good and pure as they were brave. Thank God, a third Norfolk Islander, Hunt Christian, and Joseph Atkin, an excellent lad of twenty, the only son of a neighbouring settler near Auckland, were not touched. Not a word was said, only my ‘ Pull port oars : pull on steadily.’ Once dear Edwin, with the fragment of the arrow sticking in his cheek, and the blood streaming down, called out (thinking even more of me than of himself) ‘ Look out, sir, close to you !’ But indeed it was on all sides they were close to us. In about twenty minutes we were on board the schooner. I need not tell you about the attempts I had to make at the surgical part of it all. With difficulty I got the arrows out of Pearce’s chest and Fisher’s wrist. Edwin’s was not a deep wound. But the thermometer was ranging from 88° to 91°, and I knew that the Norfolk Islanders (Pitcairners), like most tropical people, are very subject to lock-jaw. Oh ! my dear friend, on the fourth day that dear lad Fisher said to me, ‘ I can’t think what makes my jaw so stiff.’ Then I knew that all hope was gone of his being spared. God has been very merciful to me. The very truthfulness and purity and gentleness and self-denial and real simple devotion that they ever manifested, and that made them so very dear to me, are now my best and truest comforts. Their patient endurance of great sufferings—for it is an agonizing death to die—their simple trust in God through Christ, their thankful, happy, holy disposition shone out brightly through all. Nothing had power to disquiet them : nothing could

cast a cloud upon that bright sunny Christian spirit. One allusion to our Lord's sufferings, when they were agonized by thirst and fearful convulsions, one prayer or verse of Scripture always calmed them, always brought that soft beautiful smile on their dear faces. There was not one word of complaint, it was all perfect peace. And this was the closing scene of such lives as made us often say, 'Would that we all could render such an account of each day's work as Edwin and Fisher could honestly do!' 'I am very glad,' Fisher said, 'that I was doing my duty. Tell my father that I was in the path of duty, and he will be so glad. Poor Santa Cruz people!' 'Ah! my dear boy, you will do more for their conversion by your death than ever we shall by our lives.' I never witnessed anything like it—just when the world and the flesh and the devil are in most cases beginning their work, here was this dear lad as innocent as a child, as holy and devout as an aged matured Christian saint. I need not say that I nursed him day and night with love and reverence. The last night, when I left him for an hour or two at one A.M. only to lie down in my clothes by his side, he said faintly (his body being then rigid as a bar of iron), 'Kiss me, Bishop.' At four A.M. he started as if from a trance: he had been wandering a good deal, but all his words even then were of things pure and holy. His eyes met mine, and I saw the consciousness gradually coming back into them. 'They never stop singing there, sir, do they?'—for his thoughts were with the angels in heaven. Then, after a short time, the last terrible struggle, and then he fell asleep. It was not till four days after this, that the symptoms came on in Edwin's case. It was not so acute, but far more trying to him. For eight days his jaw was locked: for five days and nights he never slept one instant, spasms continually recurring. He may be said almost literally to have spent the whole time in unwearyed prayer and praise. 'Lovely and pleasant in their lives, and in their death they were not divided.' For myself it has been a season of much discipline, and I hope it has done me good. It was hard to feel thankful that I was left. But God in great mercy took those who were indeed most ready to go. And there is a passage in Dr. Vaughan's *Lecture on the Revelation*—Vol. I. p. 120—which I am thankful to say I was able almost to anticipate. It is a sore temptation to wish to have done with this weary world. All the more do truthful, manly, generous thoughts help one to resist such unworthy cowardice, such meanness, such disposition to shirk work. It has been a relief to me to write this, though I am not man enough even now to do it without feeling my cheeks wet. This affects our work only so far as the loss of two most useful, most promising assistants is concerned. We have much on the whole to encourage us, though we are not without trials in defection of old scholars."

The name of Joseph Atkin will be observed in this extract. He was ordained Deacon by Bishop Patteson in 1867, and (I believe) Priest in 1870, and he seems to have fallen by the side of his Bishop on the shore of the same island in 1871.

In attempting to indicate the nature of Patteson's work during the fifteen years which have elapsed since 1856, I have passed lightly over

several events which demand a record here, although they had little or no effect on the general character of his occupations. In 1859, the Melanesian scholars were removed from St. John's College to a college built expressly for them at Kohimarama, on the southern shore of Auckland harbour, and called St. Andrew's—a building of which the expense was defrayed almost entirely by a munificent gift from Miss Yonge. On the 24th of February, 1861, Patteson was consecrated Bishop, and the missionary work in the Melanesian Archipelago was formally made over to him by Bishop Selwyn. In 1867, the buildings at Kohimarama were sold, and the Bishop migrated with his college to Norfolk Island. This move had been projected by Bishop Selwyn as early as 1857, and he had laid his scheme at that date before the Pitcairners for their consideration, but they had determined against it. Four or five years later the Pitcairners unanimously requested the Governor of Australia to allow the formation of a Branch Melanesian School on their island; and ten years from the date of Bishop Selwyn's first proposal the Missionary College itself was settled among them. This was a step of great advantage to the work, as the climate of Norfolk Island was never too severe for the Melanesian scholars, and it became possible for them in consequence to remain two or three years continuously under instruction. Two other effects this removal had which must not be passed over. First, it withdrew Patteson and his colleagues from the distraction of New Zealand interests and New Zealand work, which they could never wholly avoid while they lived near Auckland; and, secondly, it withdrew them from intercourse with New Zealand friends. I will not dwell upon this last point. Those who know the value which Patteson set upon the friendship of Bishop Selwyn and Sir W. Martin, not to mention others in New Zealand, will feel that this was not the smallest of the sacrifices which he made in the interest of his Mission. Twice, however, before his death he had occasion to revisit New Zealand,—once in 1868, for the General Synod at Auckland; once in 1870, when a serious illness, which had brought him very near the grave, compelled him to seek medical advice. I cannot refrain from quoting a letter from Auckland, dated June 6, 1870, in which he speaks of this illness and its probable consequences:—"I am very much better—quite well indeed—in my general health, and can walk a mile on smooth level ground quite easily. But I can't stand any jerk or quick motion, and am obliged to be very careful not to catch cold, be in the wet, &c. How far my disorder may interfere with some part of my work I can't yet say. It need not interfere at all with my school work in Norfolk Island. And I think I shall manage pretty well on board and on shore in the islands. But about the rougher part of the boating work, the getting ashore in wildish places, climbing up rocks and watercourses, &c., I confess I am rather doubtful. Others are willing and will be enabled to do it." I said that when he first left England for New Zealand we did not expect ever to see him return. This extract will show that we were right in

our anticipations. In sickness as in health he had no thought of looking back from the plough to which he had put his hand.

It must not, however, be supposed, that in his devotion to his distant Mission, or in the peculiar occupations of his busy life, English friends, or English interests, or English studies, were forgotten. Not to mention the "little spot in Devon," to which his heart always turned, every letter indicated his lively concern in the fortunes of his Eton and Oxford friends. The theological controversies at home, the arguments held in England on the relations of Church and State, interested him warmly. Not even the secular politics of the mother country were unheeded. He desired to see, as he would say, "the books and pamphlets which you are all reading," and in some considerable measure he did see them. His own original library had been lost at sea on its way to New Zealand in 1855, but he found money every year to do something towards replacing it. He was constantly inquiring for books, especially Commentaries on the Holy Scriptures and philological works. His study of the Melanesian dialects made the science of language a subject of special importance to him, and he maintained a frequent correspondence with its great exponent Professor Max Müller. I believe that the students of Comparative Philology have no less cause to mourn his untimely death than the friends of Missions. Books of a more general interest he sought also to collect for the sake of his fellow-labourers, some of whom had not enjoyed like himself a first-rate English education, while others were not fitted by nature or taste for learned studies. It was a matter of astonishment to his correspondents at home, how he contrived in the midst of his avocations to use the books that were sent out to him. Under circumstances which seemed as if they must have made reading impossible to an ordinary man, he often read books which his friends in England had themselves bought to read, and then put up on their shelves instead, until they were shamed into finding time for their study by his questions and criticisms. But I must not trespass longer upon ground which will (I hope) before long be occupied by some one competent to write a Memoir of Bishop Patteson. Those who have been privileged to know him well are not likely soon to forget the lessons which his life has taught them. But for those who have not known him, or have known him little, it is much to be desired that they should have a full picture set before them. The type is so rare that it is good for all to know that it has been once more realised—the type of a highly cultivated man, with an exquisite relish for the advantages of civilized life, who gave up all to carry the Gospel to the heathen; the type of a zealous missionary, who acted on well-considered plans, and was content to look to a distant future for the fruit of his labours; the type of a Christian hero, who had no thought of his own heroic part, and died (as he would say if he could speak now) in the simple performance of his duty.

EDWIN PALMER.

Balliol College, Oxford, Dec. 18, 1871.

SOME PERSONAL REMINISCENCES OF BISHOP PATTESON.

SIR,—Now that the apostolic life of Bishop Patteson has been crowned by a martyr's death, now that so many hearts are mourning his loss, any memorial of him, however slight, may not be unwelcome.

I was present six years ago at a meeting which he held for the Melanesian Mission at Adelaide, South Australia, and what I then heard can never be forgotten while I live. I believe this impression was shared by many of those present. I believe that the greater number of us were thrilled and stirred to the heart's core, as we heard those words—so quiet, so unconscious, yet so evidently the outcome of a saintly heroism, of a single-hearted utter devotion of the whole life—such as had seemed to belong to past times, and yet, as we were then taught, belongs indeed to all time, and can never die out while Christ lives to inspire His soldiers and lead them on to victory.

Bishop Patteson told us some particulars of his work, which I will endeavour to recall : in particular I remember how he mentioned that on the first occasion of visiting one of the islands, having failed in persuading the natives to allow any of their children to return with him, he was wading back to his boat, somewhat depressed at failure. On arriving there, he found that one little black boy had scrambled into the boat of his own accord, and insisted on going back with them. The people on the shore, however, perceiving this, came down into the water, and surrounding the boat with their spears and other weapons were beginning to attack them. The Bishop, therefore, took the child, and held him out in his arms as a dumb signal, (he being ignorant of their language,) that he would not take him without their leave ; thereon the child chatted vehemently to his own people, and though what he said cannot be known, the effect of it was such that they allowed him to return with the white men. This child became the first convert, afterwards the first native teacher, and is now, I believe, the ordained native clergyman, who is settled on one of the islands. It is interesting to trace his life, but the point which the Bishop dwelt on was this : "What," said he, "made that child want to go with us ?" He showed us that it was an evidence, amongst many others, that there was a work of God going on in the hearts of the islanders—that the soil was indeed just ready for the seed. This, his later labours, and their results, have amply proved.

Many particulars he told us which have passed from my mind, but the impression remains of a method and spirit, in dealing with his converts, and his white associates, as that of a father—the tenderest and most thoughtful ; whilst at the same time, that of a leader and captain—most dauntless—ever the first in danger and in labour of every kind.

He had to tell us of an attack which had been made on his boat the year before, of a nature similar to that by which he has now fallen. Two of his dearest friends had been killed, he himself, though standing up in the end of the boat all the time, with the arrows flying round him, had been untouched. He was evidently suffering so much from the loss of his

friends as to be hardly able to speak of them, yet endeavoured anxiously to point out to us that the natives were not to be blamed. He said they had been attacked by the last white ship which had touched at the island, and that the only code of honour known to them required that they should attack the next white ship, which happened to be their own. This is no doubt the cause of the loss we have now suffered.

The Bishop described his method of landing at the islands alone, until he had made friends with the people, leaving his boat at some distance from the shore; this, he said, was not nearly so dangerous as it had been represented, but this was the only point on which it was difficult to believe him; for the people on those islands are specially fierce, and indeed the Bishop added shortly after, though, as it seemed, half unconsciously of the force of what he was saying, "At the same time I would not like to risk any other person's life than my own the first time of landing on one of those islands." This was evidently the spirit of his whole work; no one else must be put in any danger if possible, but he himself was to take all the danger, and it was of no consequence, and not worth mentioning.

Another thing which impressed me very much was, that in all his anecdotes of native converts there was an air of simple and absolute reality which was not to be resisted. It was evident that instead of making the most of anything remarkable, he was keeping back a great deal, with an anxious humility which feared to exaggerate his work, and yet that he was full to overflowing with holy hope, with the conviction that a great work was really going on, which was not his at all but his Master's. I wish it were possible to convey on paper any fragment of the intensity of feeling with which he thrilled his audience as he spoke of these things, mainly, I believe, by the simple force of pure holiness and goodness. Neither his appearance nor his language was at all remarkable; it was the substance of his message which struck home to every heart that could feel. He spoke "in demonstration of the Spirit and of power," and that because he was simply so full of the love of Christ that the expression of this was his most natural utterance.

The spirit and method of his teaching the natives impressed me also very much, but this I could not attempt to do justice to in these few lines. It was evident that he never began by attacking prejudices, but by teaching the truth which is their antidote, and that in teaching this he would very carefully prepare the way and give as much as the minds of his hearers could receive, leading them on by careful degrees to higher truth.

The simplest and purest form of Gospel truth was what he taught, but in teaching this he appeared to be instinctively and unconsciously guided by the principles of the largest and widest theology. These he had not, I believe, studied in books; I suppose he never had time. They seemed to have come to him straight from the Spirit of God.

I will not say much more, for I feel that no words of mine could do any justice to his memory. Yet it may be as well to mention that I have no personal knowledge of Bishop Patteson, having not even once met him in private; I believe if I had had this advantage I could say much more,

but as it is, the testimony which I now offer is not that of a private friend, but marks only the impression which his public words conveyed. This great and saintly hero we have lost from among us. God grant that his work, which must suffer grievously, may yet continue and prosper! I doubt not that it will be carried on, as far as is possible, in the spirit in which it has been begun. And may God grant also that his death may effect one service in which his words had failed; that now so precious a life has been sacrificed some energetic measures may be taken to stop the horrible practice of kidnapping, which is undermining the work of the Mission. If this be so, even Bishop Patteson's life will not have been sacrificed in vain. S. S.

NOTES OF A VISITATION OF THE DIOCESE OF BARBADOS IN 1871, BY THE RIGHT REV. H. H. PARRY, BISHOP ADMINISTERING THE DIOCESE.

LEAVING Barbados in the schooner *Anna* on the evening of the 3rd of March (Friday), I reached Tobago at six P.M. on the following day, after a somewhat rough passage. On Sunday, the 5th, I preached in the morning in St. Andrew's Church, Scarbro', and held a confirmation in the afternoon. The number confirmed was thirty-six males and fifty-two females; and on both occasions the congregation was a very large one. My morning the next day was chiefly occupied in conference with the Lieutenant Governor, on questions connected with the instructions recently received from H.M. Government for the disestablishment and partial disendowment of the Anglican Church in these Islands; and in the afternoon I rode out, in company with the Rev. H. Hutson, the rector of the town parish, a distance of about three miles, to visit and examine the school on the Whim estate, situated in the centre of a picturesque highland district, 'commanding on every side beautiful views of other parts of the Island. The following day was given to a visit to St. Patrick's parish. Riding out to breakfast with the rector (the Rev. Mr. Crosby), accompanied by Mr. Hutson, and afterwards looking in on my way at the Moravian Station near his house, I held a confirmation at about one o'clock P.M. in the parish church, at which I confirmed sixteen males and thirty-two females, in the presence of a large and attentive congregation. After the service we stopped and took some refreshment at the house of a neighbouring proprietor, and returned to Scarbro' in the cool of the afternoon in time to dine with the Lieutenant Governor; our day's ride having been about sixteen miles.

The next morning we started, with the moon still shining brightly, at half-past five from the north-west part of the Island—our party consisting at first of Mr. Hutson, the Inspector of Roads (Mr. McEachnie), who had kindly volunteered to act as our guide, and myself; and being joined when a little more than half way on our journey by the curate of the district, the Rev. J. W. Matthews. After halting for a

few minutes on our road at the house of Dr. Purser, we reached Mount Dillon, the house of Mr. Des Vignes, where we were to breakfast, about nine o'clock; our road having taken us through and across the mountain range that forms the backbone of the Island, lying nearer, however, to its western than to its eastern side. The point of it that we had reached is a fine headland rising some 800 feet above the sea, on the top of which stands Mr. Des Vignes' house, backed on the land side by an abrupt mountain peak covered with forest trees. We had still, after leaving Mount Dillon, which we did about twelve o'clock, some eight miles of mountain road before us before reaching the settlement of Palatuvier, which was the object of my journey. I had not been able on my former visit (in 1869) to the Island to get so far, and had been glad therefore in finding that there were no candidates ready for Confirmation in the parish that occupies the north-eastern side of the Island—to arrange to visit this part of the Island instead on the present occasion. So far our road, though occasionally steep and passing through the forest, had lain through a rough undulating country, in parts well cultivated. But after leaving Mount Dillon, we were in unbroken forest—excepting when immediately about the small settlements of Castarn and Palatuvier a certain clearance has been made for provision grounds. The road is, on the whole, a good bridle road, in places steep as it descends to or ascends from one of the numerous small bays that intersect the coast, and here and there as you wind round a headland appears about to lead off into space. But though in consequence fatiguing, both to man and beast, there is no real danger in it by daylight, if you have a steady horse, and ride in single file.

The settlement of Castarn is the first reached. Here I found a good school assembled, and a small building, intended for a school-church, in progress. Palatuvier, which lies about four miles farther, is a small village, situated in the midst of cocoa-nut and fruit trees on the beach of a small cove, or the north-west side of the Island. At each of these places we have had a school, and the schoolmaster is authorized to act as a reader, and assemble the people for worship on the Sundays; though for want of funds, from which as yet to give sufficient salaries to the teachers, we have been obliged frequently to leave one or other of them unoccupied. For ministerial care they are dependent upon occasional visits from the rector of Scarbro, or the curate of St. David's parish, to which latter parish they are nominally attached. On the present occasion I found that it was some time since they had had a visit from either of these clergymen, and many had come hoping to receive the Holy Communion. I accordingly arranged at once for a celebration of the Holy Communion at the close of the Confirmation Service. The little building in which we assembled, built by the people themselves of the trunks of palm trees, and thatched with palm leaves (used ordinarily as the school) was quite full. I confirmed in it eighteen persons, and afterwards administered the Holy Communion to thirty-four communicants, including most of them just confirmed. The services ended I had a good deal of talk with the people at the house of the head-man of the village, where some refreshment had been prepared for us, and

visited one or two of their houses. They are most anxious to have the services of a clergyman more regularly secured to them, and some assistance given them in the erection of a more suitable place of worship. The place is just one of those outposts of the Diocese for which more satisfactory provision is much needed; and it was with the view to satisfying myself as to its actual circumstances, and seeing what the people were themselves able to do for themselves, that I had been anxious to visit it. It had never before been actually reached by my good father, nor by Bishop Coleridge. We had but just time to retrace our steps through the forest to Mount Dillon before dark, it having been arranged that we were to spend the night there.

The next day we were again astir betimes, and starting at seven o'clock A.M., retraced our road of yesterday (in the direction of Scarbro'), as far as a plantation called "Indian Walk," where we were hospitably received to breakfast; after which, taking the road towards the town of Plymouth, on the south-western side of the Island, I held a Confirmation at eleven o'clock in St. Thomas's Chapel in the village of Les Coteaux, about four miles distant, and subsequently at four o'clock P.M. in St. David's Church, Plymouth, confirming at the former place six males and twenty-three females, at the latter twenty males and twenty-two females, making a total of 224 persons confirmed in the whole Island on this occasion, the number confirmed on my last visit having been 249. Plymouth is the port of call for the steamers, and my arrangements had been made so as to enable me to meet here the steamer for Trinidad. I found the steamer already arrived, and immediately after the Confirmation went on board.

We reached Port of Spain, Trinidad, by daylight on the following morning (the 10th of March), when I was met at once by the Rector, the Rev. S. L. B. Richards, and accompanied him to his house. That and the next day were chiefly occupied in writing letters and going carefully over with Mr. Richards, who is also the Rural Dean of Trinidad, the question of the impending disestablishment. On the Sunday I preached both morning and evening in the church of the Holy Trinity, Port of Spain. The next fortnight was given to the southern part of the Island. The communication between Port of Spain and San Fernando, the other town of the Island, distant about thirty miles, is by a small gulf steamer, which plies daily, stopping at several places on the coast on its way, and going over twice a week as far as Cedros. Availing myself of this steamer, I went down on the 14th to San Fernando, and thence the next day by tram-road, on which covered vans are provided for passenger traffic, to "the Mission," a large village some way inland, where I held a Confirmation in the parish church (St. Stephen's). The whole country between this and San Fernando is of a low undulating character, and occupied by a continuous succession of sugar estates; but at "the Mission" itself you are again upon the borders of the forest which still at present occupies the whole of the interior of the island. My quarters for that night were at the beautiful country house of Mr. Henry Darling, near by, one of the most valuable members of our Church in this part

of the island, who has especially exerted himself for the instruction of the Coolie emigrants, who kindly forwarded us on our way the next morning as far as St. Luke's Parsonage. After examining the two schools in this parish, I held a Confirmation in the parish church, and had the opportunity afterwards of conferring with some of the principal laymen of the parish on Church matters.

The next day was fully occupied with a visit to St. Matthew's parish, lying to the south of San Fernando, along the gulf, and to which our means of travelling was a boat. Here our congregation is but a small one at present, in the midst of a population consisting otherwise of Roman Catholics and Coolies. The district itself contains but three sugar estates, cut off from the part of the Island in which I had spent the three preceding days by a large lagoon, and is generally regarded as very unhealthy. The curate in charge of it resides therefore in San Fernando, having usually some other duty assigned him in addition to the cure of this small congregation. We have in the village, however, a nice little church and a curate's lodge, at which he spends a few days occasionally, besides regularly visiting the place twice a week. He had on this occasion seven candidates to present to me for Confirmation. On the following day I confirmed twenty persons at St. Clement's Chapel, about two miles from San Fernando; and on the Sunday preached in the morning, and held a Confirmation (of fifty-two persons) in the afternoon in St. Paul's Church in the town of San Fernando. Monday was devoted to the examination of the schools of the town in immediate connection with our own Church, and on the Tuesday I met in conference the clergy and lay representatives constituting the Chapter of the Rural Deanery of San Fernando. The following three days were occupied in visiting and confirming in the parishes of St. Philip, St. Peter, and St. Andrew, whence I returned by boat on Saturday the 25th to Port of Spain.

My remaining fortnight in Trinidad was occupied in visiting and holding Confirmations in the northern parishes, of which Port of Spain itself is practically the centre. In this part of the Island the roads are good and travelling comparatively easy. The parish of St. Thomas (Chaguana) is the only one to which access is in any way difficult, the usual means of getting there being by boats, and that only at high water. If you are unfortunate enough to miss the right time of the tide (which in landing from the gulf steamer is sometimes unavoidable), you are liable to remain three or four hours upon the mud banks at the mouth of the river, as I found on this occasion to my cost. The little church there, which, when I visited the place the previous year, I found in a bad state of repair, had, through the energy of the Rural Dean, been put into thorough order externally, though still wanting much done in the interior. St. Mary's parish, for some years now under the charge of an indefatigable and excellent rector (the Rev. H. Richards), is one of these in this part of the Island deserving to be especially noticed as one of the country parishes in which the English Church counts amongst its members the larger portion of the Christian population, and in which, too, most has as

yet been done towards gathering in the heathen immigrants to the fold of the Church. The Orphan Home for Coolie children established here by the Rector, with the assistance of the proprietors of Orange Hill Estate, numbering some sixty children, has already sent out a good many carefully trained young people to various occupations in the Island: and we are just about to bring up thence almost immediately to the Mission House at Codrington College a couple of promising lads to be trained for the work of Catechists amongst their fellow-countrymen in Trinidad. Mr. Burnley, the present proprietor of Orange Hill, having readily consented, at my own and Mr. Richards's joint request, to establish a couple of scholarships at the Home for this purpose. This will prove, I trust, the commencement of a well-organized effort to bring home the teaching of the Gospel to the adult portion of the heathen immigrants in this important Island, who now number nearly 20,000, and form the large majority of the labourers by whom the cultivation of the Sugar Estates is carried on. It is singular indeed in going through the Island to observe how entirely the Coolies have become the estate labourers, the old Creole population having (except in the towns) fallen back into independent villages on the borders of the estates, and on new lands towards the interior, engaging themselves chiefly in the cultivation of cocoa, coffee, and general provisions, and in rearing stock. There have thus sprung up of late years many new centres of population to which the Church must follow her people: whilst on the old ground she has to begin her work almost anew with an increasing heathen population. As yet little has been done amongst the adult Coolies, it having been rightly considered best to direct attention in the first instance to the establishment of schools for the children. Of these there are already three or four in the Island, besides the Orphan Home in St. Mary's parish; and it is not uncommon to see Coolie children amongst those attending at our ordinary Church schools or those belonging to the Government. But there is much to encourage one to hope that the time has come for some further and more systematic efforts for the Christian instruction of old as well as young. Already their general habits of life and thought have been influenced apparently for good by being brought into contact, as themselves a minority, with a Christian population; and with those at least of them who have given up the idea of returning to India and adopted Trinidad as their home, there is in many cases a desire evinced not only to have children taught, but themselves to learn what we have to teach. There is too, I think, a very general sense on the part of the proprietors of estates of the importance of having the younger ones at least brought up as Christians. Of course the question is a very large one, and until our difficulties in respect to the settlement of the Diocese itself are got over, it cannot be very thoroughly taken up: but a beginning at least will have been made in bringing up the lads from the Orphan Home to our Mission House at Codrington College, which in due time may be followed out further.

On the 1st of March I presided at a meeting of the Ecclesiastical

Board (or, as I had proposed to call it for the future, "the Council of the Anglican Church in Trinidad") in Port of Spain, when again the important questions arising out of the recent instructions of Her Majesty's Government were fully discussed; and it was finally agreed that a general meeting of the clergy of the Island and of lay representatives for the several congregations should be held on the 16th of May, to determine—1st, Whether Trinidad should continue to form a part of the diocese of Barbados, or be formed into a separate diocese; and 2nd, What should be the constitution of the representative church body in Trinidad. [I may here add, that it was determined at the meeting so held, and has been re-affirmed at a subsequent meeting, that it was desirable that Trinidad should be constituted a separate diocese, and an effort be made to raise a salary for a Bishop. The other question lies over for final settlement until a Bishop has been appointed.] My time was further much occupied during the last fortnight in communications, both in person and by letter, with his Excellency the Governor of Trinidad on these same questions. Having so much in this way to engage my attention, I did not attempt on this occasion to visit our outlying posts at Tururi and Manzanilla on the eastern side of the Island, or Cedars or Erin at the southern extremity, there being no special reason for my doing so. With these exceptions, however, I had been able to visit every point of the Island, and hold Confirmations in each, the whole number confirmed being 395.

Leaving Trinidad by the R.M.S. *Mersey* on the evening of the 8th of April, I arrived early the next morning (Easter Day) at St. George's, Grenada, and the same day preached morning and evening, and held a Confirmation in the afternoon in St. George's parish church. The following day was occupied in conference with some of the clergy, followed by a ride in the afternoon to visit St. Paul's Chapel and the chapel school of St. David's, about three miles distant from the town. On Tuesday I left St. George's again in a small sloop, which I had hired for the trip, for Carriacou, one of the dependencies of Grenada, accompanied by the Rural Dean of Grenada, the Rev. R. F. Berkeley. Having been becalmed all that night, and but a light breeze during the day after, we did not reach our destination until nine o'clock on Wednesday evening; and finding some difficulty at that late hour in procuring horses, it was nearly twelve o'clock at night when we reached the Rectory House on the other side of the Island. The Island of Carriacou contains a population of over 4,000 persons, mostly English Creoles and members of our Church. The larger portion of these live in and about the small town of Hillsboro', the rest being located chiefly in five or six large villages about the Island. We have but one clergyman there at present, assisted by three schoolmasters, one of whom is licensed as a reader. The present rector, Mr. Peterson, has only recently been appointed, and this was my first visit to the Island since his appointment. I had arranged therefore to give three whole days, if possible, to the Island, so as thoroughly to go over his new and extensive cure with him. We had, however, unfortunately lost one day on our passage over, and had now to try and get the three

days' work into two. Our first day was spent almost entirely in the church, Mr. Peterson having a celebration of the Holy Communion every day during Easter Week, and no less a number of candidates than 271 to present for Confirmation in the afternoon. It is my practice to confirm each candidate singly, and by holding Confirmations in each church and chapel separately, to avoid having so large a number at any one time as to make the service of a tedious length. On this occasion, however, it could not but be that the service lasted some three hours; and there having been also a large number of communicants at the morning service, it was late in the evening (for our evenings close in about half past six o'clock) before the day's work was over.

The next morning we started on horseback after an early breakfast for a circuit of the Island, and in the course of the day visited each of the principal villages, looking in at the schools, and inspecting the site of a proposed chapel in the southernmost village. The island was suffering much, as it usually does at this period of the year, from want of water, and looking very bare and brown; the sun, too, appeared to be more than usually hot: so that we all returned home shortly after dark somewhat tired. The Rural Dean and myself, however, had again to go on board our little sloop after dinner, as I had arranged for a Confirmation the next day (Saturday) in St. Patrick's parish, at the north end of Grenada. Fortunately we had a good breeze during the night, and landed with the first daylight the next morning at the foot of the small headland on which stand, side by side, our own parish church and that of the Roman Catholics, surrounded by the town of Les Sauternes. On reaching the house of the rector, Mr. Drayton, we found him with a sick household, and one of his children so ill with fever that I at once arranged to postpone the Confirmation until the following Wednesday, and proceeded about noon with the Rural Dean on our way to Charlotte Town, about ten miles distant, where I was to spend the next three days with him. He is one who during the time he has been rector here, now nearly twenty years, has endeavoured faithfully to carry out the Church's full system, and the hearty services in his church the next day were very refreshing. Indeed, in each of the parishes of this Island and in Carriacou I was much gratified by the crowded congregations that attended all the services in which I took part, and the heartiness with which, in almost every case, they joined in them.

The Sunday at Charlotte Town was fully occupied with the Church services, including a Confirmation in the afternoon, and the next two days with the examination of schools and a Confirmation in the adjoining parish of St. Mark. On Wednesday I went back, according to my promise, and held a Confirmation in St. Patrick's Church, returning the same evening to Charlotte Town; and on Thursday morning we started early across the mountains for the town of Grenville, on the eastern side of the Island, Charlotte being on the western coast. After riding along a very fair road through cocoa and nutmeg plantations, we stopped to breakfast with the proprietor of one of these estates, at a

beautifully situated cottage not far from the highest point to which we had to ascend. Our road thence lay for some three hours at a considerable elevation above the sea, through fine forest scenery, until at length we gradually descended on the other side of the hills into the part of the Island which is at present the principal sugar-growing district. The Rural Dean belongs himself to an old Grenadan family, who have property in this part of the Island; and we turned a little out of our way to pay a visit to the house and sugar-works upon this property, and after remaining there a short time went on to the house of the rector of the parish, the Rev. Mr. Sinnett. Our parishes in this Island are for the most part very extensive, a large tract of country, from ten to twenty miles in length, being frequently under one clergyman. The population of Grenada being chiefly of French origin, but a portion of the whole falls in each case to the care of our clergy; but there are no other means of moving about but on horse-back, and the roads are very often, especially during the wet season, very bad, so that the work is altogether of an arduous nature, especially under a tropical sun. This rectory consists of two parishes, St. Andrew's and St. David's, a curate being stationed in St. David's parish. Friday was given to St. David's parish, and a Confirmation in St. David's Church on Saturday, and Sunday to St. Andrew's—Saturday being taken as a day of rest, and Sunday again fully occupied in church.

The scenery around this Island is very beautiful—on this side of it especially so, perhaps from the fact that the cultivation breaks high up the slopes of the mountains into the forest, and forms usually the foreground of the landscape. On Monday the 23rd our day was again occupied with a ride across the mountains in a south-westerly direction towards the chief town of the Island, St. George's, where I proposed to await the arrival of the steamer from Trinidad. I had thus completed the circuit of the Island, having confirmed altogether, here and in Carriacou, 512 persons.

The steamer arrived on the morning of the 26th, and I returned by it direct to Barbados, passing St. Vincent and to St. Lucia, which I had arranged to visit a little later in the year, there being several reasons for which I was anxious not to remain away any longer just then from Barbados. I have since visited, however, both these islands, as well as the little islands named the Grenadines, lying between St. Vincent and Grenada, my visitation of St. Vincent and the Grenadines occupying me from July the 17th to August 11th, and that of St. Lucia, where we have but two principal stations (most of the population being Roman Catholics), from August 17th to 21st. I was accompanied throughout my visitation of St. Vincent by the Rural Dean, the Rev. H. W. Laborde, and through the Grenadines, in the sloop *Caledonia*, by the Rev. G. F. Bourne, one of the clergy of St. Vincent. I will not here give the details of my work in these Islands, those which I have already given of my doings in Trinidad, Tobago, and Grenada being sufficient to give an idea of what is the ordinary routine of a visitation in this Diocese. It will be enough to say that I found the work of the Church steadily advancing in the

hands of the earnest and hard working body of clergy whom we now have in St. Vincent (in every church of which island there is daily prayer and weekly celebration of the Holy Communion), and, notwithstanding that for the four years previous there had been Confirmations held each year in the several parishes of the Island, had no less than 537 candidates in all presented to me for Confirmation, being the largest number yet confirmed in any one year.

I presided here, too, again at a special meeting of the Ruridecanal Chapter of the Island (consisting of lay-representatives as well as the clergy) called to consider the steps to be taken to meet the disestablishment and partial disendowment of the Church which is being forced upon our Local Legislatures by the Home Government. I trust to be able ere long now to inform you what is our actual position in the several Islands of the Diocese in these respects: and what the steps which it has been agreed to take in each case to meet these great changes. I will not, therefore, enter upon this subject any further now: my present object being merely to furnish a short account of my actual visitation work during this year, as calculated to furnish something in the way of interesting information with reference to the Diocese.

In St. Lucia the number confirmed were 57, as against 41 in 1869. In this Island, too (Barbados), I have so far in the year confirmed some 800 persons, and shall be holding before it ends a few more Confirmations; though in the present visitation of parishes I have not been able to attempt anything. Indeed, there is much done this year and last year that I could have wished further to have done, which,—being in charge of the Diocese temporarily only, until the question of the appointment of a Bishop (and all the complications in which the action of the Home Government has tied it up) shall be settled, and that single-handed and without a salary, beyond that which I before was in receipt of as Archdeacon,—I have been obliged to leave undone. Even the visitation of the Diocese which I have made I should have been unable to carry out, had not my expenses been more than paid in Trinidad by a grant from the Legislature, and in the other Islands by the voluntary contributions of the several congregations. I trust, however, that the beginning of the coming year will bring with it a satisfactory solution of the difficulties which have thus far stood in the way of the permanent reconstitution of the Diocese.

H. H. PARRY, *Bishop*.

ARCHBISHOP TRENCH'S STRICTURES ON THE AMERICAN REVISION OF THE PRAYER-BOOK.

ARCHBISHOP TRENCH of Dublin, in his Charge delivered in September last, spoke as follows in the course of his argument against present attempts in Ireland at Prayer-book revision:—

“One other ground of confidence is often urged. Is not, it is said, the successful revision of the American Prayer-book an evidence, not to be

gainsaid, of the safety with which this process may be carried through? Reference to this has been, and no doubt will be again, so often made, that one is tempted to inquire, Is it indeed a success? and has it been so accounted by American Churchmen? Doubtless the Prayer-book has survived the ordeal to which it then was submitted. It fared not with it, as it fared with that aged father in Greek fable, whom his daughters chopped small and flung into a cauldron, being assured that he would come forth from it renewed in youth and vigour, but who unfortunately came not forth from it at all. By the good hand of God upon His Church, nothing was then done, though something was nearly done, to set any division between the mother and the daughter Churches. But what can be concluded from this? Alterations far more significant than any which were made then, are now being urged on us; and even were this otherwise, and we could feel certain that we should not be drawn on to changes much more thorough-going, I have no choice but to say that, in my eyes, this much-lauded revision is more of a warning, and, to use the word in an American sense, a 'caution' to us, than an encouragement. Theologically, the alterations appear to have been made at haphazard and at random. If on one side the Prayer of Oblation and Invocation are restored to the Communion Service, the restoration of which would not be a very popular proposal in Ireland, in other places the revision bears distinct traces of that low-water mark of doctrine which, at that time, was common to the Church on this side of the Atlantic and on the other. None will be unjust enough to blame American Churchmen of that day, that they did not stand on a higher theological level than that of their brethren here; but we may fairly regret, and I believe that many of our American brethren share this regret, that by a revision at that time carried out, much that was fleeting and ephemeral, which would presently have had its day and disappeared, was fixed in permanence, stereotyped for ever; that precious truths, which, by the accident of the moment, were not prized at their true worth, or were not prized at all, were given up, hardly again to be recovered: for it is easy enough to lower the standards of a Church, but to raise them again, to recover that which has been to lightly let go, this is nearly impossible, or quite so.

"Thus, it was a time when the Church realized but slightly the immense significance of Christ's descent into Hades—a truth which I believe many of the discussions likely ere long to occupy the Church will bring into even greater prominence; and so the words in the Apostles' Creed, 'went down into hell,' were, in the 'Proposed Book,' omitted altogether; and, when it was plain, from the remonstrances of the English Archbishops, that by this omission all close communion between the Churches might be endangered, were finally placed within brackets,—to be used, that is, or not used at the pleasure of the congregation,—were virtually given up, for this compromise of the brackets is nothing less, to the shallow objections of an uninstructed and ignorant age, the witness therein contained against the Apollinarian heresy effaced, and all the blessed hopes for them who, in the days of their flesh, have not had the opportunity of knowing Christ as their Saviour, which in these words are wrapped up—obscured, and, so far as the Creed extends, withdrawn.

"Or, to turn to a matter less important, but in itself significant enough, shall we praise them whose ears were so nice that they could not endure the reference in the *Te Deum* to the pure mystery of the human Birth of the Saviour, and must needs substitute other words, to them less indelicate, for those which have for ages proclaimed that He, the Eternal Son when He took upon Him to deliver man, 'did not abhor the Virgin's womb?' I could venture to ask of them who so highly praise the revision, Is this the manner of emendation which they desire? I crave the pardon of my American brethren in the Faith, that I speak one word of fault-finding like this, but sometimes matters too dear are at hazard to allow us to keep silence, however reluctant we may be to speak."

These strictures have not passed without comment on the other side of the Atlantic: Dr. Vinton, Professor of Ecclesiastical Polity and Law in the General Theological Seminary, has published an elaborate reply to the Archbishop in the *New York Church Journal*. He complains:—

"What is confessedly good in the revision of the American Prayer-book, you dwarf; while what is supposed to be a blemish, you magnify. In the first place, I call your Lordship's attention to your admission that the Prayer of Oblation and the Invocation are '*restored*' from the First Book of Edward VI. and the Scotch Liturgy, to the Communion Service of the American Church. But your Grace blunts the edge of this praise by saying, parenthetically, that this restoration would not be a very popular proposal in Ireland. Nevertheless you confess it to be a '*restoration*'—a restoration, too, to a higher and more Catholic doctrine of the Holy Eucharist, which was held and professed aforetime by the Reformed Church of England, as still by the Church of Scotland, but is now thus plainly stated in the Communion Service of the Church of England no longer. It is this doctrine of the Church Catholic which the Revisers of the American Prayer Book *restored* to the American Church, *elevating* the doctrine of the Holy Eucharist to its primitive standard. Your Grace affirms that to 'raise the standards of a Church again, to recover that which has been too lightly let go—this is nearly impossible, or quite so.' But our American Fathers did it. They did this 'nearly impossible' exploit; and the doctrine stands in the American Prayer-book as a memento of their theological learning, and as a witness to 'the truth as it is in Jesus,' to the admiration, and, I had almost said, the envy, of English Churchmen, whatever may be said by your Lordship of the people of Ireland."

Professor Vinton thus meets the Archbishop's remarks on the American treatment of a clause in the Apostles' Creed:—

"But I am now come to the specific allegation of your Grace against the revision of the American Prayer-book, in the matter of the Descent into Hell.

"Your Lordship alleges that in the *Proposed Book* this Article of the Creed was omitted altogether. This is true. But, my Lord, is it fair to refer to the '*Proposed Book*' as if it contained the Faith of the American Church? Did not your Lordship know for a certainty that the '*Proposed Book*, was repudiated by the American Church, and was never acknowledged to contain the ritual of the American Church? The Book was

'proposed' and printed in 1785, but was rejected by the General Convention of 1786. The Nicene Creed, and the Apostles' Creed, in their integrity, having been restored in the American Liturgy by the General Convention in 1786, they were incorporated into the Prayer-book.

"But your Lordship affirms that '*finally* the article in the Apostles' Creed, on the Descent into Hell, was placed within brackets, to be used or not used at the pleasure of the congregation,' &c. Now this, as I have said, is not true, as the inspection of an American Prayer-book will demonstrate; the phrase is not bracketed. There is a Rubric which seems to authorize that which your Lordship justly reprobates; but *this Rubric was foisted in by the Committee on Printing the Prayer-book of 1789*, without any authority of that General Convention, and was protested against by Bishop White.

"The Rubric is this: '*And any churches may omit the words, He descended into Hell;*' and it goes on to say, 'or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.' *Bishop White protested against this Rubric, as not authorized by the House of Bishops, but printed by the Committee on Printing of the Lower House, without leave of either House,*' and unjustifiably. He gives seven statements, showing the bad consequences of the action of the Committee in 'altering the body of the Creed,' and allowing 'churches' to omit this article. And, moreover, he contends, justly, that the license to omit this article does not square with (his) ideas of good faith, by reversing the action of the Convention of A.D. 1786, and by being contrary to the pledge given to the English Bishops by the Convention of A.D. 1786 to restore and use it as the condition of their consecration of our Bishops. (The authority for this statement is a Letter to Bishop Seabury, Philadelphia, December, A.D. 1789.—Bishop White's *Memoirs of the Church*, pp. 193-198.) Bishop White was thus placed in the dilemma of not allowing the Prayer-book of 1789 to go forth to the Church, or of simply protesting against this spurious Rubric. He chose the latter course. There is no record in the Proceedings of the General Convention of A.D. 1789 allowing this Rubric. And Bishop White, when he discovered the unauthorized interpolation of that part of the Rubric allowing the omission of the article in the Apostles' Creed on the Descent into Hell, annexed to the record of his signature, 'a declaration that his signing of the Morning Prayer is not to be construed as involving an acknowledgment of the consent of the House of Bishops to that matter' (*Memoirs of the Church*, p. 197). He further avers that 'a copy for the printer, from papers prepared by the Convention, would not contain the licence to omit the article, but only the amendment of the House of Bishops, explaining the meaning of the article; and the members might truly declare they never meant to give a licence to omit it. And, moreover, it would appear in full proof that the amendment of the Committee on Printing was never read to the House' (*Memoirs of the Church*, p. 193).

"The miserable fact, however, remains that this surreptitious Rubric stands printed in the American Prayer-book, to give a colour of verity to the accusation that the American Church has 'tampered with the Apostles'

Creed.' But the General Convention of 1871 has corrected an error in Article II. of the Constitution, discovered last year, but made in 1808. This General Convention ordered the correction and restored the original Article, although the practice for sixty-three years under the error has grown old. Let us hope that the interpolated Rubric may be expunged by the same authority.

"My Lord, the Article 'on the Descent into Hades' is doubtless as important as your Lordship affirms, as the witness of the Catholic Church against the Apollinarian heresy. Nevertheless, your Grace is aware that the Article was not introduced into the Apostles' Creed until the heresy that denied to our Lord a human soul, and supplied His Body with the Divinity within Him in the place of His human soul, was current in the Church of the fourth century. This Apollinarian heresy is not extinct. It is proclaimed in America this very year in a treatise of wide currency among the sects (*See the Life of Jesus*, by Beccher). The Article is all important, as your Grace affirms. Yet it will be pleasing to you to know that no Episcopal churches in America have ever availed themselves of the spurious Rubric to *omit* the article, but that it is invariably recited in the Apostles' Creed."

OBSTACLES TO CHRISTIAN MISSIONS IN CHINA.

(*From the "Wesleyan Missionary Notices."*)

It appears that a tract has been published by a schoolmaster, at Canton, called *A Discussion of Doctrines written in Leisure Hours*. Of this our Missionary, Mr. Whitehead, has sent us a translation. It is written much in the spirit of the attacks upon Christianity by the Pagan philosophers from the second to the fourth centuries of our era. The Chinese system is described as "perfect sincerity," uniform, unchangeable, having essential principles and underlying reasons: "Unroll it and it fills the universe, fold it up and it retires and lies hid in mysteriousness." By this the ancient sages, including Confucius and Mencius, "rendered themselves virtuous, and converted the world to goodness." Their system was one which is described as "confining men as in a mould, so that there was no transgressing." This is a very happy description of the Confucian system, which imposes a dead uniformity of habits and of thought, and builds up men in self-righteousness. Christianity is described as opposition to the worship of wooden images, and as teaching to serve God alone. "Beyond this there is not an additional thought of any consequence." The Chinese do not need such teaching, as by the practice of "perfect sincerity" they may "enjoy elevation and expansion of heart," live "in rectitude, and die in peace." Christianity is reproached with influencing men by motives of hope and fear, and as guilty of idolatry in worshipping not only one but a thousand Messiahs! The worship paid by the Chinese to inferior spirits is defended by the hypothesis that, in the act of creation, the creating Lord must have been assisted by many vicegerents or ministers. To worship them is not rebellion against God. As the Chinese excel in doctrine, and the foreigners in ingenuity, if the foreigners would quietly

institute a school for the manufacture of implements, machines, &c., the Chinese would reverence them as gods; and if the foreign scholars would go and propagate Chinese doctrines throughout the world, they would cause all nations to blend again in unity. This tract was comparatively harmless, but was speedily followed by a very dangerous movement on the part of the enemies of foreigners. On the 14th of July placards appeared in Fatshan, charging "the barbarians" with hiring people to proclaim that an epidemic was at hand, and to distribute poisonous medicines, called *shin sin fan*, "spirit and genii powders." This medicine, after twenty days, is said to cause men's feet to swell, &c., and other evils which only "the barbarians" can cure, but which they refuse to cure except the sufferers consent to become converts. Sundry other scandals of the vilest description were raised. The chapel of the *London Missionary Society* was especially pointed out as the scene of much iniquity, and the populace called upon to burn it down.

The Missionaries, backed by the strong and prompt remonstrance of the British Consul, appealed to the Viceroy; and it is owing to his energetic action that the Mission property in Fatshan has been saved.

In Canton the placards first appeared on the 15th of July, and next day a man was caught distributing the *shin sin fan* in the High-street. He stated that he had received the powder from foreigners: this produced a great excitement, and our new chapel in that street narrowly escaped destruction. Two or three days after a man was seized in the western suburbs and beaten to death, under the pretext of having thrown some of the powders into a well. The excitement became alarming, and the Chinese began to talk of a repetition of the Tientsin tragedy. The Chinese authorities requested that all public preaching should be suspended for a while; and, in consequence, our chapels were closed for a fortnight. In the meantime two vagabonds were seized at Fatshan, for inciting the people to sedition: they proved to be members of the "Anti-Foreigners Association," and were sent to Canton for trial. Being condemned, they were publicly executed in Fatshan on the 29th of July. This prompt interference on the part of the Viceroy, and the appearance of a proclamation exculpating the foreigners, have restored confidence in Canton. But, unhappily, in other districts, the outcry against the foreigners is unchecked. At Shiklung, the Rhenish Missionary has had to fly for his life, and his house has been burnt down. A Roman Catholic village has shared the same fate. At Tung-kun, the house and chapel of the Rhenish Missionary, and the Romish chapel, have been burnt down; the second time since March 1870. There are rumours of troubles from still more distant stations, and even from towns where there are neither Missionaries, chapels, nor converts.

There seems to be sufficient proof that this strong feeling against foreigners may be traced to the influence of the gentry and official *literati*, who shrewdly anticipate the fate of the systems by which they live should foreign intercourse grow and increase. It is not the doctrines of Christianity, or any imprudence on the part of Christian teachers, to which this powerful conservative party mainly object. They dread steamboats, railways, telegraphs; they hate the opium and the Coolie trades; they have

a deep-seated jealousy of the ultimate designs of the foreigners, and imagine that the English aim to subjugate the Chinese Empire, and to make it, like India, a dependency on the British Crown.

However averse to the novelties introduced by Europeans, some of the Chinese are not unwilling to use them for their own purposes. In his letter of July 4th, Mr. Selby gives an instance:—

“The telegraphic line between Shanghai and Hong Kong has just been completed, and is creating quite a stir amongst the Chinese. It has appealed to their interests at the very commencement in rather a striking way. The names of the successful graduates in the recent examinations at Peking were telegraphed from Shanghai to Hong Kong. The couriers of course were anticipated by some four or five days. As you are aware, probably, an organized system of betting on the literary graduates prevails. Those who got hold of the telegrams announcing the successful graduates bought up all the good bets, and so cleared immense sums. I overheard some Chinamen talking in the passage-boat the other day, and gathered that one man had cleared 20,000*l.* by the advantage the telegram gave him. Everywhere people are asking about the lightning messages.”

ON THE MOVEMENT TOWARDS CHRISTIANITY IN SYRIA AND PERSIA.

[THE Hon. Sec. of the *Moslem Mission Society* requests our insertion of the following letter to him from Dr. Chaplin, a Medical Missionary of the *Jews' Society* at Jerusalem.]

SIR,—I am glad that my communication to the *Times* respecting the Babs of Persia has brought me into communication with the Secretary of the *Moslem Mission Society*. There can, I think, be no doubt that the present is a most opportune period for the vigorous prosecution of Missionary labour amongst Mohammedans, and I rejoice that the subject is beginning to attract the attention which its vast importance deserves. It is well known that for several years the more intelligent and thoughtful Moslems have been disposed to examine the grounds of their belief, and that as a result there is a widespread tendency to a reform, or at least a *change*, in their religious opinions. Some have gone in the direction of Christianity—either pure or mixed with old errors; others have become mere Rationalists, and are as uncertain in their creed as persons of that class usually are. And at the same time—perhaps as a consequence—a large number have been growing more strict and fanatical, as is the case with the Wahabees of India, who are at present, if I may judge by the statements in the newspapers, causing the Government of India considerable anxiety. The plan of operations of your Society appears to me well adapted for the purpose in view. You will, however, perhaps permit me to say, that valuable, even necessary, as native agency undoubtedly is, it will be found in the long run that the superintendence of able and highly educated English clergymen is essential for the satisfactory and effective carrying on of the work.

• The main hindrance just now seems to lie, not so much in the indifference and bigotry which usually form the chief obstacles to the progress of evangelization as in the difficulties which beset the path of the inquirer and young convert desirous of making an open profession of his faith in Christ. It is to Turkey that we must, in my own humble opinion, look for help in this matter. The peculiar constitution of that empire, and the fact that it owes its continued existence solely to the forbearance or active support of Christian Powers appear to me an ample justification for requiring that the provisions of the Hatti-Humaïoun be strictly enforced. Were there full liberty of conscience throughout the Ottoman dominions—i.e. were every subject of that power, or resident in those countries, free not only to practise his religion, but to *change* it, a large accession to the Christian Church would, there can be no reasonable doubt, be the almost immediate result.

Whilst fully recognizing the great value and importance of such direct Mission work amongst the Moslems as it is the object of your Society to promote, I think we all must feel how desirable it is to endeavour to stimulate Oriental Christians to increased zeal in the cause of Christ, and to lead them to cast away much both in opinion and practice which now has a deadening influence upon them as individual believers, and impedes the progress of Gospel truths amongst Jews and Turks.

The *Bible* I look upon as the panacea for all spiritual ills, and believe that the first thing that should be done is to induce those amongst whom we desire to promote truth to read and study that blessed book; but the case of the Babs shows that doctrinal teaching and expounding are also necessary. Some Aquila and Priscilla are required to "expound unto them the Word of God more perfectly."

THOS. CHAPLIN.

A RITUAL IRREGULARITY IN THE MISSION FIELD.

SIR,—I only wish "*Indicus olim*" had shown my regret as to the matter on which I addressed you to be unreasonable, and the liturgical employment of sub-deacons to be reconcilable with the fundamental principle that the Christian ministry is threefold and no more, and that to its three orders alone are imparted a sacramental gift of the Spirit, "for the perfecting of the saints," &c. As he has put certain definite questions to me through you, I must answer them, though they surprise rather than puzzle me. 1. "How do I know that the sub-diaconate was instituted to relieve the diaconate?" No other view of the office has ever been dreamt of. Bingham, Cave, Mosheim, all state it so, the last in so many words. The author of the *Apost. Constit.*, though assigning them a far more venerable origin than, manifestly, they are entitled to, yet says of them (viii. 28), "they (and the sub-deaconesses) are only ministers of the deacons." Moreover, the duties assigned to sub-deacons were such as the deacons *must* perform in their absence, or priests in the absence of deacons. 2. "If the Church refused them any part in the public ministry, how do I explain their *office* and *name*?" The name is official,

like that of archdeacon, and, like it, implies no ministerial gift. 3. "Is not door-keeping part of the public ministry?" Certainly not; any more than lighting the gas. 4. "Where does the Laodicean Council forbid their entrance within the altar-rails?" Canon xxi. excludes them from the *diaconicum*, which carries either the sanctuary, or a vestry within the sanctuary inclosure. Canon xxii. forbids their leaving the doors; and Canon xliii. adds, "even for a while, or attending to the prayers."

If your correspondent relies on any rubrical direction in St. Clement's Liturgy as of any considerable antiquity, he is trusting to a delusion. Nor is it of weight that the Apost. Canons include sub-deacons amongst the clergy, any more than that they omit the Apocalypse from the Canon of Scripture. Nor yet can the irregularity be justified by the 1st and 2nd Books of Ed. VI. It was altered at the last Revision, because it was seen to be wrong in principle. Why else, indeed? And I earnestly hope that Bishop Tozer will emulate the wisdom of the Revisers, in not being above seeing an error in Catholic practice, even though Presbyterians have pointed it out.

I am sorry I cannot agree with the apology you so kindly draw from "the peculiar circumstances of the Mission." It is quite allowable for laymen to read united prayers of congregations for joint edification in the absence of a minister, but in the presence of a Bishop it is a huge disorder. What clear ideas on the subject of the ministry can the attendants at the Mission chapel gain? I am well aware that some at the present day would commit to laymen all but the Eucharistic oblation, but the warning of Scripture is against strangers "offering *incense*," which is symbolical of the prayers of the congregation, "that they be not like Korah and his company."

I will only add, that "Indicus olim" should not speak of "following me into all my charges;" I brought no charge whatever, and am a warm friend and supporter of Bishop Tozer, as well as

A MEMBER OF THE CENTRAL AFRICAN COMMITTEE.

[This must close the correspondence.—Ed.]

Colonial, Foreign, and Home News.

SUMMARY.

ON December 14, 1871, died at Blackheath, Surrey, the Right Rev. Dr. G. SMITH, who was consecrated first Bishop of Victoria, Hong-Kong, in 1849, and resigned that See in 1865 on account of ill-health. He had laboured in the C.M.S. Missions in China previous to his consecration.

At the January Monthly Meeting of the S.P.G. Board at Westminster it was resolved "that a memorial be presented to the British Government with reference to the traffic in Coolies carried on among the Melanesian Islands." The Bishop of Sydney, who was present, spoke strongly in support of the motion, and expressed his gladness at the news brought by the last mail that a captain of a "labour vessel" had been condemned at Brisbane for kidnapping to two years' imprisonment.

UNITED STATES.—DR. DAVIS, Bishop of SOUTH CAROLINA, died suddenly on December 2, 1871. The Assistant Bishop Howe, recently consecrated, will succeed him as Diocesan.

Two of the recent ministerial accessions have peculiar features. Mr. J. E. Johnson, who has resigned the pastorate of the "First Unitarian Society" at Milford, New Hampshire, to become a candidate for Orders, in the diocese of New York, was formerly a pupil of Dr. Döllinger of Munich. He is author of *Essays on Ante-Christian Monasticism, Chinese Literature, the Chinese Language, &c.* Again, the New York Times announces that the Abbé Mie, who held a distinguished position at Paris as one of the clergy of the Madeleine, has exchanged the Romish communion for the Anglican, and has been appointed by Bishop Stevens of Pennsylvania to a French Mission at Philadelphia.

The fifth Triennial Report of the Society for the Increase of the Ministry, speaks of increased receipts as well as expenditure. The number of postulants for Orders aided during the year was 176, and of these there were actually ordained in the year 32. The year's receipts were, \$44,125,000.

The following is a sample of the way in which it is now often sought in America to turn All Saints' Day to more real account:—"St. Mark's Church, New Britain, Connecticut, held upon All Saints' Day a truly comforting festival. At 10 A.M. there was Matins with Holy Communion, and a Memorial Sermon, mentioning the names of those who have been admitted to the Church Militant during the year; also a commemorative notice of the faithful ones who have rested from their labours in the Church Expectant. This summing up in a single service of all that need be said of the departed in the Lord, obviates the necessity for the so-called funeral sermons, and points the living to the hope and glory of the Church Triumphant. At 3 P.M. Litany and Holy Baptism; at 7 P.M. full choral Evensong, with sermon on the state of the departed or the Communion of Saints. The flowers almost covering the altar and font, with those carried to deck the graves of loved ones, and the Burial Service, from the sentence 'I heard a voice,' &c. recited by the pastor,—these, with the appropriate services in the church, make this holy day an echo of Easter, and a fresh note in the song of redemption."

Three churches of the Diocese of Illinois were burnt down in the great fire at Chicago,—Trinity, Ascension, and St. Ansgar's. The last named is the church of the Scandinavians, of which the pastor, Mr. Bredberg, is in Swedish orders, and Bishop Whitehouse specially appeals in its behalf. "Every one of the Scandinavians here is now homeless. . . . No object can be presented more important than cherishing within our fold these members of a National Church of recognized Episcopal succession now reduced to piteous destitution." Persons interested in Scandinavian Intercommunion can contribute towards St. Ansgar's restoration fund through the Editor of this journal.

Of the 40 millions who now people the United States, over 34½ are of European descent (Germans 4½, Scandinavians one-half), 5 of African, with 260,000 Aborigines, and 70,000 Chinese.

SOUTH AFRICA.—Bishop Cotterill's successor in the See of Grahamstown has been unanimously elected by the Diocesan Synod which met for that purpose in the cathedral there on October 18. The local *Eastern Star* gives a full account of the proceedings. These commenced with solemn service. Dean Williams preached, and after Holy Communion, read the Metropolitan's Mandate for election. Thirteen clergy answered to their names as present, twelve being represented by proxies; thirteen lay-delegates were also present, four being represented by proxies. Scrutineers and secretaries being now chosen, the Synod addressed itself to business, under the presidency of Dean Williams. The Rev. G. Thompson nominated the Very Rev. N. J. Merriman, lately Dean of Capetown, but previously Archdeacon of Grahamstown. This was seconded by Archdeacon White, his successor in the last-named dignity. The Dean then put the name to the Clerical House for election, and the response was a unanimous vote in the affirmative. He next put the name thus elected by the clergy for the acceptance, or otherwise, of the lay-delegates: the response in this instance was the same. A deputation was thereupon appointed to convey the result to the Bishop Elect; *Te Deum* was sung, the Benediction pronounced by the Dean, and the Synod dissolved.

The Bishop of Capetown has been taken seriously ill while engaged in visiting Namaqualand. His illness is mainly ascribed to "the excessive heat (110° in the shade) and privations of the long journey between Clanwilliam and Springbok." By the last advices he had reached his home, and was getting better.

Tiyo Soga, the first native Kafir clergyman, is deceased. The *Grahamstown Journal* says:—"His missionary power and influence were peculiarly great. He was the first of his race who had struggled manfully and successfully up to the platform of educated English life. The only University-trained missionary from among his people, there was a wonderful modesty and humility about him. He was always himself—he never aped the Englishman; he never disdained the Kafir."

AUSTRALIA.—In Queensland there are signs that the Anglican Church is reviving from depression. At a recent ordination by the Bishop of Brisbane, Mr. Love, who was for nine years the pastor of the principal Presbyterian congregation at Brisbane, was ordained deacon; and on the evening of the same day, Mr. Sinclair, a Presbyterian minister, was amongst those whom the Bishop confirmed. An effort is also commenced for the evangelization of the "Coolies" imported from Melanesia, who have hitherto been much neglected.

In West Australia the Bishop of Perth presided at the annual meeting of the Diocesan Church Society in July,—present ten clergy and eleven lay-members,—when, besides the ordinary business, the Constitution of the designed Diocesan Synod was agreed upon. This Constitution requires each voter for delegates to declare himself a communicant, and provides "an appeal to the Metropolitan [of Australia], the Synod requesting two godly and learned persons in the Diocese to sit with the Metropolitan in deciding the matter."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

FEBRUARY, 1872.

THE CHURCH AND EMIGRATION.

LAST July we published an article in which we called attention to the urgent importance of the Church taking an active, systematic, and, if possible, official part in the great work of Emigration. Shortly after the publication of those remarks, the *Society for the Propagation of the Gospel*, faithful as ever to the welfare of those of our fellow-countrymen who make their home in the Colonies, brought the subject under the notice of its Committee. As the result of this timely action, three several forms of letters commendatory for emigrants, to be addressed to the clergyman of the locality whither they were bound, were drawn up and published. In addition to this, the Society, through its Secretary, forwarded a circular letter, accompanied with a carefully compiled body of questions, to every clergyman in Canada. The object of these questions was to obtain full and trustworthy information respecting the actually existing opportunities and advantages, both temporal and spiritual, offered to emigrants in the parish or mission in which the clergy respectively ministered.

Besides this, the subject was brought under the attention of the Archbishop of Canterbury, to whom, from his Patriarchal relationship to the Church in the Colonies, it peculiarly appertained. Recognizing the importance of its ecclesiastical and imperial bearings, his Grace was pleased to take immediately the appropriate step of addressing an official letter to the Metropolitan of Canada, and requesting that it might

be brought under the notice of the Provincial Synod at its then approaching meeting. So far as we are informed, however, the Primate's letter has received no public response, and the Provincial Synod met and separated without having heard anything of the letter, and without any consideration of the subject with which it dealt.

The direct action of the S.P.G. has, we rejoice to say, resulted much more satisfactorily. The Canadian clergy have very generally replied to the circular addressed to them by the Society, and forwarded answers to the inquiries submitted. These answers have been published in an abbreviated form in the *Mission Field* for October and November of 1871, and for January of the present year. They undoubtedly provide for the accomplishment of the object which the Society had chiefly in view when applying for them; that of introducing "emigrating Churchmen to places where, in addition to the temporal advantages of a new country, they will be recognized as members of the Church, and will receive the same spiritual ministrations as in England." The clergymen, by whom these returns have been furnished, express their readiness to welcome the emigrant on his arrival, and to do their utmost to forward his interests. But in order to provide for his coming under their notice, they urge the necessity of his being provided with certified credentials in the shape of a letter of commendation from his parish clergyman in England, to be delivered at once upon reaching his destination. From want of this provision many newly arrived emigrants have often for a long time escaped the notice of the pastor within whose cure they have settled, as the large extent of country placed under the care of most of the Canadian clergy and the isolation of many of the settlers prevent them from becoming aware of the addition which has been made to those under their charge. Thus it often happens, that emigrating Churchmen are altogether lost to the Church, and fall away either to Romanism or Dissent, or even, in too many instances, into practical unbelief and irreligion. But, in addition to this primary object, these returns are calculated to be of the greatest possible service in disclosing the nature and extent of employment offered to emigrants to Canada, as well as in pointing out the places where the opening for work actually exists, and what wages may now be obtained. The chief demand, as might be expected, is for agricultural labourers and domestic servants. In several localities a hundred or more of both these classes could obtain immediate and well-paid employment. But it is needless to enter here into the particulars contained in these most valuable returns. For fulness, for accuracy, and for clearness, they have rarely been equalled. They are also thoroughly fair and honest, not merely free

from exaggeration and embellishment, such as occasionally discredit the statements of eager emigration agents, but decided in their warning against the undue expectations of emigrants themselves, and against the mischievous mistake of encouraging persons to emigrate to Canada whose previous employment or habits make them unfit for colonial life. But what confers special value on these returns is their local character. Here we have no general information about the vast territory of a whole colony, but particular details about this or that town, or settlement, or village; so that the intending emigrant may learn the condition, demands, and prospects of the very locality to which he thinks of directing his steps. No better service could, we believe, be rendered by any clergyman, to those of his parishioners who may purpose emigrating to Canada, than that of bringing these returns under their notice, and applying on their behalf to the S.P.G. for those further details respecting any particular neighbourhood which the Society is ready and willing to furnish. If, indeed, these valuable returns are to be of the real and extensive benefit they are well fitted to be, they can become so only through the co-operation of the clergy in England with their brethren in Canada. And we would venture to urge upon the former the desirableness and even importance of their taking, in this and in other ways, an active and hearty interest on behalf of those of their parishioners who, either from choice or necessity, are about to remove to Canada or any other of our colonies. Scarcely any act of kindly sympathy with their people would be more valuable in itself or more appreciated by those on whom it was conferred; and besides drawing the hearts of the children of our Church into a closer fellowship with their pastors, such friendly offices would help to keep them within the Christian fold when far removed from the influences of their early home.

But, grateful as we are for the opportunity which has thus, through the exertions of the *Society for the Propagation of the Gospel*, been opened for assisting individual clergymen to do good service for such of their people as are intending to emigrate to Canada, we are anxious that some more general and systematic action should be taken on the part of the Church. There is no question of the growing importance of the emigration movement. Thousands leave our shores to make for themselves new homes, and to share in building up new empires in our nearer or more remote Colonies, or to swell the population of the United States. In the years 1869 and 1870 their number for the two years amounted to more than twelve hundred thousand, and the outflow has not probably been proportionately less for last year. What we could ask, has the Church done, or what is she

doing towards giving direction and healthful influence to this ever out-pouring tide of human life? Is there any evidence that her Bishops, or her clergy, or her energetic laymen, are regarding it as a part of the duty of a national Church to take an intelligent, sympathizing, and habitual interest in a movement so remarkable in itself, and so momentous for good or harm to the future of a whole people? We are not aware that the subject has ever been discussed either in Convocation, or at our Diocesan Conferences, or Church Congresses. Neither by word nor by action has the Church, save in the isolated exertions of two or three of her clergy, shown herself alive to the importance of a subject affecting morally and religiously the present and the future of so vast a number of our fellow-countrymen. A large proportion of these emigrants are probably members of the Church; baptized by her pastors, taught in her schools, confirmed by her Bishops, and in very many instances communicants at her altars; yet what has she done to lead and help them on their exodus from her borders, or to preserve them in her communion? It is a fact, a fact known to every colonial clergyman, that not a few of them, from the want of timely care, fall away from the faith, and become—it may be—active enemies of the Church to which they formerly belonged, but which failed to guard and assist them at a decisive crisis in their lives.

What steps could be taken to remove this reproach and remedy this evil we cannot now discuss. But we would suggest, as a means towards this desirable end, that those who by their knowledge and practical experience are qualified for so doing should, either in these or in other pages devoted to the interests of our Church at home and abroad, make known such suggestions as may occur to them. For the present our part has been done by again bringing the subject before the notice of our readers.

G.

Correspondence, Documents, &c.

THE BISHOPRIC OF DUNEDIN.

SIR,—Before my departure from England, some eighteen months ago, I was a subscriber to your useful and very interesting periodical; on my return (to transact necessary business here) I ordered a supply of the back numbers, and have just read—need I say with how much pain?—the articles upon the subject placed at the head of this letter. The charges brought, not only against myself but against the whole of the New Zealand branch of our Church, are so very grave, that I should incur deserved censure if I permitted them to pass unchallenged. I trust not merely to your sense of fairness to insert my reply,

but as you preface your remarks in the November number by saying that to make them is a "painful duty which, as Colonial Church chroniclers, we cannot justly or honourably omit," so I trust you will at least be just and honourable to me. I urge this the more strongly, as your assertions cannot fail to be a serious practical hindrance to my work while in this country.

You have not hesitated to state that my consecration "nominally to the See of Dunedin," by the Metropolitan and three other New Zealand Bishops, "was a distinctly schismatical act;" that "Mr. Nevill was not placed in a See of his own, but intruded into that of another Bishop, the See of Dunedin being at that time filled by the Right Rev. H. L. Jenner." I greatly regret, now that Bishop Jenner has resigned all claim to that See, to have to solemnly protest against your assertion, and I do so not only in my own name but in that of the Synod of the Diocese by which I was elected, as well as in the name of those Diocesan Synods by which my election to the See of Dunedin was confirmed. Permit me to say that yours is a boldness of assertion which until lately Bishop Jenner himself would not have ventured upon. It must arise from a want of understanding of what was his actual position: English Churchmen have seen most of one side, and I find that as yet this position is not understood. As well for this reason as because it will throw some light upon the Colonial Church questions now working their painful way to solution, I must give some account of the constitution of the Church in the Ecclesiastical Province of New Zealand. Of course I shall confine myself to the points which are illustrative of the case before us—the appointment of Bishops.

Colonial branches of our Church, pronounced to be free, naturally and reasonably fall back on those constitutional principles by which the free Churches of ancient times were guided. This is especially the case in respect of the appointment of Bishops. The ancient rules on this subject are well known. From such authorities as Bingham, Van Espen, &c., it will be seen that nomination on the part of the diocese, and confirmation on the part of the province, were each considered requisite. The two authorities were equally free. They nominate or confirm according to their own view of fitness or unfitness. The Diocesan Synod is not bound to state its reasons for electing or refusing to elect; the Provincial or General Synod is not bound to state its reasons for confirming or refusing to confirm. We know that even Henry VIII. found it necessary to respect and perpetuate the forms at least which testified to the ancient freedom.

The constitution of the Church in New Zealand recognized the ancient rule as to nomination and as to confirmation (sec. 23), and the General Synod contends now, not for a mere form or usage, but for a right which is of the utmost practical importance to the Church, viz. for the ancient rule according to which no man could become Bishop of a diocese included in an Ecclesiastical Province without the sanction of the Provincial Synod.

The dioceses of New Zealand were constituted an Ecclesiastical Pro-

vince in or about the year 1861. At the meeting of the General Synod, held at Christchurch, May 1865, a proviso was added to clause 23—though without reference to any particular case—in the following words: “Provided that every such nomination [to a bishopric] shall be upon condition that the person so nominated shall, before accepting the nomination, declare in writing his assent to this constitution.”

I must now offer a few remarks upon the history of this case.

First. It has been too readily taken for granted that the nomination on the part of the late Archbishop of Canterbury was the delegated nomination of the clergy and laity of the proposed diocese. I find—

(a). That the proposal made by the Rural Deanery Board of Otago and Southland, June 1865 (in pursuance of a suggestion from the Primate), “That the Primate of New Zealand should request that his Grace the Archbishop of Canterbury will be pleased to recommend a clergyman whom he may deem fit to be consecrated for the proposed See,” was thrown out by the carrying of “the previous question” as an amendment.

(b). That when the news reached Otago of the appointment made by the Archbishop, two resolutions were carried at a meeting of the Rural Deanery Board, held February 22, 1866, in the first of which it is stated that “that appointment has been made without the concurrence of this Board;” in the second, “that this Board continues to be decidedly opposed to the appointment of a Bishop without a sufficient endowment having been provided.”

I am not concerned to draw out this point by quoting from other documents, although even stronger terms were used in some, inasmuch as subsequent resolutions may be said to have condoned the irregularity as to the nomination, yet I think the actual facts should be known.

Secondly. With regard to the equally necessary act of confirmation.

That Bishop Jenner originally acknowledged the necessity of this, appears (1) from his having signed the declaration of assent to the constitution, the statutes of which had been placed in his hands by the Archbishop; and (2) from the “Statement presented to the Diocesan Synod of Christchurch and to the General Synod of the New Zealand Church” in 1868 by Bishop Jenner, or under his sanction. The purpose of this Statement is thus put forth in the preface:—“Submitted to the Synod in the hope that it may serve to guide the members to a right and just decision on the question before them, viz. the *Confirmation* (italics mine) of the Bishop in the See for the occupation of which he has been consecrated.” In the last clause are these words: “The Bishop respectfully submits that it is a matter of good faith and common justice that the New Zealand Church is bound to recognize his claim to the See of Dunedin, to *confirm his election*, and to *assign him spiritual jurisdiction over the territory to be separated from the Diocese of Christchurch.*”

On the 18th of July, 1868, at a special meeting of the Rural Deanery Board of Otago and Southland, preparatory to the meeting of the General Synod, the following resolution was passed:—

"That this Board refers the question of the formation of the See of Dunedin and the appointment of its first Bishop to the General Synod for its final decision."

In October 1868, the General Synod met under the presidency of Bishop Selwyn. The nomination was not confirmed, and it was resolved to request Bishop Jenner, "for the peace of the Church, to withdraw his claim." On the following day a statute was passed constituting the Provinces of Otago and Southland a separate diocese, to be called the "Diocese of Dunedin;" and further, that "*until a day to be fixed in that behalf by the Standing Commission, the Bishop of Christ-church shall continue to have charge of the Diocese of Dunedin.*"

All this was two years subsequent to the consecration of Dr. Jenner for episcopal work in the "Colony of New Zealand." Bishop Jenner then visited New Zealand. The Diocesan Synod of Dunedin met and refused to acknowledge him as Bishop. Matters continued in this state for three years more, and again the General Synod assembled. Now there was a change of front: Bishop Jenner now assumed to be Bishop of Dunedin without any sanction from the General Synod. He grounded this assumption upon the so-called Judgment of the Archbishop of Canterbury. The documents in which these matters were set forth were laid before the Synod by the Primate; the leading supporters of Bishop Jenner now united with others and carried in the Synod, without a division, a resolution, by the terms of which the General Synod refused to confirm the nomination of Bishop Jenner, "whether that nomination were in due form or otherwise."

This I think may end my account, for it is evident that if Bishop Jenner was never Bishop of the Diocese of Dunedin, in accordance with the law of the Church in New Zealand, there could be no schismatical action in the election, confirmation, and consecration of any other person to that office, nor any intrusion on the part of the person so elected.

I have only to add, that the cases of Bishops appointed before the promulgation of the Constitution of the Church in New Zealand, can afford no satisfactory analogy with that of one whose nomination was subsequent to the latest revision of that Constitution. Clause 23, on the Nomination and Confirmation of Bishops, was, with its proviso, approved in the revision of 1865. The consecration of Bishop Jenner was in 1866, and it was to this that his distinct assent was given. With the steps which led to the connection of my name with the history I shall not trouble you; but I may be permitted to show the mind of the Church in New Zealand by saying, in conclusion, that since my all but unanimous election and confirmation, and my consecration (in deference to expressed wish and ancient usage), in the Diocese to which I was elected, I was most cordially received in every part of that Diocese; that I performed by invitation many Episcopal functions, confirmations, consecration of churches, &c.; and that on the evening previous to my departure for England I received, at a public service in St. Paul's Church, Dunedin, an address signed by every clergyman, churchwarden, and vestryman in the Diocese.

For Bishop Jenner himself I entertain a high respect. His moral claim to have been received as Bishop of Dunedin when that diocese was founded I have always regarded as a strong one, and always said so when in New Zealand; but all that has nothing to do with the facts of the case. He was definitely rejected before I had anything to do with that Diocese.

S. T. DUNEDIN.

Shelton Rectory, December 16th, 1871.

[We gladly allow Bishop Nevill to state his case in his own way; all the more gladly because, having written our articles in full view of all the circumstances and arguments advanced by the Bishop, we deliberately arrived at a conclusion which we are unable to change or modify in any degree. All that can be said on either side has now been said, and no good can result from continuing the controversy as to the past. We deeply regret that the opposing views should be irreconcilable; but so it is, and there we must leave it.

It may be as well to mention, that Bishop Jenner is contented with the statement and defence of his case contained in our articles, taken in connection with Bishop Abraham's letter in the *Guardian*, and the article in the *Union Review* for September last. And now we beg to consider the controversy closed.—ED.]

ON REUNION WITH THE WESLEYANS.

[The correspondence between Earl Nelson and Bishop Piers Claughton, which we published last October, has been reprinted in several transmarine papers; yet nowhere have we seen it adversely commented upon, save in one—but that indeed a highly respectable—quarter. In the New York *Church Journal*, a letter—to our surprise—has been admitted, affirming the reunion-scheme of our correspondents to be not only impracticable, but wrong; affirming, too, that the fault of the schism is *all* on the side of the Wesleyans, and even impugning the orthodoxy of our correspondents themselves. Having brought this attack under the notice of Earl Nelson, we have received a request to insert the following very gently-worded reply.—ED.]

SIR,—I have just read a criticism, in the *Church Journal*, of the letters which Bishop Claughton and myself wrote in your *Chronicle*, and would gladly, with your leave, set right the apparent discrepancy between two brother Churchmen.

No one can read the account of the origin of the different non-conforming bodies in the mother country, without seeing that the Church of England was to blame for her excessive Erastianism, which induced her first, by direct penal laws, to enforce an uniformity in non-essentials; and, in later times, from the want of sympathy of her individual members with the zeal of the Wesleys, caused her virtually to thrust them also out of the Church.

As a living witness to the truth of these historical facts, there have always been so-called orthodox Nonconformists amongst us, men who having gone off on minor points never gave up the profession of any one Christian doctrine, and who never ceased to hold and receive the Creeds of the Catholic Church. It was only to these bodies, or to their orthodox members, to whom the remarks of Bishop Claughton and myself were intended to apply; especial reference was made by us to the more orthodox section of the Wesleyans, who, professing to hold by Wesley's teaching, we think, should not be refused if they chose to ask now, as their founder did in his own day, for Episcopal orders and an independent position in the Church.

The fact is, the Wesleyan movement, and to a certain degree the action of the other sects, arose from the same motives which caused the formation of the Religious Orders in the pre-Reformation Church; and which, if rightly handled, would have diffused the faith of the Church as a living vital religion into the hearts of all classes of our people. The want of such a system among us is our standing weakness at the present time; and to supply this need in the way we suggested, or by the direct endeavour of the Church to work very much on the Wesleyan model, is necessary to gain us a secure foothold among the masses of our people.

I have long known that the influence of our Reformed Church among the sects in this country was a great and a blessed one. The daily recital of the Creed, and the faithful witness of the Book of Common Prayer in all its services, have wonderfully preserved the Protestant sects in this country from the numerous heresies and loss of faith which have beset so many unsupported Protestant bodies on the Continent; and it seems evident, from the remarks of my American fellow Churchman, that this orthodoxy which we have been enabled indirectly to maintain among our sects, is a thing of the past on the other side of the Atlantic.

I am fully aware of the tendency of schism, however justifiable the original cause, to drift from the faith and to restrict and overcloud it by petty shibboleths of its own making.

A correspondence I have had on these very letters with a leading Wesleyan has convinced me with sorrow that they, as a body, have become of late years more political and sectarian; but notwithstanding this, there is a large amount of orthodox and vital Christianity among the individual members of our nonconforming bodies.

It may be that from their long estrangement the different sects must fulfil the regular course of all schism; but I am fully persuaded that the more political and sectarian each sect as a sect becomes, the more certainly will the orthodox among them conform to the Church, when she offers them, as now, a true living Christianity, with that perfect freedom of individual expression of feeling which is compatible with the fullest acceptance of the Creeds of the one Catholic and Apostolic Church.

The orthodoxy of Bishop Claughton and myself is too well assured to call for any remarks on the strictures of the writer in the *Church*

Journal. And the Church of England, through the outpouring of God's Holy Spirit in her midst, is strong enough in His strength to confess without fear past shortcomings, and to show herself in all things above party strifes. Pointing to the proofs of her present vitality, she may hold out the right hand of fellowship to those who, however long from the tradition of old persecutions they may have been estranged from her, have ever maintained in their families, and transmitted to their children, that true and vital Christianity which will inevitably draw all who hold it together in the bonds of Christian love.

NELSON.

THE MARTYRDOM OF BISHOP PATTESON AND MR. ATKIN.

SIR,—As the two papers respecting Bishop Patteson in your last issue were written before any details of his lamented death had arrived, you may like to make use of a letter which I have received giving some of the sad particulars; and the rather because it notices Mr. Atkin's heroic conduct in setting out to try and help the Bishop, regardless of the wound which after a week of suffering brought him to a painful death.

The overwhelming concern which so great a loss as Bishop Patteson created, seems to have thrown into shade the courage and constancy of the young martyr who followed his brave example and shared his glorious end.

A. F.

January 16.

(Extract of a Letter from Lichfield respecting Bishop Patteson.)

“St. John's Day, 1871.

“I have wished day by day to write to you, but now I have a spur to my intent in the relief we feel in having got our letters with the details, and knowing the worst. Dreadful as the telegram was, we feared still more what we might have to learn, and almost wished that we might know no more but that ‘he walked with God, and was not.’ However we are thankful now to know more.

“Yesterday, St. Stephen's Day, the 30th anniversary of the *Tomatin* sailing from Plymouth, we all met in the Cathedral for service. The Anthem was that beautiful one, ‘And they stoned him,’ etc.; and coming home we found our New Zealand letters, and they brought the wail from Norfolk Island and the orphaned Mission Station there, and the wail from Auckland and the Martins and all the dear friends there—and the account of how it came about; and, best of all, some last precious letters from dear C—— himself to the Bishop, and my husband, and his own family, bringing up his history and the journal of the Mission work, within two days of his death. All had prospered; he was on his return voyage, and full of hope about getting a footing at Santa Cruz, but still aware of the risk from the evil work of these traders and kidnappers, and therefore touching first at the Island of Nupaku, about thirty miles N. of Santa Cruz, whose people

knew him and were friendly ; with whom he could speak also, and find out what was going on. It was at this island, on the 20th of September, that he was killed—in retaliation no doubt for some outrage committed there. So there was no rashness—no breach of the rules of caution which Bishop Selwyn always was guided by, and urged on his successor ; which is an immense relief to his mind.

“It seems that on pushing off in a boat to this island they were met by a few canoes ; into one of these the Bishop got to cross the reef, the boat following, when suddenly a cloud of arrows wounded Mr. Atkin and the boys with him. He put back with the wounded boys to the vessel, put them on board, and returned with some sailors to follow the Bishop. He found the natives gone, but a canoe floating towards them, and in it was the body of the Bishop, wrapped in a mat, with a palm branch with five knots in it laid upon him. It is said this indicated that he had been judged to death as *utu* for five lives. They say that he must have been killed instantaneously by a club on the back of the head—that his look was calm—and he wore that sweet smile which we all know so well.

“Mr. Atkin and Mr. Brooke committed him to the deep, with the Church's words of faith and trust on the 21st—St. Matthew's Day. Poor Atkin died seven days after of the wound, from tetanus, and followed him to the deep. It is sweet and soothing to us to think that ‘they have all Melanesia for their grave’ (as one of the friends says) or, as Sir William Martin expresses it, ‘that he lies among his islands, as if still holding them for his God.’ We have been lifted up indeed at times by the supporting thought of his great gain and the blessedness of such an end ;—the chant which rises in our Cathedral, ‘The noble army of Martyrs praise Thee,’ brings him so near.”

EDUCATIONAL QUESTIONS IN WEST AUSTRALIA.

SIR,—The educational storms, which have of late passed over a considerable portion of Europe, appear not to have confined their ravages to the northern hemisphere alone, but to have crossed the line and made their presence felt in southern countries also. Not even the thinly-peopled and comparatively unimportant Colony of Swan River, or West Australia, has been permitted to escape. Indeed, to judge from the newspapers and pamphlets which have arrived in England by the last few mails, the gale would seem to have blown with more than common intensity, and to have caused a more than usual excitement and disturbance amidst all classes of society in that distant land. The contest has been, as in England, between the advocates of a completely secular and non-religious system of education and the defenders of the scheme which has, until of late, satisfied the Colony, a scheme which might be termed a compromise between denominationalism and secularism. The new Bill, which was introduced into the Legislative Council by the Government, was one under which no religious teaching whatever, whether given by ministers of religion or by the masters themselves, would have been permitted during school-hours ; and

it was expressly stated in one of the clauses that neither the Bible itself nor any such alternatives as "Bible Lessons," "Non-denominational class-books of Scripture," or any similar works, were to be read in the schools, except, if the teacher thought fit to do so, during the recesses or play times. The Bill bore on its very face the thorough tokens of an utterly non-religious measure, and one under which the connection which has hitherto existed between the Chaplains of the Church of England and the district schools throughout the colony would have been totally destroyed. The Colonial Secretary, acting as the mouthpiece of the Government, introduced the Bill into the Council, and pressed it forward with all the energy at his command. The debates were sharp and severe, and the excitement and irritation which were rapidly aroused within the chamber quickly overflowed its threshold, and spread over the whole colony. The Bishop of Perth placed himself in the van of those by whom a strenuous opposition to the non-religious clauses of the Bill was conducted. He was followed by the greater part of the Chaplains, by most of the Dissenting Ministers, and by a large number of the most respectable of the laity. The contest grew hotter and hotter, the Roman Catholics threw all their strength (and they form a powerful and united body) into the Government party. Men grew warm and excited, and the speeches, both at public meetings and in the debates in the Council, waxed bitterer and bitterer. The clergy were accused of neglecting their own duties, and interfering with matters which were out of their proper sphere. The newspapers were filled with attacks and replies, first by one party, then by the other. By degrees even the ordinary courtesies of debate were lost sight of, both in the Council Chamber and out of doors, and personalities, much to be regretted, were uttered in the heat of discussion. Even the Bishop himself was not spared, for in one of the debates the Colonial Secretary attacked him by name and at considerable length, accusing him of conduct unbecoming to his position and character, and of unfairness and want of openness in his opposition to the Government measure. The Chaplains also came in for their share of harsh comment and blame, and were censured sharply, as well as their ecclesiastical head. So sharp and unfair was the attack, that the Bishop felt himself compelled to issue a reply to it, in defence both of his own character and conduct, and also of the course pursued by the clergy under his rule and influence. Several letters and pamphlets were published by his Lordship, and it certainly would appear, after a careful perusal of these and many other papers connected with the question, that the language used by the Colonial Secretary and the charges made by him against one in Dr. Hale's position, made too in his absence, as the Bishop has not a seat in the Council, were unjustifiable and unfair. All men are liable to error, and it is possible that the course pursued by the clergy, as a body, may not always have been blameless, but any mistakes which they may have made have been quite incommensurate with this public and official charge, hurled at their heads by one who is the leader of the Government in the elective chamber or parliament of the colony. It is rather difficult, from the want of further information, to decide as to the losses and gains which have accrued to either party in the late contest. The Government seems to have carried

its Bill through the House successfully, though compelled to modify many of the clauses, and to give up some of them altogether. The Bishop's party have gained the chief object of anxiety on their side, inasmuch as they have compelled their opponents to consent to the introduction of the Bible "without note or comment" into the schools. The faint denominationalism that existed under the old system is swept away on the one hand, but pure unmixed secularism has been escaped, on the other.

In order to understand the causes which have been at work to excite so much strong feeling in a Colony of which the rule of taking all things quietly, easily, and drowsily is a far more usual characteristic, it will be well to cast a backward glance at the history of education in Swan River during the last few years, and we shall be able to see clearly under what influences the various religious bodies became marshalled together for the battle which we have just seen raging. During the earlier years of the settlement, and previous to the introduction of the convict system, no general scheme of education had been adopted by the Government, and parents found it all but impossible to procure any instruction for their children beyond that little which they were themselves able to communicate. Many a time has the writer of these few pages, when himself a resident in West Australia, heard middle-aged settlers, of a superior class and position, express their sorrow that education had been so unattainable in their youth; compelled to grow up to manhood without it, they felt its want under the altered system most bitterly, and their deficiencies, when they came to compare themselves with the settlers who had crowded to the colony in the hope of enjoying the benefits of the influx of Government money which was expected to follow in the wake of the newly-arrived convict establishment, weighed upon them very heavily. In those earlier days it was only in the largest towns, such as Perth and Fremantle, that schools could be opened by private individuals with the faintest hope of success, and, even when two or three boarding-schools of fair character had been established, it was but a very limited number of the settlers who were able to encounter the expense of the annual school bills. The failure of the bright hopes, which had led so many to risk their all in this new field of colonization, had been so complete, that those few families who had been fortunate enough to escape complete shipwreck, were satisfied if they could just manage to keep their heads above water, and had nothing to spare for any expense in addition to the absolutely necessary payments required for keeping up their homes in the most modest manner and on the least costly scale. The Colony was founded in the year 1829. The convict system dates from 1851. Shortly after the first introduction of these unhappy criminals, the educational question forced itself upon the attention of the Government; it was evident that something must be done to provide for the families, sprung from convict fathers, that would, in a very few years more, be scattered over the whole country. It was seen clearly that as soon as these men had completed the first portion of their various sentences they would, one after another, be released from confinement, granted their ticket-of-leave, would be married to some of the emigrant girls who had been introduced by the Government to form wives for them, and that thus a large youthful population, of a rather dangerous character, would spring

up rapidly throughout the Colony. A few tentative and desultory efforts to provide an educational scheme were made, partly by Government, partly by individuals; but it was not until the year 1856 that a well-considered and really useful system was adopted. This system has worked well, and given complete satisfaction to all parties in the Colony, except the Roman Catholics, who have objected to it as not being fair towards their religion, and also as depriving them of their just share of the Government funds, by compelling them to open and support separate schools of their own. All the Protestants approve of the manner in which the General Board of Education established at Perth has acted, and the best proof of the wisdom which has generally guided its movements is, perhaps, the fact that there is now no district in the whole Colony, in which a population sufficient to require a school can be found, which has not been assisted to establish one. For further proof it is only necessary to glance at the returns given in the account of the census taken in 1870. In the year 1856, when the General Board of Education was first established, the number of children under education was only 429, and of schools only 20. In 1870, the children on the books had increased to 2,188, and the schools have been nearly trebled, there being then 55 Government schools under the authority of the General Board. But to anyone who knows the Colony well and personally, a careful examination of the column in which the names, and the number of children in attendance, of the schools are given by the Registrar-General, is all that is required for conviction. Out of these 55 schools, there are no less than 20 with a number upon the books of less than 15 children in each. There are three schools with a number of children less than 10. Moreover, the observer will find that not a single village or settlement with which he is acquainted is omitted from that list, however small it may be, however retired its situation. Every hamlet has its school, even though but eight or ten children can be gathered together out of its neighbourhood. The education imparted in the various schools must of necessity depend very greatly upon the acquirements and character of the master or mistress, and it has been in this quarter that the Board has had its greatest difficulties to contend with, the number of persons in the colony fit for such positions being so very limited. On the whole, however, the education supplied in the generality of the schools has been fairly up to the mark, and has given general satisfaction to the parents, whatever may have been their position in life. Even the Roman Catholics themselves allow that, as far as the merely secular portion of the teaching is concerned, they have no possible fault to find with the schools of the Government. It is upon the religious question that they take their stand. They allege that, although by the rules of the General Board the introduction of denominational teaching is forbidden, and a "Bible Lesson Book" (on the Irish system) is provided instead of the Protestant edition of the Scriptures itself, so that no offence should be given to the most sensitive conscience, still, in practice, the schools are decidedly and undeniably "Protestant and anti-Catholic," owing to the constitution of the local boards in the country districts, and of the General Board itself at head-quarters. When asked why they will not consent to sit upon these boards themselves in common with the clergy of all denominations, the priests answer: "No, it would

be a mockery for us to do so. We should be in a hopeless minority everywhere. You Protestants can fight against one another and disagree with one another when our faith is not in question, but when once you come in contact with us you are all banded together like one man to oppose us." There is but one method by which they can be satisfied, and that is by the introduction of the denominational system in full. They demand that the money voted by the Colony for educational purposes shall be divided into shares in proportion to the number of the various religious bodies, and that each body, whether Church of England, Wesleyan, Congregationalist, or Roman Catholics, shall have the entire management of its own schools. This has been the ground taken up by the Roman Catholics, and it would be difficult to deny that, from their point of view, it is a strong one. They have proved their full belief in the validity of their objections by establishing schools of their own in all the large towns without the slightest aid from Government; and the claims to a share in the annual grant have lately been admitted by the Secretary of State for the Colonies. The Governor, himself a Roman Catholic, appears to have been anxious to reconcile the conflicting interests to the best of his ability, and a proposal to give a very moderate share of the education grant to the Roman Catholic schools was introduced into the Council a short time ago. Unfortunately the date at which this step was taken coincided with the first general election witnessed in the colony. The "No Popery" cry was raised, and it became the test of each candidate to demand whether he would or would not vote for allowing the Roman Catholic schools to receive Government aid. The Protestant party was too strong for its opponents, the proposal to assist the Roman Catholic schools was at once refused by the Legislative Council, and the Government was obliged to withdraw its measure. The Colonial Secretary replied to this defeat by the introduction of the thoroughly secular Bill which has caused so much excitement. How the new measure will work depends chiefly upon the constitution of the new elective Education Boards, which, by the Bill, are to be established in each district. This, time can only show; and with an earnest hope that the Church may be able to retain her fair share of influence, we must await further intelligence. M.

THE CHRISTIANS OF ST. THOMAS.

[THE Rev. G. B. Howard has been permitted to favour us with the following *Memorandum*, undertaken at the suggestion of the Archbishop of Canterbury:—

"I. On our position, as English Churchmen, with regard to the Jacobites in general.

"II. On the particular circumstances of the Jacobite Christian Church in India at the present time."—ED.]

I. Before deciding on any course with regard to the Christians of St. Thomas in India, it may be desirable to consider the *principles* which should govern our relations with the Jacobite Community as a whole.

1. Although the Jacobites are, properly speaking, *Monophysites*, since they maintain but one Nature in Christ after the Union; they are nevertheless to be carefully distinguished from the earlier Monophysites, against whose heresies, as maintained by Eutyches, the definition of the Council of Chalcedon was especially directed.

2. I think this position is clearly established by the following facts:—

A.—Eutyches maintained—

(1) That our Lord was of Two Natures before the Union (that is, as St. Leo understood him to signify, before the *Incarnation*: Leo to Flavian, § vi. in Coleti's Labbe, iv. p. 1226): *Εὐτυχὴς πρεσβύτερος εἶπεν ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν Κύριον ἡμῶν πρὸ τῆς ἐνώσεως.* (Labbe, iv. 1015.)

(2) That He had but One Nature after the Union:—*μετὰ δὲ τὴν ἔνωσιν, μίαν φύσιν ὁμολογῶ.* (Ibid.)

(3) That our Lord's Body was not consubstantial with that of His Mother. It is true that, when pressed by Flavian and others, he admitted it to be so; yet he declared that he had never so confessed hitherto, and was understood to acknowledge that he made the admission unwillingly, and only under the pressure of necessity. He refused, moreover, to anathematize the contrary opinion. (Labbe, iv. 1013—1021.)

Note.—With reference to the first head, one might perhaps be disposed to think that “*fuisse*,” which the old Latin translation and St. Leo use to represent *γεγενῆσθαι*, is hardly a fair equivalent for that word; and that it should rather be understood to signify that, in the opinion of Eutyches, our Lord had *become*, had arisen, from the Union (perhaps the Fusion—but I do not find that term in the language of Eutyches or his allies) of the Two hitherto separate Natures, Divinity and Humanity. But the expression *before the Union* seems fatal to such an interpretation of his words. “I confess,” he said, “that our Lord *γεγενῆσθαι* of Two Natures *before the Union*.”

3. Such then, as we find by reference to authentic documents, was the heresy of Eutyches and his followers. But—

B.—Subsequent Monophysites, and especially those who are recognized as Spiritual Fathers by the modern Jacobites of India and Mesopotamia, *expressly reject* a great portion of the tenets of Eutyches.

4. First we have Xenajas—whose other name, Philoxenus, is more familiar to us in connection with his version of the Holy Scriptures—Bishop of Mabug (also called Hierapolis) A.D. 485-518, *i.e.* a generation later than Eutyches. The tenets of Xenajas are given by Assemani (Bib. Or. ii. 25) in a passage which I have quoted at pp. 168-9 of *The Christians of St. Thomas and their Liturgies*.¹ They are expressed in

¹ As this book is out of print, it may be as well to give the main substance of the passage. According to Xenajas, the Son, who is One of the Trinity, united personally to Himself a Body, endowed with a reasoning soul and mind, in the womb of the *Deipara*. His Body had no existence before this Union. In this He was born; in this He was nourished; in this He suffered; in this He died. The Son's Divinity suffered not, died not. And all this was done truly and naturally, not in appearance, not fantastically. Further, the Word was not converted

the words of Xenajas himself, in a Syriac MS. written in the sixth century, now in the British Museum, (Addl. MSS. 14529, fol. 65, 69), from which I have given some remarkable extracts in my Preface to *The Syrian Christians of Malabar*.¹ Eutyches is here mentioned as a heretic, denying the Incorporation of the Son of God, teaching that the Mysteries of the Dispensation were a spectre or a phantom, and that the Word received nothing of Mary.

5. It seems unnecessary to lengthen this paper by quotations. Suffice it to say that Xenajas does not maintain that our Lord was of Two Natures before the Union—a blasphemy upon which St. Leo animadvertes with just severity—nor does he teach that our Lord's Body was not consubstantial with that of man. On the contrary, he seems to maintain the Faith defined at Chalcedon, with this single exception, that, whereas the Definition of the Council says *One Lord Jesus Christ, in (or of²) Two Natures*, he maintains that, after the Union, there is in Christ Jesus *One Nature Incarnate*—the *μία φύσις σεσαρκωμένη* of St. Cyril.

6. This expression—which occurs in St. Cyril's First Epistle to Succensus (Migne's Patrol. Coursus, vol. 77, p. 232, Brit. Mus. 2011 d)—was admitted, says Dr. Newman, by St. Flavian at the Latrocinium; adopted indirectly at Chalcedon in Flavian's Confession; received by the Fifth General Council, and by that of the Lateran, A.D. 649. See his Article in the *Atlantis*, No. II., July 1858. I have not searched for his references in the first two instances, or in the last. That to the Fifth General Council is probably found in the Eighth Anathema. (Labbe, vi. 212.)

7. About twenty-three years after the banishment of Xenajas, the See of Edessa was occupied by the famous *Jacobus Baradaeus*, from whom the Syrian and Indian Monophysites have derived the appellation of *Jacobites*. According to Assemani, he followed the teaching of Xenajas, whose tenets, he says, are those of the Jacobites at the present day. (Bib. Or. ii. 25).

8. Lastly, we have the Cathanar Edavalikel Philip, and the Liturgies and Services now used in India, to testify to the modern tenets of the Jacobites.

9. The Cathanar, or, to give him his higher title, the Chorepiscopus Philip, appears to be a man of considerable research, although he makes strange statements at times. A letter which he addressed to me on this subject is given at p. viii. of my Preface to his Treatise on the Syrian Church, and it will be seen that he there fairly accepts the four negations

into Flesh, nor mingled therewith, nor confused therewith, nor divided therefrom; and *vice versa* (i.e. the Flesh was not converted into the Word, &c.); but the Word was united to the Humanity, as the reasonable soul is united to the body. And as *one* human nature is composed (*conflatur*) from the reasonable soul and body, so from the Humanity and Divinity of Christ ariseth *One Nature*—not indeed simple, but compounded (more recent Jacobites express this in the term *One double Nature*)—or, as he misuses St. Cyril's phrase, "*One Nature enfleshed*" —*μία φύσις σεσαρκωμένη* (the *perfect* participle observe).

¹ A Short Account of the Syrian Christians of India and Mesopotamia, written by the Rev. Edavalikel Philippos, a Native of Travancore, published by Messrs. Parker and Co. 1869. Price 2s. 6d.

² See note to paragraph No. 18 of this Memorandum.

of the Council of Chalcedon, ἀσυγχύτως, ἀτρέπτως, ἀδιαίρετως, ἀχωρίστως. His words are: "The Two perfect Natures, both Godhead and Manhood, were joined together in One Nature, without confusion, without mixture, without change, without division." But he says the Two Natures were "mingled," as wine with water; and that, after the Union, there is but One Nature in Christ. I think he would not maintain that word *mingled*, and that he would readily accept the words *joined together*, or *united*, in its place. But this correction would of course not be sufficient to bring his language into harmony with the orthodox doctrine.

10. The Syrian Church Offices afford equally clear testimony. Two examples may suffice. The first is taken from the Metran's address to Candidates for the Priesthood at the time of their ordination: "Ye must confess that One of the Persons of the Trinity, the Eternal Word, descended from heaven, of His own will, and that of His Father and of the Holy Ghost; that He abode in the Virgin Mary, the Mother of God; that of His love to mankind *He took a Body from her*; that He sat on His throne at the time He abode in the Virgin's womb; and that He is *perfect God and perfect Man*." The Candidates are then told to whom they must adhere, and whom they must renounce—the latter list including St. Leo and the Council of Chalcedon, as well as Eutyches and other notable heretics. (Madras C. M. Record, iv. 135.)

11. The other example is taken from the *Ordo Communis* of the Liturgy, i.e. from that portion of it which is invariable, and used with all Anaphoræ alike. In the very remarkable rite called *The Fraction* the Priest uses the following words: "And the third day He rose from the tomb, and is One Emmanuel, who, after the indissoluble Union, is not divided into the Two Natures. Thus we believe; thus we confess; thus we affirm." (Christians of St. Thomas, p. 239.)

12. To sum up, then. The Jacobites of our day maintain the Divinity and the Humanity joined together in Christ, without confusion, without change, without division, without separation; the properties of each being preserved. But whereas the Catholic Church confesses One *Person* after the Union, the Jacobites maintain One *Nature* after the Union; this One Nature being *duplex*, composed of the Two Natures in close Union, as water when mingled with wine—an illustration which they propose in opposition to that of water put together with oil.

13. It is manifest from the foregoing, that the Christians of St. Thomas, in common with the rest of the Jacobites, fall under the express censure of the Council of Chalcedon. The Definition of that Council, after adverting to the heresies of Nestorius and Eutyches, continues thus (the Latin is perhaps of more authority in *this* portion of the Acts of the Council than the Greek, inasmuch as the Greek is said to be a translation of the Latin (Col. Labbe, iv. 1445-6))—"Propter hoc . . . nunc sancta et magna et universalis Synodus . . . Epistolas Synodicas B. Cyrilli . . . suscepit; . . . quibus etiam et Epistolam . . . B. et S. Archiep. Leonis . . . congruenter aptavit. His namque . . . qui duas quidem ante unitatem naturas Domini fabulantur [this the Eutychians did, but the modern Jacobites, I believe, do not] *unam vero post unionem confingunt, condemnant.*" A little further on, the Council requires all such heretics to be

degraded, if they belong to the clergy; or if monks or laymen, to be anathematized. (Coleti's Labbe, iv. 1462.)

14. This being so, and the great Council of Chalcedon having thus deliberately maintained the true Faith under peril of anathema, I dare not advocate any course of action with regard to the Christians of St. Thomas by which we might even so much as appear to set lightly by the decision of that august assembly; and I cannot but think that the late venerated Bishop Heber must have misunderstood the real state of the case, when he received Mar Athanasius, the Jacobite Metran, to Communion at Bombay, and embraced him as his Brother, placing him in his own episcopal chair.

15. If I may venture to express my own feeling on the subject—and I would do so with all submission and respect—it seems to me questionable whether we can do anything more by way of assistance to the Christians of St. Thomas (so long as they maintain their heretical doctrine), than endeavour to help them in the settlement of their secular affairs, and to promote peace and good order among them.

16. But might we not make an effort, with all love and gentleness and consideration, *to win them back* (and peradventure the few thousands of Jacobites in Mesopotamia with them) *to the confession of the true Catholic Faith?*

The great question would be, how to set about so anxious and difficult a task? In reference to this point I would most respectfully beg to offer a few remarks.

17. First, then, the case of the modern Jacobites appears to me to be simply one of *hereditary obstinacy*. I do not see any indications of strong personal hostility to the Truth. But their Spiritual Fathers expressed themselves in certain terms; and to those terms they adhere with a feeling of pride and of honour.

18. The whole difficulty lies in one single word.¹ They say NATURE, where the Catholic Church says PERSON. Is it not possible that this may be, after all, a question of *language*, and that both sides may *mean* the same thing?

19. The Syrians have a distinct word for *Nature*—the *φύσις* of the Greek—and this word is *Chiono*. It occurs over and over again.

20. They have a word for *Substance*—the Greek *οὐσία*—and this is *Ithátho*, Being, Entity. [I have represented *Substance* as the equivalent of *οὐσία* in theological language, because *ὁμοούσιος* in the Greek Creed is represented by *consubstantialis* in Latin.] *Ὁμοούσιος* is rendered by *Bar-Ithátho* in the very ancient Syriac copy of the Creed contained in Addl. MSS. 14528 in the British Museum.

¹ It would be desirable to confine the controversy within the narrowest limits possible. Hence it may not be unimportant to observe that perhaps too much has been made of the alleged distinction between *ἐκ δύο φύσεων* and *ἐν δύο φύσεων*. The history of the debate is found in the *Acts of the Council* (Labbe, iv. 1458) and in Evagrius (ii. 18, near the end). But the question at issue was not as to a choice between the prepositions *ἐκ* and *ἐν*, but as to the adoption of the *phrase* proposed by Dioscorus, or of that proposed by Leo. In the *Acts of the Council* the preposition used in the Greek is *ἐκ*, not *ἐν*; in the Latin *in*, with a marginal reading *ex*. In Evagrius it is *ἐν*.

21. They have a word for *Person*—Greek πρόσωπον—and this is *Parsûpo*, the word being simply adopted from the Greek : used, e.g., St. Mark xii. 14, 2 Cor. ii. 10. But the theological term they employ for *Self* or *Personality* seems to be *K'nûmo*. The Union of the Two Natures in Christ is made, they say, *K'numôûth*, personally. "*By Himself*," in Heb. i. 3, is *B'kenûmeh*.

22. The word Hypostasis (ὑπόστασις) is represented in Syriac sometimes by *K'nûmo*, as in the Nicene Creed ; sometimes by *Ithûtho*, as in Hebrews i. 3, "the express image of His *Person*."

23. One of the first practical steps then, always first imploring the Divine blessing, would perhaps be to endeavour to come to some understanding as to the *ideas* conveyed by the terms employed. With such an understanding at the outset, we might try to explain the distinction, in our apprehension, between the *Nature* of a Being and *Personality* ; and so show clearly what we mean by maintaining two *Natures* in the one *Person* of our Lord ; and peradventure we should find that we and they *mean* the same thing. They *think* we divide Christ into Two Christs.

I do not think that the Athanasian Creed is much known in the East at the present day. Archbishop Ussher printed it as found in a MS. collection of Greek Hymns, by one Thecaras, a monk of Constantinople, but of what date I do not know. This copy of the Athanasian Creed (which in the MS. is referred to the Nicene Synod) is *without the Double Procession of the Holy Ghost* ; and as the analogy of the reasonable soul forming with the flesh one man is a familiar one in the writings of the Monophysites, and is admitted both in the Athanasian Creed and in the Council of Chalcedon's famous Definition, a translation of this Creed into Syriac would probably, if we might omit the words that maintain the Double Procession, be of great service in promoting a mutual understanding.

24. The learned Dr. Field ("Of the Church," Bk. iii. ch. 1) noticed this verbal or linguistic question in reference to the subject under consideration ; as has also been done lately by Mr. May, in his paper on the Eastern Churches at the Liverpool Church Congress in 1869.

25. An important precedent for an endeavour to compose a difference of this kind by an understanding as to what each party *means* by the terms employed—and probably much assistance in reference to the case in point—may be found in the proceedings of the Council of Alexandria, A.D. 362, when the question bore upon the significance of the terms *ὑπόστασις* and *οὐσία* (Labbe, ii. 937).

26. That very serious misapprehension has existed among the Monophysites with regard to the language and intention of the Fourth General Council, is shown by the charge which they bring against it of dividing Christ into Two Christs, and so bringing in a *Quaternity* in the Godhead in the place of the *Trinity*. (See quotations from Xenajas in the Preface to *The Syrian Christians of Malabar*.) To whatever cause so strange a misconception was originally to be attributed, it is probable that it yet prevails among them, the notion being perhaps accepted as an unquestioned fact, the accuracy of which few of them are now able to test by reference to the exact language of the Council.

27. If then we could place this language before them, illustrating it by

the Creed which bears the name of Athanasius, and further by the careful explanation of its purport contained in the anathemas of the Fifth General Council, would it be too much to hope for success, provided that all were done in the utmost charity and love consistent with due regard for the true Faith of Christ? To this end I would respectfully submit that a correspondence might be opened with the Jacobite Patriarch of Antioch, who resides near Mardin, and with other leading Metropolitans and Malpans of the body over which he presides, in India and in Mesopotamia.

28. This paper has grown far too long, yet I cannot refrain from pointing out some instances in which even Eastern tenacity has been known to yield to argument and explanation. Such are those of Beryllus persuaded by Origen; the recovery of the Donatist seet after the Council of Carthage in A.D. 411; and, most notably, the recantation of the Monophysite Bishops Juvenal, Thalassius, Eusebius, Basil, and Eustachius, at the Council of Chalcedon—the first three of these being subsequently placed on the Committee for finally revising the famous *Definition* before its being brought before the Council for its authoritative adoption.

II. On the particular circumstances of the Jacobite Church in India at the present time.

29. I will endeavour to give an account of these (and much light has been recently thrown upon them by correspondence in the *Colonial Church Chronicle*) in as distinct and concise a form as possible.

30. On the recovery of independence by a portion of the native Christians, after some sixty years' enforced subjection to Rome, the difficulty of obtaining a renewed episcopal succession was at length surmounted by the arrival of Mar Gregorius, the Jacobite Bishop of Jerusalem, about A.D. 1665. And although exception may be taken to the consecration performed by him, as being contrary to the ancient rule, this objection will not lie against most of the subsequent consecrations, as the rule has been that the Metran should be consecrated by the Patriarch at Mardin. But to this rule there have been many exceptions. (Mr. Baker, in C. C. C. No. 281.)

31. From the returns given in the Trevandrum Almanack for 1861, it appears that the Romo-Syrians and the Jacobite Syrians were then nearly equal in number: the former numbering 119,100, and the latter 116,483.

32. Internal dissensions have too often marked the history of the Jacobite Community in India, and the people are now grievously disquieted by a disputed claim to the Metranship (or chief bishopric) of the Church. The following is an outline of the history of this miserable contention:—

33. The C. M. S. College at Cottayam was established in or about the year 1816; and the C. M. S. missionaries continued to work in harmony with the authorities of the native Church for some years. But differences began to appear, and at length, after the visit of Bishop Wilson in 1835, led to an open rupture between the missionaries and the native Church. The Metran of that day, one Mar Dionysius, called a Synod in the Church of Mavelicara; and there "a chart of resolution" was drawn up against the proposals of Bishop Wilson (C. C. C. May, 1871). The

College property was sold in consequence of the formal separation which ensued (A.D. 1836); and a dispute having arisen about the share of the proceeds due to the Syrians, the purchase-money was eventually locked up in the treasury at Trevandrum, pending the settlement of the claim. (C. C. C. May, 1871, p. 184; especially October, 1871, p. 393; December, 1871, p. 476.)

34. The Metran then formally excommunicated all those who should continue to adhere to the C. M. S. missionaries. (Ref. in C. C. C. December, 1871, p. 479.)

35. Among those who still adhered to the missionaries at this time was a deacon of the name of Matthew, who appears to have been a very intelligent, clever boy, though in regard to piety he did not satisfy the missionaries. (C. C. C. December, 1871, p. 478.) This young man, who of course had incurred the excommunication of the Metran by his adherence to the missionaries, was eventually sent by them to their school at Madras for instruction. (C. C. C. December, 1871.) Here he conducted himself in so unsatisfactory a manner that he was "dismissed" by the C. M. S. authorities "as unfit for the ministry." (Ref. in C. C. C. December, 1871.) This must have been about six years after the rupture between the C. M. S. and the Syrians, *i.e.* about A.D. 1842.

36. The Syrian Church was still ruled by Mar Dionysius of Shapat,—I believe the Dionysius already alluded to in para. 33,—but this Deacon Matthew, "on leaving the C. M. S. school," started for Mardin, and represented matters in such a light to the Patriarch as to get himself consecrated as Metran of the Syrians in India. (C. C. C. December, 1871.) Mr. Baker, in a recent letter (C. C. C. November, 1870), says that he had obtained credentials from twenty-eight Churches in Travancore. The late Patriarch Ignatius (Jacob II.) declared that they were forged. (Letter in *The Syrians of Malabar*, p. 30.) The statements of the opposite parties among the natives are directly at variance on this point (C. C. C. May, 1871, and December, 1871,) and I do not know how the question can be decided.

37. It is certain, however, that on Matthew's return to his native country, as Mar Athanasius, he was "for a long time not well received by many Churches; and, after much dissension, another man was sent to supersede him." (Ref. in C. C. C. Dec. 1871.) This was Mar Cyril (Koorilos) Joyakim, who still resides in Cochin.

38. Shortly after Athanasius's arrival, and apparently before that of Mar Cyril, the old Metran Dionysius died; and Mr. Baker says that, feeling his end approaching, he sent for Athanasius, and formally handed to him the insignia of office. (C. C. C. Nov. 1870.) This is distinctly denied by Edavalikel Philip. (C. C. C. May, 1871.)

39. The dispute now attracted the notice of the Travancore Government, and at the instance of General Cullen, the British Resident, three (or others say four) arbitrators were appointed to investigate the matter; two of them being heathens, and the other, or other two, Europeans. The Government ultimately recognized Athanasius as the Metran.

40. Athanasius, however, had been excommunicated by the Patriarch; and Mar Cyril remained in the neighbouring state of Cochin, in a condi-

tion of extreme poverty, as Dr. Day informed me—and he was likely to be well informed on the subject. When I saw Mar Cyril in 1861, everything betokened poverty.

41. Quite recently the feud has blazed out afresh, in consequence of a successful effort on the part of Athanasius to obtain the money laid up in the Trevandrum Treasury. This matter having been arranged, and the receipt only being required, Athanasius invited whom he pleased from different Churches to assemble at Mr. Baker's residence at Cottayam on the 24th of January, 1871, there to meet the British Resident, Mr. Ballard, "to consult about the best method of using the money." (Mar Athanasius's letter in C. C. C. Dec. 1871, p. 475.) Thus it is clear that the matter had been prejudged, and that this meeting could not fairly represent the feeling of the whole native Syrian Community.

42. The great majority of those assembled at Mr. Baker's house were on the side of Athanasius: yet a counter-petition, or a protest, was presented to the Resident by the Chorepiscopus Philip and others. (C. C. C. Nov. 1870, and May, 1871.) The Resident had visited some Churches previously, but not many; "scarcely ten," it is said.

43. The money being thus committed to the keeping of Athanasius and his party, the Syrian College has been reopened, in addition to the C. M. S. College at Cottayam. (C. C. C. Oct. 1871.)

44. The opposing party meanwhile, according to repeated private letters from Edavalikel Philip, the Chorepiscopus, are suffering grievous persecution, being ejected from their churches and despoiled. But I do not know to what extent this persecution prevails, or whether provocation and tumult have enabled Athanasius to put in force the Government Circular Order.

45. Mar Cyril is very old, and he is a leper; and another Bishop, Mar Dionysius, has been sent from Mardin to assist him, *cum spe successionis*.

46. I do not know the age of Mar Athanasius, but if he was as much as twenty when the rupture occurred in 1836, that would make him now fifty-six years of age; and I think from his appearance in 1861 (when I saw him at Cottayam) he cannot be much more.

47. The following letter from Bishop Gell to Mr. May was sent by the latter for my perusal, and I trust I am doing no harm in subjoining a copy of it:—

"Hornsey Rectory, 4th Nov. 1870.

"MY DEAR MR. MAY,—I return with many thanks Mr. Howard's letter. . . If Mar Athanasios is the wrong person for the Church of England to have intercourse with, I fear that very little way can be made at present towards union. I have seen Mar Dionysios, but not Mar Cyrillos. The former was very tenacious of the existing state of things in the Malabar Church, not willing even to part with Prayers to the Virgin. Still, if the Patriarch had a right to depose Mar Athanasios, and did depose him, it would seem to be the duty of the British Government to secure the recognition of the rightful Metran by the Travancore Government; and the duty of the Church of England, in such intercourse as we have with the Syrian Church, to recognize the same person.

"F. MADRAS."

48. With the aid of the foregoing summary, the facts scattered here and there in the correspondence which has occupied the pages of the *Colonial Church Chronicle* for the last fourteen or fifteen months may be more clearly apprehended, especially in regard to their bearing on the question now at issue between the rival claimants to the Metranship.

May it not be worth consideration, whether it would be expedient to address letters of sympathy and exhortation to the heads of either section—*i.e.* to Mar Dionysios, who is, I suppose, practically the head of the party recognized by the Patriarch; and to Mar Athanasios, as the local head of the Church recognized by the Government of Travancore—exhorting them to mutual charity and forbearance, and to a common effort for the composition of their differences?—[G. B. HOWARD.]

EXTENSION OF THE ANGLICAN CHURCH INTO VITI, OR FIJI¹

THE following is from a letter in the *Melbourne Church News* :—

“The ‘Church of the Redeemer,’ now built in Levuka, capable of containing 250 persons, was formally opened on Easter Day, when Mr. Floyd officiated. Twenty communicants attended the early morning service. We have a fair choir, aided by a harmonium from Sydney, the gift, I believe, of the Sunday-school children. Our own Sunday-school is got into good order under an experienced superintendent. Holy Communion is at present administered every other Sunday.

“Mr. Glenny, one of our largest planters, has just given 150 acres of land for Church purposes, on the Diehétí river, on which the second church—with school in the group—will be erected, in the midst of a district which is settling fast.

“At Lewa the services of the Church are conducted in a store by two laymen, who have been authorized to do so. Mr. Floyd’s first trip from Levuka was to Lewa, to marry and baptize; when, at the request of the residents, he said Evening Prayer, and preached by moonlight. A small table was placed a few yards from the door of a native house, the congregation being accommodated on seats placed in a half-circle.

“The planters of the group, being desirous to speed the proper organization of the Church, are about to hold a general meeting, when, perhaps, even some steps may be taken towards obtaining a distinct ‘Bishop of Viti.’ Meanwhile, Mr. Floyd has been persuaded to appoint one gentleman in each district to meet him at stated times on behalf of the local Church interests. He has applied to Bishop Patteson for a native Missionary to assist him. Several planters have applied for teachers for their labour-hands. They could soon, from the similarity of language, make their way amongst other imported islanders, and thus reach those amongst whom no Missionary exists. You would be astonished at all that has been done in six months. Mr. Floyd stated to a full congregation that the free-will offerings of the people were alone acceptable to God; that no pew-rents, no tea-meetings, no bazaars, no way of raising money

¹ *Fiji* is a mere mistake for Viti, the native name of this Island-group.

would be resorted to. Those who valued the blessings brought to them were to offer and give what they could. He himself would give 100% of his salary towards paying off the debt.

"Mr. Floyd is very earnest in his work, and blest with great discernment and wisdom. Roman Catholics, Jews, all receive and assist him with pleasure. Some of the half-bloods have asked, would they be allowed to attend church."

The *Australasian Missionary Notices* for July last speak of Wesleyan work in Viti thus:—

"In no part of the Mission field have greater victories been won for Christ than in Fiji. Whatever may happen in the future, the good already accomplished is a bountiful return for the labour and money spent there. Thirty-six years have not yet passed away since the first Wesleyan Missionaries landed in Fiji. On their arrival they found a population of at least 200,000 living in heathen darkness. Cannibalism was a thing of almost daily occurrence, and was an integral part of their religion. Infanticide was practised to an alarming extent. Widows were strangled on the death of their husbands, and tribal wars, of horrible atrocity, were constantly taking place. For many years our Missionaries laboured under the greatest difficulties, in constant danger, and with little success. One of their number, in later years, fell a martyr to the work he loved. But now the contrast is great. There are now 22,800 members of the Church, and 104,223 attendants on public worship in the group. Schools are established in 922 Christian places, having 47,240 scholars."

This authority represents the Wesleyan agency in the Viti as become quite inadequate to "provide proper ministerial and suitable school instruction, notwithstanding the hopeful establishment of a Native Training Institution."

A VISIT TO THE OLDEST CHURCH IN VIRGINIA.

!(*From the Hartford Churchman.*)

A COUPLE of weeks ago it was my good fortune to visit the old village of Hampton, Virginia, and to spend two pleasant days under the hospitable roof of a valued friend. It was not my first visit by a good many; I am not so dead to historical associations as to have let escape me this fine old spot, the birthplace of English civilization in the United States. Yet how few, out of Virginia, are familiar with the locality and surroundings of this quaint old town, the oldest continuous English settlement in North America, or with the venerable St. John's Church, the oldest house of worship now in use in Virginia!

The topography of Hampton is very striking. The town lies at the head of Hampton Creek, a short arm of the bay, and in full view of the Roads. This estuary, with its verdant and picturesque shores, strongly suggests English coast scenery. Here on this little peninsula, between the Chesapeake and Hampton Roads—which are really the mouth of the James River—and within three miles of its extreme point, called Old Point Comfort by the colonists, in their gladness at reaching land, stood an Indian village called *Kichotan*. The English settlement here dates

from 1610, and a continuous occupation from that day gives to *Hampton* the honour of antiquity.

Of its many historical associations I shall speak of but few. This county and the parish are conterminous, and are both called *Elizabeth City*. The church building, called in the old records the "new church at Kichotan," to distinguish it from an older church, which stood on Pembroke Farm a mile distant, *was built* in 1660. This old church seems to have been kept for many years for funeral purposes, like the old church at Blandford, after Petersburg was settled. The building, however, had long ago disappeared, and even the graves of a century's dead were forgotten by all of the present generation. To the Rev. Dr. McCabe, fifteen years ago rector of this parish, is due the discovery of the exact location of the old church, as verified by the tombs, which had disappeared under the soil. Clearing up the surface-earth revealed, where it had been hidden for generations, the handsome slab that covers the body of "John Neville, Esq., vice-admirall of his Majesty's fleet in ye West Indies, who died on board ye *Cambridge*, in Hampton Roads, 1697." This Admiral Neville was an ancestor of Lord Napier, British Minister at Washington, who more than once visited Pembroke graveyard, and here in the woods of Virginia read the modest epitaph of an ancestor who had died a century before he was born.

On the left bank of the creek stands the old Chesapeake Female College, now the property of the Government, and used as an asylum for maimed soldiers. On the right bank is the fine estate still known by its ancient name of "Little England," the landing place of the Royal Governors, as they came one after another to their colonial dominions, or their point of embarking on their return-voyage home. Here began the main highway of the colony, leading to the capital thirty-five miles distant, and its route was daily traversed by public and private equipages—a sad contrast with its present silence and desertion.

Twice in modern times old St. John's Church has been burned—at least all that was combustible—but the original walls of honest brick and mortar have withstood both conflagrations, and are still firm and solid. They attest the faithful workmanship of the builder. The story is familiar to all of the burning and sack of Hampton by Sir George Cockburn, in 1813. The short occupation of the enemy, though they grossly defiled the old house of God, soon left the place to its residents, and Hampton was rebuilt, or rather repaired. The old church, however, was not restored for nearly twenty years. The old "Queen Anne bell," a present from that sovereign to Elizabeth City Parish, was taken, by military order, to "Little England," and did duty as guard bell, while the troops occupied that post. By rough usage it was cracked, but it was recast about the time of the church's restoration.

For the next thirty years after the consecration by good old Bishop Moore, in 1830, the walls of the restored church resounded with prayer and praise. Then came the late civil war, and for four years it was the rendezvous of soldiers, camp-followers, and negroes. All the houses at Hampton were burnt to the ground or knocked down. After the surrender of Lee, the work of restoration had again to be undertaken. First the returned inhabitants rebuilt their homes, and then—after a couple of years—their church.

Reviews and Notices.

A Charge delivered in the Cathedral Church, Grahamstown, on St. Peter's Day, 1871. By HENRY, BISHOP OF GRAHAMSTOWN. Grahamstown : Richards and Glanville.

It is too late now to notice at any length the last *Charge* which Bishop Cotterill delivered as Bishop of Grahamstown, prior to his accepting his present sphere of work in Scotland. We shall only make two extracts :—

"I confess that I regard those Privy Council decisions as to Eucharistic ceremonial chiefly as an additional proof of a truth, which we are all slow to recognize, that all law is utterly inadequate for the spiritual government of the kingdom of Christ. I am, indeed, amazed at the assumption, on which some argue, that it is a privilege to have all spiritual matters in the household and family of God ordered by law, and that a Bishop of Christ's Church is but a minister of the law; as if the very purpose of the New Testament were not to teach us that law, even when Divine, is unsuited for the religious life of man. To protect the temporal interests, whether of the Church as a society on the one hand, or of individual Christians on the other, law is necessary : this is its true and legitimate sphere. For example, in the interpretation of a contract, under which any legal status or temporal rights may be held, law cannot be too sharply defined or too strictly expounded. One special danger, as it seems to me, in the present final Court of Appeal in the Church of England, is that there is in it, as is indicated by its very constitution, a confusion of law and theology, of a secular court and a spiritual tribunal, which makes its decisions by turns unsatisfactory to all schools of religious thought in the Church. Happily, in our unestablished Church in the Colonies, great as other disadvantages are to which we are exposed, we are not subject to these dangers. To all there is the full protection of temporal rights, which it belongs to Courts of Law to afford to all without exception and without distinction; but no Court, that may ever have to decide such questions, can interpose its authority for the spiritual government of this Church. And, further, in our Constitution it is expressly provided, that in the interpretation of the standards and formularies which are accepted by us, the Church of this Province shall not be held to be bound by decisions, in questions of faith and doctrine, or in questions of discipline relating to faith and doctrine, other than those of its own Ecclesiastical Tribunals, or of such other tribunal as may be accepted by the Provincial Synod as a Tribunal of Appeal. But our relations to the Mother Church are necessarily, and rightly, so intimate, that no controversy there, which touches the religious feelings of many, can fail, sooner or later, to affect us here, and it may do so in many ways which we do not as yet foresee. I trust, however, if ever such questions should arise, they may be treated in that spirit of true Catholic unity, the value of which I have endeavoured to impress upon you, and which, I am persuaded, does largely prevail among you."

And the following :—

“ One link between my work in this Diocese, and that to which God has now called me in Scotland, will, I trust, be formed and maintained through the Missions to the heathen both within the Colony and on its borders, which need not only to be more vigorously supported, but to be largely extended. I should be thankful if that Church in which I shall be a Bishop should be able to plant and maintain a Mission of its own among the Kafir tribes. But, at all events, I may be able, in the Diocese committed to me, to enlist the sympathies of some both in the Missionary and the Colonial work in South Africa.”

Den Christelige Ethik: fremstillet af H. MARTENSEN [Primus of Denmark]. Den almindelige Deel. Kjöbenhavn, 1871.

WE hope that the Treatise of which this is the first half will speedily find an English translator—one too who, instead of following the example set in Clark's “Foreign Theological Library” in the case of the author's *Dogmatik*, will work from the Danish original, and not from a German version. Notwithstanding the drawback just specified, however, the Edinburgh form of this book, of which the present is the complement, has sufficed to extend among ourselves the reputation which Bishop Martensen enjoys as a philosophical divine in Germany as well as in Scandinavia. And the study of this fresh publication will, we judge, enhance that reputation.

Some notion of the volume before us (of 560 pages) may be gathered from a statement of its principal contents. After an introductory portion on the “Idea of Christian Ethics” generally, and in relation to “Dogmatics and to modern Humanism,” comes an exposition of “The Presuppositions of Christian Ethics,” as theological, anthropological, cosmological, and eschatological—there being herein included discussions, *inter alia*, on “Man created in the Image of God,” “Free Will,” and “The End of History and Completion of the Kingdom of God.” The author then proceeds to consider, in the remaining two-thirds of the volume, “The fundamental Ideas of Ethics,” in the three grand divisions of “The Highest Good,” “Virtue,” and “Law.” The names of some of the sub-sections will show how completely the author has presented his subject: “Optimism and Pessimism;” “Redemption and Emancipation;” “Christ and Great Men;” “Imitation of Christ and Justifying Faith;” “Salvation and disinterested Love to God;” “Our New Relation to the Law;” “Casuistry;” “Merit and Reward.”

We are enabled, by the courtesy of Pastor Nielsen, the present Danish Chaplain in London, to give a specimen of this profound work in the following translation of what it says on “Christian Ethics in Relation to Modern Humanism”:—

"The principle of our time, its leading animus and tendency, may be described as that of '*Humanism*.' There is indeed a double idea of humanism in our day, but that which is pre-eminent is the autonomical. Not by chance has the Prometheus-myth, as it were spontaneously, shown itself from different sides, and placed itself in different relations with the mind of this generation, which is aiming at 'the Humane.' Prometheus is a Titan, who thinks it not robbery to be equal with the gods, and steals fire from heaven. He imparts to men culture and civilization, all art and science. He makes them accomplished and clever, but not good; haughty and God-defying like himself. Their knowledge is without fear of God; their freedom without obedience and reverence. Men having thus attained by unlawful ways to culture, Prometheus, as the representative of mankind, is by the will of Zeus chained as a punishment to a rock, where an eagle, 'the winged dog of Zeus' (*Æsch. Prom.* v. 1042), returning every third day, preys upon his liver, which is continually renewed. This 'undying liver' is an emblem of the desires and passions which cannot die; the eagle, again and again devouring it after its full growth, is an emblem of the torments inseparable from those desires; and Prometheus himself in his sufferings is an emblem of the human *ego* withdrawn from communion with God. He is fastened with the bonds of an iron necessity, to the desolate rock of reality, given up through thousands of years to unutterable sufferings, from which he is first released by Heracles, a son of a god, who with his arrow slays the eagle and bursts his chains; herein a type of the Saviour, bringing redemption to the guilty and enthralled race. Prometheus, as Schelling says, is not a thought invented by man; he is one of the fundamental notions which of themselves press into being. It is not the spirit of the Greeks only, which makes in this myth a tacit confession, wherein it acknowledges itself free, and yet fettered—because its freedom is not legitimate—but also utters the hope of release; it is the spirit of mankind. This myth is of universal purport, and concerns the whole race. In our time, moreover, it has found a new fulfilment. For in many respects has this generation attained to its great richness of culture and its many treasures of knowledge, to its command of nature, by the Promethean path. It has attained thereto through emancipation from faith, from obedience and love to God, and its guilt may be described in the words of Isaiah (xlvi. 10), 'Thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, *I am*, and none else beside *me*.' But therefore is this generation, in its emancipated liberty, at the same time so tied and given up to secret agonies and torments, and to a baleful, stormy desolation at heart. Incessantly it longs after freedom, and seeks in vain to shake off its fetters by putting forth from within continued efforts of civilization. It can only be released in the way from without, by the Saviour, and by the Gospel of Christ. We must, indeed, again and again insist that culture, that art and knowledge, are not the evil, but that on the contrary they belong to a perfect human existence; nay, it must be said that culture and education form a condition for the development of morality and religion, which, under barbarous, cultureless circumstances, could be developed but very imperfectly; wherefore Christianity itself, in places

where it finds no culture existing, implants its germ. But what modern 'Humanism' should see to, is that its possession of culture be legitimate, and put in the right relation to Religion; which can only be the case when man takes his kingdom as a fief from God—is willing to be God's vassal and steward on earth, instead of being his own lord and master. This is that process of redemption by which the generation shall be released from its Promethean miseries—this is that deep mystery, which also shall be fulfilled in this time. That Science cannot redeem the generation needs not to be said; but yet Christian science shall co-operate to the *apprehension* of that which can.

"And just for this reason Christian science should not be indifferent to, or merely condemn, the Promethean Humanism of our time, but should also acknowledge the fettered elements of truth in this the world's emancipated consciousness, and seek therein for the point of junction with Christianity. It must also be admitted, that very many among those who are under the influences of this emancipated Humanism, have not so much intentionally adopted the Titanic element therein, as they have been, without knowing why, partakers in its secret sufferings. Many seek redemption, and would fain accept it, if it could be brought them; they seek something new, not knowing that the new thing they seek is Christianity itself, rightly understood,—Christianity, which is not (as often represented to them) a thing non-human,¹ but what will meet man's deepest longing. Orthodoxy and Pietism have not a little to chide themselves for in regard to this worldly Humanism, which they have far too often and exclusively treated as partly impiety, and partly emptiness and vanity, instead of earning a right to pronounce this judgment by first instituting an earnest self-criticism, and by asking themselves, whether they have always placed the Christian element in the right relation to the Human, so as consequently to be innocent, when upon the other side the Human has been placed in a false relation to the Christian. We would here especially draw attention to a single point. It cannot be denied, that the older Theology and Pietism in no small degree themselves contributed to call forth the Emancipation, by fixing their looks too exclusively on the Kingdom of Grace, while there was but little of an eye for that of Nature—for the kingdom of the first Creation, which is the necessary predecessor of that of Grace. They so plunged into the doctrine concerning Salvation, concerning Christ, that the doctrine concerning God the Father, the Almighty, Maker of Heaven and Earth, did not receive the development and application which was its due. The creation was treated of from the one-sided point of view of sinfulness and corruption, and the present life too exclusively as a preparation for that to come; and it was overlooked, or at least not enough pointed out, that the present life can only be really a means for that to come, when it is moreover an end in itself; when the life in this existence appointed us by God here, is lived thoroughly and completely. The doctrine was preserved, indeed, that sin is not man's nature, and that the creation, though marred by sin, is still God's work and not the Devil's. But this correct acknowledgment was

¹ *I.e.* counter to the reason and interests of man.

not heartily worked out and applied, and the eye remained closed to manifold phenomena of man's natural life and the natural spirit. No doubt a new sense for the Human was awakened in the fifteenth and sixteenth centuries, by the rediscovery of Greece and Rome and their literature. But what was then awakened, again faded away, especially in the seventeenth century, which has not unfitly been entitled Protestantism's Middle Age. The sense for the Human first awoke to an extent and with a power it never had before, at the great intellectual revival which happened in the last and present centuries, a revival which in many respects had the character of an emancipation from Christianity, and took an attitude towards the Church, partly of hostility, partly of indifference, and which, so far as it is seen from the emancipationist's point of view, has obtained an expression in Göthe's famous poem 'Prometheus.' But although God was become, on the whole, an 'unknown God' to this generation, as to the Athenians of old, there yet rose a kingdom of divine ideas in the heaven of mind, wherein man's spirit recognized its proper nature, and which shed so dazzling a light upon this earthly existence as to lead many to lose all longing for one to come. The taste for the beautiful was developed by great poets and artists, and it was experienced that from the glory of nature, and from the works of art, a delight is derivable which is real, though it is not religious. This good, this moral idea, was explained and interpreted by gifted thinkers, and it was announced that there exists a morality, a consciousness of freedom, and a submission to the requirement of the Law and of the Ideal, which is entitled to respect, although it bears not the stamp of Christianity. The joys and sorrows of the human heart, the secret experiences and emotions of the human soul, man's freedom-fight for life's ideals, were described by the poets, and operated effectively on life. Search was made for the Human,—for what belongs to all men,—in all ages, under all skies, and in all religions; and by the magic lamp of Mind, the gods of Greece and of Scandinavia, those ideals of the natural life of man, were called forth once again from the realm of shades into intellectual presence. History was more and more regarded as the history of the race; and with the historical sense, and through the troubles and political revolutions of the time, in which a new political Prometheus was at last chained to the rock of St. Helena, there awoke also love for the national—patriotism. The idea of the true was revived by philosophy. Man's self-consciousness became the starting-point and touchstone for the apprehension of truth in opposition to mere belief on authority. The nature of the *ego* and of self-consciousness was studied, the laws of thought and existence were defined, the solution of the great riddle of existence was attempted, and was enthusiastically proclaimed. It may indeed be rightly said, that much of this has been reached by the Promethean way, and that in nothing of it is the desired salvation. But because the salvation itself is not in all this, it by no means follows that there is herein no *points of union* for salvation. It can be said, that all the kingdom of humanity lacks the chief thing, because it lacks God. But because a generation lacks the supreme good, it does not follow that it cannot be in possession of a relative good. It may be said, that all this modern consciousness of culture has within it an unsolved contra-

diction, and that it all is still but vanity, as may be plainly seen by what so brightly began having ended in the materialism and prosaic civilization-efforts of the present day, while the moral status is in so many ways undermined. It may be said, and we, as far as we are concerned, intend to say it more especially in the sequel, that not Optimism, but Pessimism, is the view of the world which suits the intellectual man who is without God and without a Saviour in the world. But yet, before saying that all that we have been naming is vanity, its glory should first have been acknowledged. It is with the saying, 'All is vanity,' as with the saying of Socrates, that he 'knew nothing.' The confession that one knows nothing is utterly insignificant when it comes from a person who in no manner knows anything, or who knows but trivialities; it is only significant when uttered by one who, really knowing, declares his knowledge to be nothing in comparison with another and higher knowledge;—as was the case with Socrates, who was in possession of the highest knowledge of his age, but declared it to be ignorance in comparison with the higher knowledge which he sought. So it is also with the saying, that 'All is vanity.' If it be said only of what is in itself but mere emptiness and illusion, evil and triviality, the saying is a pointless truism. Its right force and tragic significance is only acquired when it is affirmed of a reality, of a glory of the world, which is real and yet which in relation to the highest reality of God, from whence it is divided and torn away, is after all but vanity. But that there is a reality of the world, that 'the kingdoms of the world and their glory' are not directly vanity and emptiness, their glory not an absolute delusion, but an actual glory, is attested not only by Heathendom in the Promethean myth—for what was robbed from heaven was not the empty and unreal, albeit transformed into misery for the robber—but also by Christianity, under that beautiful and peaceful imagery to which we have already adverted. 'The Kingdom of Heaven is like unto a merchant-man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.' Thus his property which he sold was clearly not mere counters or old rags, but possessed a real value and worthiness. Thus Christianity ascribes to fallen man in his state of sinfulness, property, goods, a wealth, a glory. Now this it was which the older Orthodox and Pietistic school misunderstood, too fond of describing man in his state of sinfulness as a beggar, stripped of all intellectual glory, and restricted merely to a civic righteousness in that term's meanest acceptation. And how frequently do we not still find many pious men too quickly uttering their 'All is vanity,'—about philosophy, for instance, before they have yet learned to understand the reality it has in it—so that thereby their very complaint becomes vanity and emptiness. The modern world of culture is itself, to everyone who but tolerably understands it, an eminent evidence of the power and wealth which man possesses outside Christianity and the sphere of religion. When we are told that we are to part with all this for the 'one pearl,' to leave all and follow Christ, this is to put before us but one side of the matter. We are indeed to forsake that worldly mind and estimate, which thinks to have in the world the utmost and the highest. But the other

side of the matter is indicated in the Saviour's words:—'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life.' If we for Christ's sake renounce all these realities of the world, we shall, in a higher sense, receive them back again; we shall apprehend, perceive, and feel all this Multiplicity in its right relation to that Unity which is its centre; thus we shall stand relatively to the Relative, and absolutely towards the Absolute. Nothing belonging to a true, human existence will be lost, but the human life will move around another centre, viz. God, whereas previously it moved around itself. Therefore the problem given by the modern world of culture to ourselves may be compared with that problem which the Reformers also had to solve with regard to Humanism, in that they had not only to criticize and judge it, but also to assimilate and develop it."

Il Rinascimento Cattolico. Giornale di studi Religiosi e Sociali. Prof. Giacomo Cassani, Direttore e Gerente Responsabile. Bologna, Regia Tipografia. Anno I. vol. II. pp. 443—7. 1 Dicembre 1871. "The Bishop of St. Brioux before and after July 1870."

THE journal, whose full title we have given at the outset of this notice, succeeds to the field formerly occupied by the *Esaminatore*, which we frequently brought before our readers during the lifetime of its founder, the late esteemed Dr. Bianciardi, who did much good work in his day in the cause of sound Catholic Reform in the Italian Church. The *Rinascimento Cattolico* is supported by, and circulates widely among the same class that rendered the *Esaminatore* so interesting, viz. the Clergy. With the new year, a series of Papers by the Editor, the Abate Cavaliere Giacomo Cassani, Professor of Canon Law in the University of Bologna, was to be devoted to the examination of two of the great questions of the day, "the Primacy of the Roman Pontiff, and the Juridical value of the Vatican Council."

The following remarks on Episcopal conversions to the doctrine of Papal Infallibility during the past year may have a special interest for English students of the Anti-Infallibilist movement, as coming from an Italian instead of a German pen. It will be seen that the same question which Lord Acton put with such a formidable array of their past enunciations to the German Bishops, is substantially put here to the Bishop of St. Brioux, who is confronted with his own *littera scripta* to Father Gratry. It is difficult to see any better escape from the horns of this dilemma for the Gallican Prelate than for his German brethren. After quoting the text of the Vatican Decree on Infallibility, which need not be here reproduced, the writer in the *Rinascimento* whose article we translate proceeds in these words:—

"Let us now stop to consider a portion of the address which Monseigneur David, Bishop of St. Brioux and Treguier, sent to the Holy Father on the occasion of the Pontifical Jubilee. In the said address, reported in the *Osservatore Romano* of the 16th July last past, the aforesaid Bishop thus raises his psalm:—'To the Master and Doctor of the sheep and the lambs,

invested with that Infallibility with which the Divine Redeemer willed to arm His Church for defining the doctrine of faith and morals.' As far as this point the matter is plain, and there is nothing to be said against it. It is an affair of a pure and simple adhesion to the doctrine defined by the Vatican Synod. But now I ask, is it in this way that the difficulties are smoothed and the doubts solved which rise thickly round the new decrees and which so sadden the souls of the faithful? Is it in this summary manner that Monseigneur David thinks to have explained away the objections held by him as unanswerable a year ago? I know well that, if we do not look out for subtleties, the new doctrine may have merits, the chief of which is that it is surprisingly simple. Only it should be explained how in the long course of eighteen centuries of a life full of strife and labour, God's providence permitted His Church to remain deprived of so easy and decisive a means for settling the innumerable and varied controversies that raged within her. It is said that this will no longer be the case. The Infallibility of the Pope, who can define by himself a truth of the Faith, and whose decrees are irreformable of themselves and not by the consent of the Church, will be the precious physician and miracle-worker that shall immediately heal the wounds that may arise to defile the deposit of Faith. Would to God it were so!

"Howbeit, the doctrine of the Infallibility of the Church, whether assembled in Council or dispersed—a dogma, as Bishop Hefele says, coeval with Christianity—rises in all its venerable majesty, and opposes itself to the doctrine of the Infallibility of the Roman Pontiff. Here there is no '*via media*;' if the Infallibility of the Pope be admitted according to the sharp and precise formula of the Vatican Decree, the Infallibility of the Church becomes useless, and so the force of the Episcopal Judicature is destroyed. By this great fact, which shines forth as clear as the light of the sun from the acts of twenty Œcumenical Councils, that wonderful harmony is broken which results from the agreement and union of the Pope with the Bishops, and the efficacy of the sacred texts which combine to form, so to speak, the Constitutional Charter of the Catholic Church, is denied.¹ If, therefore, we do not wish to deny the glorious and uninterrupted past of the Church, we must assert, with Bishop Hefele, in his Pastoral to the clergy of his diocese, that the Decree of the 18th July, 1870, *could not alter* the dogmatic constitution, coeval with Christianity, of the Infallibility of the Church, and we shall be obliged to conclude, with the Archbishop of St. Louis, that no Conciliar Decree can ever erect into a dogma of the Church the opinion of the Personal Infallibility of the Pope. '*Asserere audeo*,' said Archbishop Kenrick, '*eam sententiam, ut in schemate jacet, non esse fidei doctrinam, nec talem devenire posse per quancunque definitionem etiam conciliarem. Depositum fidei sumus custodes, non Domini.*'

¹ "Maret, *Le Pape et les Évêques*, chap. vi. pp. 104-5. These truths lose none of their value because Monseigneur Maret has beaten his retreat. There is much more required than two words of retraction! The learned Bishop of Sura must come forward with the reasons that have so much weight as to invalidate the sure arguments and irrefragable conclusions which are to be found in his books. Then we may at least believe in the sincerity of his conversion."—*Note by the writer in Rinnovamento Cattolico.*

"Whatever may now be the attitude assumed by not a few Bishops who to the last moment energetically opposed the definition of Papal Infallibility, it is certain that they let loose a current which it was impossible to stop, and the present Anti-Infallibilist movement which is daily taking firmer root in youthful, learned, and vigorous Germany, and extending its progress to other countries, is but a legitimate consequence of that first impetus. And it is sad to see to-day those who were yesterday the counsellors and helpers of their Bishops, and who still profess the same faith which yesterday they held in common with their Bishops—sad to see them remorselessly banned by the anathemas of those very Bishops who not only abstained from being present at the public session of the 18th July, but solemnly protested that they would not give their *placet* to confirm doctrines not free from grave doubts, and which would disturb the peace and tranquillity of consciences. Are these grave doubts now dissipated? Let us briefly examine the point.

"No one, we suppose, is ignorant of the difficult controversy which was in full vigour at the time of the opening of the Council respecting Pope Honorius. Monseigneur Hefele, Bishop of Rottenburg, first treated of it at length in his 'History of Councils,' then summed it up in a pamphlet entitled '*Causa Honorii Papæ*,' where he shows with mathematical precision that the said Honorius taught '*ex cathedrâ*' the Monothelite heresy. All the efforts and sophistries of the Jesuits have not availed to confute the sound doctrines contained in that pamphlet. In a very brief note concerning a booklet printed in Rome at the press of the *Civiltà Cattolica* under the title '*Monumenta quædam causam Honorii spectantia*,' the learned Bishop turns upon his adversary, and with terrible German phlegm contents himself with saying these simple words: 'That the observations added to this collection are of little moment, and quite powerless to whitewash Honorius, will be easily manifest to anybody that compares them with those which we have made. I will only add, why is the author of this booklet entirely silent on those words of the Sixth Œcumenical Council, that the Devil disseminated heresy by means of Honorius, "*Diabolum per Honorium hæresim disseminasse*"' (Mansi, l. c. p. 635)?

"What does the Bishop of St. Brioux now say to this? Was Pope Honorius invested with that infallibility with which the Divine Redeemer willed to arm His Church for the definition of faith and morals? Assuredly the good prelate, transported by the poetic fervour which animated him in composing the address to Pius IX., forgot his well-known letter to the celebrated Gratry, in which he encouraged him to continue that learned controversy which was to end by exceeding in interest the heresy of Honorius. Let us place this letter before our eyes in all its integrity; it will at least be a document not devoid of interest:—

"**REVEREND FATHER,**—Never have words more powerful, more inspired by conscientiousness and learning, come so opportunely as yours. For my part I thank you for them as a great service done to religion and the Church. The evil is so great, and the danger so fearful, that silence would be complicity. To all the voices which have been raised in the

Council with a truly Episcopal force and liberty you unite your own, which has reached us to strengthen and excite the admiration of the friends of Truth. Accept, together with my humble good wishes, the expression of my devoted attachment.

“‘P.S.—The capital fact of the three Œcumenical Councils, and the Popes’ oath on their accession, cannot be confuted. Expect every kind of outrage. It is the destiny of Truth when opposed to passion.

‘AUGUSTUS, Bishop of St. Brioux.’

“After having written such a letter, is it possible to believe that the writer has changed his views with such facility, and that the opinions of to-day are the fruit of a profound and conscientious persuasion, and not rather the effect of the want of that truly Episcopal force and liberty which a little while ago obtained the applause of Monseigneur? Now indeed may we cry out that the evil is immense, and the danger fearful! And yet those voices which were raised so strongly in the Council to protest against the spirit of madness which has seized upon the Church, are silent.

“The friends of Truth who lately applauded the learned and courageous Gratry when he ventured almost alone into the lists to unmask the school of lying and error, have hidden themselves now, and God grant that they may not add to the numerous crowd of sycophants! In the meanwhile religious feeling waxes faint, and is dying out sadly in men’s hearts, so that, as the poet says, we see the world ‘losing itself in the search for a new Faith,’ and that Council which, in the words of our living Pontiff, was to bring the necessary healing to the evils by which the Church is afflicted, has only increased those evils.

It is indeed true that the allwise and merciful God can from these evils and from this universal confusion and distress of souls bring good for His Church, and perhaps at a not very distant future; but it is no less true that to-day, through the fault of a party that places its hopes in the powers of this world which pass away, the fulfilment has been hindered and postponed of that sacred promise of Jesus, according to which all who believe in Him shall become One Fold under One Shepherd (*Et fiet unum ovile, et unus Pastor.*)”

We had just concluded our task of placing before our readers the above protest against Episcopal conversions to the Vatican Decree, when the sad news reached us that the Abbé Gratry, whose celebrated pamphlets were so approved of by the Bishop of St. Brioux, had himself caught the infection of the “*Sacrificio dell’ intelletto*,” and written his submission to the new Archbishop of Paris. But in this case, as in that of Monseigneur Maret, and indeed in all such cases, there is much more required than “two words of retraction.” Whatever truths have been spoken by Father Gratry remain truths still, and do not lose the value belonging to them as such because their writer has “beaten his retreat.”

The pointed words addressed to Father Gratry, by his old friend Père Hyacinthe, on the subject of submission, have equal force in regard to all, whether Bishops, or Priests, or Laymen, who either by

their votes and speeches in the Council, or by their historical and theological criticism in published works, opposed the Definition of Papal Infallibility. "If you have ceased," says Hyacinthe, "to see in the Council of the Vatican an assembly without authority because it was without liberty, tell us so frankly. Do not content yourself with merely saying so, but give us the proofs which have determined your conviction, and explain to us the signs by which henceforth a pseudo-Council may be distinguished from a legitimate and Œcumenical Council. . . . Then, but only then, will you have 'placed your conduct in harmony with your convictions,' and have acquired a 'new authority to defend the cause of religion,' which is at present so sadly compromised." And we may add, then, but only then, will those who have thus abandoned the colours they had professedly nailed to the mast, be entitled to demand that we should "believe in the sincerity of their conversions." Otherwise they must submit to the recoil upon their own heads of the Abbé Gratry's "indignant cry," "*Numquid indiget Deus mendacio vestro?*"

We shall hope soon to return to the *Rinnovamento Cattolico*, and keep our readers in some degree informed of the current of religious thought developed in its pages.

Colonial, Foreign, and Home News.

UNITED STATES.—Bishop Coxe of Western New York has recently put forth the following comment on the "Declaration" of the Bishops at the late General Convention respecting the word "regenerate":—

"The Bishops perceived that the difficulty arises from certain metaphysical views which have been imported into theology. According to these views, we cannot affirm a *moral* change to be wrought in a babe, who is incapable of *moral* action, who is not a free agent, and hence has no moral responsibility. But our Offices do not speak the language of the schools; they are purely primitive and Scriptural. So, then, the Bishops declare that these metaphysical questions are not *determined* or settled by the language of the Offices for the Baptism of Infants. In other words, such questions must be referred to other authorities. The use of the Scriptural term *regeneration* has no such dogmatic relation to metaphysics. The infant may be capable of a moral change, or he may not, so far as the language of our Office is concerned. To settle the point, let us recur to the Scriptures and to the testimony of the Christian Church. What our Offices do affirm is that God's Holy Spirit operates in Holy Baptism upon the child's spirit; 'for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.' But whether grace so operates in the unconscious child as to work a moral change before moral responsibility has begun, is not settled by our Offices. Nobody, therefore, need scruple to use them on any such grounds: and that is what the Bishops have declared."

California is a State in which Church-work is unhappily much behind-hand. The *New York Church Journal* states that during 1871 the

following amounts were respectively appropriated in aid of California by Missionary Boards in "the East:" Congregationalists, \$24,000; Presbyterians, \$25,000; Methodists, \$15,000; *Episcopalians*, only \$1,500.

At Trinity Church, Baltimore, the Rector has repeated his usual custom of holding an "annual reunion of the confirmed." The number confirmed in that church during the past twenty-six years—513—were specially invited to attend service on Thanksgiving Day, and addresses were delivered by three clergymen present.

The attitude of the Greek clergy in America continues to be exceedingly friendly. One Greek priest has placed his two daughters at St. Helen's Hall, Portland, Oregon. The Bishop of Alaska was present at the recent examination in that institution, and the address of Bishop Morris delivered to the pupils on that occasion has been translated into Greek by the niece of Dr. Hill, the American Missionary at Athens, and been published there.

CANADA.—At Portland, in New Brunswick, the Bishop of Fredericton has consecrated a church, said to be the finest in the colony next to the cathedral. It is built in the Gothic style, 115 feet long; has transepts and a tower, surmounted by a spire; the seats are all open and free, and will accommodate 700 persons.

The Bishop of Nova Scotia, while on a late visit to Prince Edward Island, was presented with an episcopal staff by the young men he has confirmed there. The Diocesan Endowment Fund has nearly reached the sum of 20,000*l.*, the limit at which it is to become fully available. There being a deficiency of 2,500*l.*, Miss Binney, the Bishop's sister, has given 500*l.*, and the Bishop himself has offered, with his accustomed liberality, 250*l.* on condition that the rest is raised forthwith. We learn from the same diocese that a site has been given for a cathedral at Halifax by Justice Bliss, and a donation towards its erection of 10,000*l.* by another local Churchman. It is less pleasant to read of the clergy of the Annapolis Rural Deanery passing a resolution of a regret that "so small a proportion of our young men engage in the work of the ministry compared with the denominations around us," notwithstanding "new facilities for candidates afforded by King's College, Windsor, which allows such students to absent themselves one-half of the year for engagement in school-teaching.

WEST INDIES.—From Guiana we have received a *Journal of the Proceedings* of the Diocesan Synod held in August last, which was attended by nineteen clergy and seventeen lay delegates; the latter being all communicants and elected by communicants. Bishop Austin, in his introductory address, remarked on the interference of the State with the Church in the West India Islands, as indicative of what would, ere long, prove the case also in Guiana. The total number of clergy in the diocese was 31; of churches and chapels, 60. An improvement in social morals was inferred from the increase in the number of marriages; and though there were no more communicants, the Church in the Diocese

appeared, on the whole, to have advanced. One topic discussed was the evangelization of heathen immigrants; the Diocese contains about 45,000 from India, and 8,000 or 10,000 from China. There has been considerable success with the latter, and in more than one district the Chinese converts contribute to the support of the Church's work. But with the India coolies the case is different, although Mr. Bhose, a Hindu clergyman, is one of the most unwearied workers among them.

INDIA.—It appears from a Parliamentary return, obtained on the motion of Mr. Miall, that the total annual expenditure in India on account of ecclesiastical purposes is 210,822*l.* Of this sum 165,721*l.* is incurred in the Civil Department, and is distributed as follows:—To the Anglican Church, 150,273*l.*; to the Kirk of Scotland, 10,770*l.*; to the Church of Rome, 3,682*l.* In the Military Department, 19,755*l.* are paid to Roman Catholic Chaplains, and 2,279*l.* to Presbyterian Chaplains. There is also an expenditure upon ecclesiastical buildings of 24,059*l.*

Archdeacon Pratt, the eminent divine and mathematician, has suddenly died from choleraic diarrhœa, at Ghazipore, while on a visitation tour. His experience, sound judgment, and business habits, have been of eminent service to the Bishops with whom he has been associated. It will be impossible to fill his place so as to allow of the work of the Diocese of Calcutta being carried on as heretofore. His removal renders the immediate erection of at least one new See imperative. But for the opposition of the political Dissenters in Parliament, Archdeacon Pratt would himself have been the first Bishop of Lahore six or seven years ago.

It is stated that the Rev. Nehemiah Goreh will commence the new Mission in Chandah, Central India, which is to be undertaken under the auspices of the Scottish Episcopal Church.

We have received an encouraging Report of the Chota Nagpore Mission. During 1871, 719 persons were baptized, 507 of them being converts from heathenism, and there remained more than 800 catechumens. At Ranchi the great want of buildings is in the way of being supplied, through a grant of Rs. 10,000 from the S.P.C.K. The first stone of the new church was laid in September last: it will cost nearly Rs. 30,000. On Sundays there is an English service in addition to the Hindi services. The average number of native communicants in Ranchi has been 147, and the Eucharist has been administered at other places in the district. A service for the Christians in the 10th Madras Infantry has also been held on Sunday afternoon since January. A feature, probably peculiar to this Mission, is a Tuesday evening service for women, on which occasion the men stay at home to prepare the food and mind the children. At the harvest festival in February, 19 maunds of rice were poured out before the altar by a large number of men, women, and children. At the beginning of the sowing season, the Christian cultivators attend a special service to implore God's blessing on their labours. Conferences or *punchayets* are held at such times as the people are assembled at Ranchi in large numbers. The great want of the Mission is more men, more trained and efficient native agents. A theological college has been formed; it consists, at present, of five students, who will complete their course about the end of this year, and will then be

sent out to superintend village congregations. The wives of these students also receive special instruction to make them useful in their villages. There is no particular matter of interest in the reports from Chyabassa and Hazaribaugh, but each records quiet progress. The same liberality on the part of the local officials and residents towards the Mission continues to be shown, more than Rs. 4,000 having been received at Ranchi alone. At Hazaribaugh Rs. 1,300 are obtained from local sources.

NEW ZEALAND.—The following extract from the Bishop of Auckland's Address to the Diocesan Synod, held on the 23rd of last October, gives an encouraging view of the condition of the Maorian Church :—

"The Maori confirmations were held at Korareka, Oruru, Kaitaia, and Hokianga, all in the Archdeaconry of Waimate, and may, I trust, be taken as some criterion of a reviving care for religion among the tribes of the north. Indeed, all that I saw of the Maories throughout my tour in the Bay of Islands district and the Archdeaconry of Waimate, encourages me to believe that there is amongst them a growing earnestness in their regard for education and Christianity. In every district through which I passed, I was assured that there was much less drunkenness amongst them than there had been a few years before. Some of the principal chiefs expressed to me their anxiety to have schools established in their districts, and their willingness to contribute what they could towards the expense of educating their children. The congregations at the Sunday services are much larger, and more reverent in their bearing, than they were ten years ago ; and their interest in the work of the Church generally is shown by their readiness to institute the weekly Offertory, on my recommendation, and in the cases of Mayakahia and Ohaewae, by their erecting, at their own cost, handsome churches, and endowing them with gifts of valuable land. I do not remember hearing of any congregation of native Christians in Upper India, during my eight years' sojourn there, doing as much for themselves in this way as the Maories of the Bay of Islands have done. The manner in which unpaid lay readers in outlying districts, as, for instance, on the west coast above Hokianga, have kept up Sunday services amongst the scattered people, is also a very encouraging sign. I have every reason to be pleased with the way in which the Maori clergymen of the north are doing their work. They are all zealous men, and evidently possess great influence with their respective flocks. In April I admitted to Priest's Orders two of them who were made deacons by Bishop Selwyn. They had been living at Waimate for a month before their ordination with Archdeacon Clarke, who gave them regular instruction during that time, and recommended them for advancement to the priesthood. But the most pressing want of the Maori Church in this diocese is a supply of intelligent young men desirous of being prepared for the ministry, and likely to prove worthy successors to the European missionaries through whom they have been brought to a knowledge of the truth."

The new church at Ohaewae, mentioned above, stands in the centre of the *pah* which was so celebrated in the war between a portion of the northern tribes under John Heki and the British Government, nearly 26 years ago.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

MARCH, 1872.

GOOD OUT OF EVIL: THE CONSEQUENCES OF BISHOP
PATTESON'S DEATH.

AGAIN and again the thoughtful Christian observes in the Divine dealings, whether with himself or with the Church, fresh exemplifications of the mysterious, consolatory, truth uttered by the Puritan poet, that Heaven is "out of evil still educing good." Strikingly is this already seen to be the case in the murder of the first Bishop of Melanesia and his two companion Missionaries. We shall proceed to recount some of the results which have thence ensued, after first inserting in this place an extract from the last public document penned by the late Bishop, and a letter by a clergyman at Norfolk Island, written just before the tragedy was known there.

The late Bishop, instead of leaving his work to attend the last General Synod in New Zealand, addressed to it a "Memorandum on the means frequently adopted in the Islands of the South West Pacific to procure labourers for the Queensland and Fiji plantations;" in which he wrote:—

"Assuming that the Government of Queensland and H.M. Consul at Levuka, Fiji Islands, do all that lies in their power to guard this traffic from abuse, and that they succeed in affording some security to the islanders while on the plantations, it is certain that they do not and cannot restrain lawless men from employing unjust means to procure so-called labourers in the islands; they cannot know what is done by the masters

and crews of the numerous vessels engaged in the trade ; they are absolutely without power to enforce any regulations as to the number of persons kept on board, the amount of food given to them, the treatment of the sick, and the general management of the whole transaction.

"Whatever measures may be proposed or adopted to secure humane and just treatment of these islanders while in Queensland or in Fiji, there is absolutely no check whatever upon the proceedings of the men engaged in procuring these islanders for the labour markets of Queensland and Fiji. No regulations can prevent men who are bound by no religious or moral restraint from practising deception and violence to entice or convey natives on board their vessels, or from detaining them forcibly when on board.

"Much is said about engagements and contracts being made with these islanders. I do not believe that it is possible for any of these traders to make a *bond fide* contract with any natives of the Northern New Hebrides, and Banks and Solomon Islands. I doubt if any one of these traders can speak half-a-dozen words in any one of the dialects of those islands ; and I am sure that the very idea of a contract cannot be made intelligible to a native of those islands without a very full power of communicating readily with him. More than ten natives of Mota Island have been absent now nearly three years. The trader made a contract with them by holding up three fingers. They thought that three suns or three moons were signified. Probably he was very willing that they should think so, but he thought of at least three years.

"Something has been said about the benefit to the islanders by bringing them 'into contact with civilization.' What kind of civilization they may see on the plantations I do not know, for I have not visited them ; neither can I say that I have seen many natives who have been returned to their homes, from whose conduct I might judge of the effects of their 'contact with civilization.' The reason is simple. Out of 400 or 500 Banks Islanders who have been taken away, I have not heard of, much less seen, one-tenth of that number brought back. But there is no instance that I can remember of any one of these natives exhibiting on his island any proof of his having received any benefit from his 'contact with civilization,' much less of his conferring any benefit on his people. The few that have been brought back to the Banks Island bear a bad character among their own people.

"But I am not now concerned with the treatment of these islanders on the plantations, nor with the effect of their intercourse with white men, or upon themselves or their people.

"The African slave trade was put down as a thing evil in itself, a disgrace to humanity, and a practical repudiation of Christianity. People did not stop to inquire further. It was enough that men were stolen away from their homes, and taken away by force,

"There is no check at present upon the traders engaged in procuring labourers for Queensland and Fiji. Many of these men, whether they are technically and legally slavers or not, act in the spirit of slavers. Sir William Manning admitted in the *Daphne* case that this system of so-called emigration is likely to degenerate, and probably sometimes has degene-

rated, into a practice approaching a slave trade, and perhaps actually amounting to it. It is indeed a mockery to speak of it as a system of emigration."

After entering into details to prove the correctness of these representations, the Bishop added :—

"We experience, to some extent, the evil effects of this traffic. In many islands where we were already on more intimate terms with the people, we are now obliged to be very cautious. Unless we are so well known as to be thoroughly trusted, we have to begin again, to some extent, the task of disabusing their minds of the natural suspicion and distrust which these ' nefarious practices ' excite.

"To use our names and invent stories about us, which may induce natives to go on board their vessels, is the common trick adopted by some traders. There are some—I trust very few—men sailing in these vessels who have taken a voyage in the *Southern Cross*, and the fact that they have been on board the Mission vessel gives a plausibility to their story. In several of these islands some of our scholars are living ; they speak a little English, and communicate more or less readily with any white men. Of course they use their influence to dissuade their people from going in such vessels. They know nothing about the Queensland and Fiji plantations, but they know quite enough of the character of these vessels to warn their people against going in them.

"In conclusion, I desire to protest by anticipation against any punishment being inflicted upon natives of these islands who may cut off vessels or kill boats' crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. Only a few days ago a report reached me that a boat's crew had been killed at Espirito Santo. Nothing is more likely. I expect to hear of such things. It is the white man's fault, and it is unjust to punish the coloured man for doing what, under such circumstances, he may naturally be expected to do. People say and write inconsiderately about the treachery of these islanders. I have experienced no instance of anything of the kind during fourteen years' intercourse with them ; and I may fairly claim the right to be believed when I say that, if the Melanesian native is treated kindly, he will reciprocate such treatment readily. The contact of many of these traders assures all the worst suspicions and passions of the wild, untaught man. It is not difficult to find an answer to the question, Who is the savage, and who is the heathen man ?

"Imperial legislation is required to put an end to this miserable state of things."

Two letters have been published, written by Mr. Atkin, while he was as yet unconscious that he was fast following the Bishop to his rest, from one of which we extract a paragraph explanatory of the massacre at Nukapu :—

"The Bishop had frequently visited this island, and always found the people friendly and well behaved. Last year we landed ; and our boat lay on the beach about an hour, while the Bishop was with the people in the

village. Until this year the canoes used to meet us three or four miles from the island, and the people to clamber on board the vessel without the least fear. The only account to be given of this change of feeling—one that is unfortunately justified by what we have seen and heard wherever we go—is, that a vessel has been here and committed an outrage, perhaps killed some of them, and that they had resolved to take the life of the first white man who fell into their power.”

For the following letter from Norfolk Island we are indebted to the *Guardian*. Dated October 10, it contains the latest description of the state of the Melanesian Mission; and was accompanied by a postscript penned a week subsequently, when the *Southern Cross* had arrived with news of the terrible blow:—

“Our schooner is now daily expected from the islands. . . .

“The *Southern Cross* has already made one voyage to the islands and back, returning here about the 12th of August last. She had deposited the Bishop at the Banks Islands, with the boys who belonged to that group, and brought us most encouraging tidings of the eagerness with which the people sought to be instructed in Christianity. The Bishop was beset night and day by questioners, and our youngest Missionary, Price, who accompanied him, fanned the flame into a perfect blaze by his eloquence and enthusiasm,—so much so, that they set to work to build a house for strangers to lodge in, in the vicinity of the Mission-house, besides a stone church made of the boulders from the sea-shore and coral lime. This work was superintended by Wadrokai, a man from Nengone, New Hebrides, where the Presbyterian Mission has been established for some years, and where the population is tolerably civilized. The Bishop went about in spite of the heavy rains, preaching in every village, and baptizing all the young children, feeling convinced that by the time they grew up the whole island would be Christian. On one occasion he had a congregation of 300 people, and baptized one or two adults in the pouring rain. While here he received a visit from several masters of vessels, some of whom wished him to lend his influence to induce the natives to go to Fiji;—these he would not admit into his presence. Others, however, came to him with a request that he would provide teachers for the plantations at Fiji, where many Melanesians are employed—as many as 1,500 on one plantation. The owners offered to pay the expenses of a native teacher, should he send one. Of course he is glad to have such an offer, and there is no doubt that some steps must be taken in this direction, since some of our islands are becoming quite depopulated. The Bishop is accordingly going to Fiji as soon as he has brought back all our boys and the two other Missionaries who have been left on the Solomon Islands during this cruise. In addition to these white teachers, several young men offered of their own accord to take charge of an island each, and we hear that they have been working admirably. It is a great step for a native to walk through a strange island unarmed, and *unharméd*. Price also spent ten days at *his* island, Opa or Leper’s Island, and brought back a number of fine-looking boys. He was the first white man who had

stayed on the island, and was loaded with presents and honours. Some boys have been also brought here, to be my special charge: they are natives of Ambrym, and hitherto we have had only one lad from that island who stayed long enough to understand our teaching properly."

In the Australian Colonies the feelings of Churchmen, and public opinion at large, were strongly moved on learning the tragedy of Nukapu. At Sydney, the Diocesan Synod, then sitting, passed a resolution doing honour to the memory of the sufferers, and requesting the Governor-General to convey to the Imperial Secretary for the Colonies its desire for either the regulation or the suppression of "the Polynesian labour traffic." The mover of this resolution computed that Mission-work in the South Seas, all the good effects of which this traffic, as now conducted, threatened to destroy, had cost English Christians 1,200,000*l.*, "had brought over 450,000 souls to the knowledge of the truth," and enlisted at present in its aid 280 native agents. At the same city, also, a public meeting was held, at which the practical step was taken of uniting with New Zealand and the other Australian dioceses in raising a Memorial Endowment Fund for the Melanesian Mission. So far as our information extends, similar manifestations have taken place throughout all the British settlements at the Antipodes.

In England, the Queen's Speech at the reassembling of Parliament last month contained the following paragraph:—

"The slave trade, and practices scarcely to be distinguished from slave trading, still pursued in more than one quarter of the world, continue to attract the attention of my Government. In the South Sea Islands, the name of the British Empire is even now dishonoured by the connection of some of my subjects with these nefarious practices; and in one of them the murder of an exemplary Prelate has cast fresh light upon some of their baleful consequences. A bill will be presented to you, for the purpose of facilitating the trial of offences of this class in Australasia; and endeavours will be made to increase in other forms the means of counteraction."

Imperial legislation, accordingly, of an energetic character may be confidently looked for, though we are inclined to think that, in order to make the remedy effectual, the further measure of annexing the Vitian group will have to be resorted to.¹

¹ To use the words of the *Guardian*—"The two chief centres of this trade are Queensland and the Fiji Islands. These latter are still rejoicing in their native independence: no civilized flag claims them for its own; European law has no place there." Moreover, asks one of our Transatlantic exchanges, why should not a British protectorate be extended over the whole of Melanesia, as over the Negro tribes on the coast of Guinea? "England does not want more territory for territory's sake; but is it not her duty, in the interests of humanity, to assume a protectorate over islands that need her protection, and to make the power of her arm felt amongst those lawless men who are bringing her name and the religion of Christ into disrepute?"

In the Convocation of Canterbury, the passage in the Speech was thankfully noticed in the customary Address to the Crown, and the following Resolution was passed :—

“That this Convocation, moved by earnest feelings of grief and admiration by reason of the tidings which have reached this country of the martyrdom of Bishop Patteson, with his companions and fellow-labourers, the Rev. J. Atkin and Stephen Taroaniara, in the Island of Nukapu, desires to place on record a testimony of its sympathy with the whole Church, and especially that branch of it which is suffering from a calamity and loss so afflicting; and at the same time to express their thankfulness to Almighty God that it has pleased Him to inspire His servants with such courage and devotion, and to accept the sacrifice of their lives, so cheerfully laid down in a faithful and untiring effort to extend the kingdom of our Lord Jesus Christ upon earth.”

The Convocation of York has taken similar action.

The purely secular and philanthropic department of British duty to Melanesia may, we trust, be safely left to the Government to discharge, urged on as it is to vigorous action, not only by the organs of the Church, but by the Aborigines' Protection Society and other kindred associations. And we shall be greatly disappointed if the Nukapu massacre does not result also in the putting forth of a redoubled effort, by Australian and English Churchmen alike, for the fulfilment of our specifically Christian obligations in that quarter. We anticipate a hearty response to the appeal of the S. P. G. for a Memorial Endowment Fund, to build a church on Norfolk Island, and to provide a new ship for the Mission. Bishop Patteson, it appears, has left a will behind him, bequeathing his all to the work. Professor Max Müller has warmly pleaded the cause in a remarkable letter to the *Times*, of which we append the concluding portion :—

“Such was the man! No doubt, but for his death, he might have passed away as a hardworking, meritorious, but almost unknown Missionary. There are many great and good men—it may be, as great and good as he was—who pass away unnoticed by the world. But that is the very reason why we should be ready to recognize and honour the man who himself looked for no recognition and no honour, but who, as by a terrible flash of lightning, was suddenly revealed to us by his death in all his grandeur and human majesty. It is well that we should know what stuff there may be unknown to us in the men whom we meet in common life, doing their allotted work steadily and quietly, but carrying in their breasts those lion hearts which neither ambition nor love of ease, neither danger nor death, can force one inch from the narrow path of duty.

“To have known such a man is one of life's greatest blessings. In his life of purity, unselfishness, devotion to man, a faith in a higher world, those who have eyes to see may read the best, the most real *Imitatio*

Christi. In his death, following so closely on his prayer for forgiveness for his enemies—‘for they know not what they do’—we have witnessed once more a truly Christ-like death.

“As we look back into the distant past, when there was yet no Rome, no Athens, when Germany had not yet been discovered, when Britain was but a fabulous island, nay, when the soil of Europe had not yet been trodden by the harbingers of the Aryan race, may we not look forward, too, into the distant future, when those ‘Black Islands’ of the Pacific shall have been changed into bright and happy isles, with busy harbours, villages, and towns? In that distant future, depend upon it, the name of Pattenon will live in every cottage, in every school and church of Melanesia, not as the name of a fabulous saint or martyr, but as the never-to-be-forgotten name of a good, a brave, God-fearing, and God-loving man. His bones will not work childish miracles, but his spirit will work signs and wonders, by revealing even among the lowest of Melanesian savages the indelible God-like stamp of human nature, and by upholding among future generations a true faith in God, founded on a true faith in man.

“To have carried but one small stone to the cairn which is to commemorate this great and holy life should be a satisfaction to all who knew Pattenon, a duty to all who have heard the name of the first Bishop of Melanesia.”

THE “OLD CATHOLIC” MOVEMENT.

Less truly than ever can the “Old Catholic” movement be called a merely German one. Notwithstanding the Ultramontane leanings of the Thiers Government, or rather, perhaps, as a direct consequence of the extreme Anti-Gallican action of the Archbishop of Paris and other Bishops whom it has appointed or permitted to be appointed, a divine of known worthiness has come forward to raise the standard of a purer Churchmanship, and to encourage like-minded men to join him. Père Hyacinthe’s brother had only just declared in his lectures at the Sorbonne that France was happily free from the Munich plague, when Dr. Michaud, one of the priests of the well-known Madeleine, announced his resolve in a public letter to the new Archbishop. Having been informed by the latter that the clergy were no longer at liberty to withhold assent to the new dogmas if they did not openly assail them—as he tells us was the case in Archbishop Darboy’s time, that Oppositionist having, after all, but imperfectly submitted—he at once resigned his parish post and his honorary stall at Châlons, upbraiding the present diocesan as having also himself once held correcter views:—

“You, Monseigneur, at one time, when you were Bishop of Viviers, declared that the Ultramontane party was Anti-Catholic; but now you treat as heretics and schismatics the Catholics who persevere in rejecting

Ultramontaniam. You formerly defined Catholic truth to be that universal truth, which, in the words of St. Vincent of Lerins, had always been believed everywhere and by everybody; but now this Catholic truth has degenerated in your mind to Roman truth. Formerly the Catholic Church was the agglomeration of all particular churches; but now in your eyes and those of your adepts the Church of Jesus Christ is degraded to the individualism of one man. You, in fact, ignore Jesus Christ, and care only for His Vicar, whom you make His Master; for with you the Gospel is subordinate to the interpretation which the Pope may choose to put upon it . . . the Gospel is no longer that of Jesus Christ, but the Bull which it may be the good pleasure of any present or future Borgia to issue."

In the same letter he proceeds to say that an unjust excommunication will separate him, not from the Catholic Church, but from Ultramontaniam. He is unmoved by being told that he is undermining the authority of the Church, for those, he holds, are really undermining it who would merge its divine and primitive sanction in the absolutism of a single human will. He concludes by insisting that he is, and will remain, "a Catholic, not following the heterodox decisions of Ultramontaniam, but adhering solely to the orthodox principles of ancient Catholicism, the sole true rule, admirably formulated by St. Vincent of Lerins;" that, secondly, he is and will remain a priest. Prevented by the Archbishop "not of right but of force, from ministering in the churches, he will continue to do so elsewhere, as the early Christians did in the ages of persecution." A committee, he adds, is being formed of like-minded Frenchmen, which will take steps to obtain or to erect a church to worship in, and the question will be tried, under whatever practical difficulties, "who will eventually prevail, those who fight for Christ ruling the Pope by His Gospel, or those who fight for the Pope supplanting Christ by his *Syllabus*?" Dr. Michaud, who is a man of learning—acquainted, in particular, with the Anglican Church and her true character—is following up this outspoken letter with a series of pungent pamphlets. A storm of opposition is excited, the Pope-blessed *Monde* and *Univers* endeavouring to blacken his personal reputation, but he is receiving important adhesions. One item in Dr. Michaud's favour is that the new Archbishop is pressing on his clergy the universal introduction of the Roman Liturgy instead of the Parisian, and his being the only diocese of France where "Catholic Uniformity" in this respect had not been established.

The weak "retractation" of Gratry has already been mentioned in these pages, but a subsequent letter of his to Dr. Döllinger, penned on his death-bed, has now been published, which seems to nullify it entirely. Meanwhile, not "afraid of any evil report," Père Hyacinthe

had started a journal entitled the *Espérance de Rome*. A file of this is now before us, and we wish we had more space to describe its contents.¹ We find in it the noble "conferences" of the Editor at Paris and Munich on Domestic Religion, an account of a discussion at Rome between Papists and Presbyterians as to whether St. Peter was ever there, and a narrative of the dispute between the Armenian Uniats and Pius IX. That dispute has resulted, let our readers remember, in what the Ultramontanes denominate a "schism;" in other words, there is now a hierarchy in the East accepting the Council of Florence but rejecting that of the Vatican, and holding therefore in the "Old Catholic" movement a like position with the legitimate Episcopate of Holland.

In Germany, the conflict continues to proceed with energy. Protected by the laws which the Ultramontanists have unsuccessfully attempted to get altered, parish priests like Renfle of Mering are able to apply for the provisional ministrations of the Archbishop of Utrecht, and fresh adherents are emboldened to join the movement. At Cologne, where all the parish churches are in the hands of their opponents, the "Old Catholics" have obtained the use of one church from the government and a second from the corporation. At Wiesbaden they hold worship in the Protestant church, having ineffectually applied to the Bishop of London for the loan of the Anglican one. (This failure we much regret; we had hoped that the legal effect of church consecration was so far modified out of England as to present no obstacle to a compliance.) And these two places are a sample of others.²

Signs have also been showing themselves of the movement in the United States and Australia. While we write, a rumour reaches us of the purpose of Rome to re-assemble the pseudo-Œcumenic Synod, at Malta or at Trent. Thus many things concur to keep us in an attitude of expectancy.

Bishop Browne of Ely, as President of the *Anglo-Continental Society*, has received a communication from the Old Catholic Standing Committee at Munich much resembling the reply from it to the letter of Bishop Wordsworth of Lincoln. Both these Munich epistles will be found in the just-published Report of that Anglican association.

¹ Oddly entitled—we should have deemed *Désespoir de Rome* a better name—it is as oddly published at that city; 40 centimes the weekly number, "Tipografia Romana, Place Poli, 8."

² Bishop Strossmayer has visited Rome, but it is not true that he "submitted." A Vienna journal affirms that the Pope, on finding him impracticable, said—"My lord, you are no longer a Catholic; you will not die a Catholic," and refused him the customary benediction.

Correspondence, Documents, &c.

ON THE PROPOSED SECOND LAMBETH CONFERENCE.

SIR,—I wish to urge, through the medium of your widely-read pages, the immense importance of assembling, as soon as possible, the proposed "Second Lambeth Conference."

Silently and yet certainly there is a great struggle going on at this present juncture in the Anglican Communion. Some few clever "men of the period" see that the slowness of the old-fashioned Church party and its aversion to new modes of action enable the Erastians gradually to eliminate the Catholic elements from the Prayer-book, and reduce it to what Lord Amberley wishes it to be—"A Manual of National Police."

The mouthpiece of this Erastian party is notoriously the Dean of Westminster, who is used by his friends just as Lamartine was by the Republicans of 1848, to deck their views with flowers of rhetoric.

The main object of the Erastians is to keep the Conservative Catholic elements asunder, and prevent their combination—"Piecemeal" is their watchword.

Begin with the Irish Church, and sack it. Draw your parallels up to the walls of the Church in Wales, and sack it. By that time you will have secured probably the sympathy, certainly the non-intervention, of influential bodies, who will complacently see the English Establishment dismantled.

As with establishments, so with a much more important matter—the truth.

Divide et impera. Prevent the different branches of the Church from coalescing, and you will be able to attack the forts one by one. Meanwhile those English bishops who really are anxious for Catholic truth, and ought to co-operate with one another, shrink from taking an initiative, and the Erastians laugh in their sleeves; and if any one proposes to act in concert as a body of Bishops, they cail out 'Don't be led like a flock of sheep.' So the enemy has it all his own way, and piecemeal the Prayer-book is to have its eyes picked out. Begin with the Athanasian Creed—that is the only Creed that requires a *holy life* as an essential to salvation. Give that clause an ugly name, and call it "damnatory." "Cast Hades with costs," said the lawyer, "and tell people that it is not necessary to believe that God will punish evil-doers everlastingly,"—a fort is taken; go on.

Say next that a man is not answerable for his belief, and that it is uncharitable to repeat the language of Holy Scripture which requires belief in a Divine revelation as a condition of salvation.

Keep on saying that "common sense" shows that the language of the Bible and the Church is addressed to and spoken of people that never heard of the Bible and the Church, and by virtue of what writers on Mental Philosophy call "iteration," you will persuade people that this is a common-sense view.

Presto! the Athanasian Creed is gone! Next, tell them that the Ordination Service quotes the language of the Bible, and ascribes a sacerdotal character to the clergy of the Church. This displeases the Dissenters and the writers in the *Pall Mall Gazette*—so give it up.

The doctrine of Baptismal Regeneration is plainly stated in the Church Service, but the Judicial Committee of the Privy Council says that some few men have driven a coach and horses through the words, and *therefore* all clergymen may do the same if they like; but, as a good many do not like the words, and cannot *drive*, alter the words.

Repeat the same process with the Bible. Revise the authorised version, and keep out the sound Conservative element such as the Bishop of Lincoln would have brought in. If he is on the committee, invite Mr. Vance Smith to take part with the Bishop in a service and a creed that he does not believe, and so get quit of the Catholic element.

Above all things, do not let in the American or the Colonial Churches. If their Bishops do come by invitation to Lambeth, *snub* them; and while you invite a Unitarian to Westminster Abbey, do not let the Americans come betwixt the wind and our nobility.

Now all this is going on under our eyes; and the High-Churchmen and the Low-Churchmen are, as Lord Lawrence said of the Admiralty, “asleep in a fool’s paradise.”

Now, to meet all these Erastian tactics, what ought the Church to be doing? One man, at all events, saw what was to be done. While some are coquetting with Dissenters, some with the Greek Church, some with the Roman, he saw that the first thing to be done was to maintain the unity and union of all branches of the Anglican Church, and to present a large, fair, and bold front to the world. The Bishop of Lichfield goes to America and holds out the right hand of Church-fellowship to our brethren there.

They call themselves the *Protestant* Episcopal Church, and they are not ashamed of their name. Protestants here, whether in or out of the Church, have been afraid to protest against the Vatican dogma. The Catholic party in the Houses of Convocation has been the only one that has spoken out in England.

Well then, let us demand another Lambeth Conference, and invite Döllinger and Michaud and Père Hyacinthe to come out from Rome and form a pure Church of their own, and we will give their Bishops the Apostolical Succession. Let us have a Lambeth Conference, and revise the Prayer-book, not by eliminating the Athanasian Creed, but by inducing the American Church to restore it to theirs, and to fall back upon the old language of the *Te Deum* and the Apostles’ Creed.

Let the Conference frame a system of “International Comity” of Churches for ourselves, and all others who would keep the faith whole and undefiled, and teach men to build up on their holy faith a pure and holy life.

A. B.

[Largely as we sympathize with the anxiety of our eminent correspondent, we do not think that it is well to treat this matter in so excited a tone.—ED.]

CREED QUESTIONS IN THE UNITED STATES' CHURCH.

WE lately inserted Archbishop Trench's strictures on the American Prayer-book, and Dr. Vinton's demonstration that his Grace was mistaken, in the main, with regard to the Apostles' Creed, as he has since acknowledged. As the single exceptional rubric permitting omission of the clause "He descended into Hell" got in by oversight, and was protested against by Bishop White as at variance with the understanding on which Canterbury communicated the Succession, its cancelling by General Convention would seem both easy and rightful. Bishop Potter of New York has recommended not only this, but also the restoration of the Athanasian Symbol to the Articles and the Service. Mr. E. S. Ffoulkes, however, has thrown his influence into the opposite scale in the following letter, published by his correspondent Mr. Anketell, which is markworthy also for its strong language as to the *Filioque* :—

"I trust you have received a copy of my work on the Athanasian Creed. However it may be regarded in this country, it should have peculiar interest for the Episcopal Church of America, provided its facts are correct. For if so, it conclusively justifies the almost prophetic instinct which led the American Church to discard the Athanasian Creed from her Prayer-book altogether, and to sanction the omission by any clergyman reciting the so-called Apostles' Creed in his ministerial functions, of the article of the Descent into Hell. Both the Athanasian Creed and this article had a kindred origin : and were made law for the West in defiance of the dogmatic canon of the Fourth, Fifth, and Sixth Councils on which I have so often dwelt, and in avowed opposition to the Church's Creed.

"The *Filioque* clause in the Niceno-Constantinopolitan Creed stands on the same footing precisely : and this circumstance fills me with hope that when these facts have been taken into full and impartial consideration by our brethren across the Atlantic, they will not hesitate to complete what their forefathers were so mysteriously inspired to commence : by returning to the genuine and unadulterated form of the Church's Creed, and thus cancelling the only remaining innovation of which the East has to complain in the West. The moment you have done this, you will be at one with the East : you have already got over two-thirds of the way : and are within sight of the goal. God speed you for the remaining effort, for which the sight of the goal ought of itself to inspire you with fresh courage. We of the old country are bound hand and foot by prejudices : but there is no doubt when you have once broken the spell we shall follow your lead. Our strength lies in the past ; yours in the future. Our work is three parts done ; yours is in full bud. I was delighted to see that in the farewell given to the Bishop of Lichfield, stress was laid in the letter of your presiding Bishop upon 'the *antient* Creeds.' *Accipio omen* in the strictest sense. Set us the example of returning to the *antient* Creed of the Church, and you restore us *ipso facto* to intercommunion with the East, and deal a death-blow to Latin domination for ever."

One advocate of the restoration of the *Quicumque* suggests that this object would be more easily effected if, instead of the so-called damnable clause, the various readings were adopted which were "used in his Church by Isidore of Seville (A.D. 596 to 636), expressing the idea in the affirmative form—'shall without doubt be saved.'"

DR. DÖLLINGER'S LECTURES ON CHRISTIAN CHURCH REUNION.

LECTURE I.

[A course of lectures was commenced by Dr. Döllinger on January 31st at Munich, of which we purpose presenting our readers with a condensed translation from the reports in the *Allgemeine Zeitung*]:—

I have undertaken to speak upon the engaging question of Christian Church Reunion, on what has already been attempted to bring it about, and how far the relations of the present time are calculated to make us hope for it or not.

The Christian portion of the human race at this day may be estimated at 350,000,000, about one-half of the whole population of the globe. The Christians are divided into many greater or lesser bodies, which are reciprocally exclusive, permitting no fellowship in worship, sacrament, prayer, and charging one another with grievous errors, and departure from the teaching of the Church's Founder. Separations frequently occurred also in the first millenary after Christ; but separated communities were then usually of short duration; they were after a while re-absorbed by the great Catholic Church, as in the case of those churches to which the Arian disputes gave birth, as also of those which seceded on account rather of differences about discipline, such as the Novatians, and the like. But far otherwise has it fared with the divisions and separate organizations of the following millenary; these still continue, and for the most part show unabated vigour. Let us survey the chief of them.

From the Roman or Western Catholic Church, which now numbers 180,000,000, is separated the Greek Catholic, or Eastern Church, whose members are about 75,000,000, in Russia, Turkey, and Greece. This separation commenced with the middle of the eleventh century, and was completed in the thirteenth—by the taking of Constantinople, and subjugation of the Greeks by the Westerns, at the instigation of the Popes. To this Church of the East, which loves to call itself the *Orthodox*, are nearly related two other communions, which we must place here on account of their antiquity; the *Nestorians*, relics of a Church once wide-spread in Upper Asia, severed since the middle of the fifth century from the rest of Christendom in consequence of the Christological disputes of those days; and the *Jacobites*, who about the same time and for the like occasion separated on behalf of a tenet at the other extreme, and who, far more numerous than the Nestorians, still comprise three national churches, the Armenian, the Coptic, and the Abyssinian.

Thus, already, from the twelfth and thirteenth centuries, the Church was

split into two halves (numerically indeed unequal), so that thenceforth the East and the West went each their own way, bandying charges of error and corruption. But with the sixteenth century the great and far deeper division within the Western or Latin Church was added. Out of the Reformational movement which seized the whole popular mind of the West from 1517 gradually proceeded new Church organizations, denominated collectively, Protestant. Two great systems were thus developed, the *Lutheran*, embracing Germany, the Scandinavian lands, and the Baltic provinces, with over 30,000,000 of souls; and the *Reformed*, in Switzerland, the Netherlands, Scotland, some parts of Germany, and Hungary, comprising some 12,000,000. From both these is now distinguished the *Anglican*, the so-called Episcopal Church, still the State Church of England, which in its constitution and worship has remained more similar to the Greek Eastern and to the Western Catholic Church than the Churches properly Protestant; and which also, from the greater brevity and indefiniteness of its Thirty-nine Articles, has departed less from the Catholic doctrine, though it has also thereby given wider scope to anomalies of opinion.

Besides these great and national Churches, there sprang up at the time of the Reformation, as there have also since, many smaller denominations or sects. Of these many have come to nought, but many still remain, especially in England and North America, where moreover fresh ones are constantly appearing, so that at present we reckon nearly 100 of such little religious bodies, with about 18,000,000 of adherents. Many of these continue restricted to the region where they first arose, but others, as the Baptists, count several millions of adherents. These sects are characterized not so much by differences in doctrine as by peculiarities in social features, as is seen, for instance, in the Herrnhut Brotherhood, and in the Methodists. It is especially the Anglo-Saxon race in its two branches, British and American, which has developed a strong tendency to sect-formation. The field of thought in which most of these sects move is very narrow, their differences are usually about very secondary questions; not seldom has a new sect owed its origin to the founder's vanity or pique, and in America even to financial speculation. Yet the sects are usually remarkable for strictness of morals and habits, the individual in them being more attentively cared for by the body he belongs to, and also being obliged more to the good opinion of outsiders. Thus not only the Moravian but the Anabaptist settlements scattered up and down Germany, present a pattern of propriety to other Churches. But such little bodies thus live on for centuries aloof from the life of the nations without affecting it whether for evil or for good. So have the heretofore Nestorians called Christians of St. Thomas in India, without increasing or diminishing, for 1,300 years; and so have the Copts in Egypt, yet a little longer.

Thus this survey leads us to distinguish Christian Churches into two great families; the first, the ancient Churches, whose continuity has never been interrupted, and which, however altered internally, can trace back regularly to the commencement of Christianity itself. Such are the Greek Church, with its daughter the Russian, the Armenian, the Coptic, the Nestorian; such, too, is the Western Catholic. The other grand family comprises those Churches which, directly or indirectly, proceeded

out of the movement known as the Reformation, together with the 'denominations and sects which have since subdivided from them.

The multiplicity of these divisions has consequences both bad and good. As to the good, it may be said that every formation of a sect is an experiment to test the working of its specific tenets or usages, and that therefore we may apply to it the well-known *dictum* of Gamaliel. All Church history, indeed, it may be said, is in this way one vast experiment; whatever in the course of ages holds its ground, and even gains strength, establishes its right to exist; while what appeared and then disappeared in the stream of time, was either not worth existing, or had but a transitory value. Still, experience suggests limitations to this way of putting things.

Islam, or the Mohammedan religion, which at bottom must be regarded as a corrupted sect of Christianity, a bastard of Christian father and Jewish mother, but which still stands closer to Christianity than Manichæism, for instance, which nevertheless was always regarded as a Christian sect—this Islam has maintained for 1,250 years an at least seemingly unshaken sway over a large mass of mankind, above 120 millions; nay, more, it is yearly still advancing, in Africa, in Australia, in Further India, greatly outstripping Christianity in those parts. No other religion has torn so much from Christendom, estranging from it whole countries; nor has Islam been, to any extent, reconverted to our faith. Yet we see how clearly history has branded Islam with the sentence of condemnation, in the condition of the lands heretofore so flourishing and now so fallen, the misfortunes of whose populations are unmistakably owing in the main to that religion; a fact which at the same time is perfectly consistent with another—that the same religion proves a benefit to peoples in a lower grade of culture, as in the case of the Negro tribes now converted to it in Africa.

But to return to our survey of the Christian world. We cannot deny that there is something painful and astounding in the present passionate antagonisms and accusations of churches and sects; and had we not been accustomed to it from our youth, the deformity, the contradiction between ideal and reality, would strike us far more deeply. In all other departments of the higher life, in learning, in art, the influence of progress is towards conciliation and harmony. But is this so with Religion? That which from its inmost essence should be the strongest bond of unity, as both the offspring and the source of love, is precisely that which has led to these manifold jars and jangles. What was to have established peace among men has excited strife and bloodshed; what was to have given them certainty and confidence has fostered doubt and distrust.

The separation of the two great ancient Churches, Eastern and Western, was in reality objectless as regards doctrine, and is so still, apart from the new Roman decrees of July 1870. One grand evil of this separation is in its political bearing. The so-called "Eastern question" will not be allowed to wait the slow solution of time, by the Turkish race continuing to die out, while the oppressed Christians go on yearly increasing. The vast majority of the Ottoman subjects belong to the same Church as the Russians, and we cannot imagine that Russia will suffer that oppression to go on indefinitely which the diplomatic efforts of England, France, and

Austria have failed to terminate. She will, if necessary, have recourse to arms. But if there were a union of the Churches, East and West, only a common action of Christian Governments then could take place, thus safely securing an arrangement in conformity with the balance of power.

Let us turn to the Churches of the Reformation. These Churches were driven gradually, though most reluctantly, into separation, by a profound opposition in doctrine. After the separation was complete, this difference of doctrine was systematized and defined, so that with the unyielding letter of their systems no understanding seemed to remain possible. Historically speaking, we acknowledge that the Reformation was unavoidable, that, as no room was allowed it within the ancient Church, there could not but be a breach of unity. Nor shall we deny that it has produced many salutary effects, that it has brought manifold gain even to the ancient Church to which it has been the object of such hostility. We see that it has opened up a rich intellectual world, and induced a new activity in all departments of thought. It has proved the most important factor in all mental history. But the 350 years which have passed since its appearance seem to have sufficed for bringing to birth and maturity all that it contained of spiritual good. This period has shown, besides, that this new ecclesiastical creation has in it failings and wants which it cannot heal and supply of itself; and that it is not able really and permanently to satisfy all man's religious requirements. The sickly tendency to division, and the incapacity for firm Church organization unsupported by the State, have shown undeniably that, in the first heat of the conflicts of the Reformation, many a tenet or custom of the ancient Church was too hastily rejected, leaving a gap hard to fill up. May we not inquire if a time is to come—and according to many it is come now—in which the Petrine and Pauline Churches will advance into the Johannite? It was said even in the Middle Ages, that the time would come when to the Church-period of the Father and of the Son should succeed that of the Holy Ghost. The thought thus expressed in the thirteenth century is the same as that which underlies the words of the philosopher of the nineteenth. But how shall it come to pass? It would be something towards it for the existing Churches to learn and adopt from one another, to impart reciprocally, whatever good they possess; above all, to rate higher the Faith and Creeds inherited and professed on both sides alike,—what, in short, they agree in, above that wherein they now differ. Would this be possible? many will ask. I answer, It must be possible, for it is a duty. No doubt to the Church in the sixteenth century a purification and renovation was indispensably necessary. The state of things at that time was become untenable and unbearable; but this process should have been carried through without the separations which ensued, not merely the Catholics being sundered from the Protestants, but also among the latter the Lutherans from the Reformed, and the Anglicans from both, besides subsequent and smaller subdivisions. Thus we are led to conclude that a great human fault has occurred herein. And on this all are in fact agreed, though each party shifts the blame, either wholly or mostly, on its opponents, each Church maintaining that the others are all bound to unite with it, and thus atone for the sins of their fathers.

How the Founder of the Church willed and prayed for its unity ! Hear our great High Priest : " That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." Mark the perfectness of the unity designed. Mark, too, the clause which follows :— " That the world may believe that Thou hast sent Me." The Church's unity was to be to all nations the witness of the truth and divinity of the doctrine of Christ ; and so, in fact, at the beginning it was. " See how these Christians love one another ! " cried the heathen, and the favourable presumption grew into full conviction. Conversely also our Lord's words premonish us that Church division, the multiplying of separate communities, must make the opposite impression upon all non-Christian peoples ; nay, we must further infer, that to many Christians themselves it becomes a great occasion for religious doubt.

Thus the course of my thoughts has led me to look next over the world which is still non-Christian.

BISHOP DOUGLAS OF BOMBAY ON ALLEGED INTERFERENCE WITH SECTARIAN MISSIONS.

At the meeting of the S. P. G. in Bombay on St. Thomas's Day, the Bishop of the Diocese said :—

The native agents whom we need are not now procurable, and for this, among other reasons, we need a college at Poona. The fitting persons are not wanting, if only the training could be provided. I have pointed this out to the Home Committee, and shall be greatly disappointed if this want is not soon supplied. In connection, however, with this attempt to fulfil our duty as a Church to those of the heathen who have the first claim on our attention, because resident at European out-stations, I regret to be obliged to remind you that we have been attacked for what we have thus too late begun, from unexpected quarters. We have been told by those who regard themselves as the foremost champions of independence and religious liberty, that we are doing wrong ; that we are interfering with the work of other Christians ; that, instead of undertaking new work, we are entering into the labours of other men who have been before us in the work of Christ. To this charge, much as I dislike controversy, I feel it to be my duty to reply, and to state on what principles I feel bound to act in administering the affairs of a portion of the Church Catholic among fellow-Christians who, most unfortunately, as I think, both for themselves and for the cause of Christ, have become disconnected from it, and who consider it right to make little of the claims of unity. The subject is a wide one, and I cannot enter into it with fulness ; I can but attempt to show what I believe to be the true principles of action. And I speak only in self-defence.

First, then, I may say generally that we have our own distinct duties, entirely irrespective of that which may be done by other Christian associations. We, as a Church, have our own duties to the heathen and our own responsibilities, from which nothing can deliver us. Every priest of the Church is charged at his ordination to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty

apprehend by faith, and thus, through faith alone, attain salvation. The Prayer-book, while it cherishes spirituality of mind and holiness of life, looks with approbation upon forms, upon Creeds, upon Sacraments, upon a transmitted Ministry, upon the Church in all its offices and function, as the outward and visible shrine of inward spiritual truth and grace; while they account the outward things of religion as at best trivial, and as on the whole calculated to bury what is spiritual beneath an overwhelming load of formalism rather than to embody and express divine verities and gifts. Differences so great are not to be reconciled by the pretence that they are light and insignificant. It is better in every way, as well as truer and more honest, to recognize their importance, and to point out that they involve on one side or other errors of magnitude, both in thought and practice, which it is a duty first to search for, and when they are found, to eradicate and amend. I say this in perfect charity. The individual persons who differ from us I judge not, I condemn not; to their own Master they must stand or fall. Much in their personal character I regard with esteem and admiration. And comparing what they have done with much which we, as a Church, have left undone, though first and above all called upon and bound to do it, I confess with shame our shortcomings; but in my conscience I differ from them in matters of very grave importance, and I speak what I have learnt from the Church as truth in love, although I am grieved to think that I may pain them by it.

Here, then, is our true principle of conduct in relation to the work of others who are severed from us. Where choice is free and there is no call to one place rather than another, as, in the islands of the Pacific, where there are many islands or many groups of islands to choose from, and one group or one island has no more claim upon us than another; or in such districts of a vast country like India as make no special call upon the Church of England, we ought to choose ground which is unoccupied. But when a call is made upon us, whether it be in Honolulu, where the king invited, and still both invites and supports the Church, or in an Indian station, where the presence of a congregation and of a clergyman willing to promote a Mission is a manifest call upon us; or where other parallel circumstances, which it would take some time to characterize, make a demand upon our services, there, as I conceive, it is our duty to go; and I must protest against the narrowness which would attempt to put its inhibition on us; and the more especially when those who would thus hinder our liberty do so in the name of liberality, and when their brethren in England have entered every parish of the Church to undermine its influence, and estrange from it the affections of the people, who for ages and generations have looked on it as their spiritual mother and loved it in their hearts.

Here I might stop, but before I sit down I must refer more particularly to that great evil which such discussions indicate—the evil of division. In proportion as the work of Missions advances, men keenly feel the evil of division, even when in theory they regard it as a kind of good. From Honolulu, from Madagascar, from Ahmednuggur, from Kohlapore, the cry is heard: “Do not introduce our divisions into the Mission field;” and the cry comes from those who, theoretically at least, value unity, in any outward form, at but a low rate. Now, I say, by all means let us banish

division from the field of Missions ; but how shall we accomplish this ? Only by banishing division from that older Christendom which sends the Missions forth. Division everywhere is just as really hurtful as it is in Mission fields, though the evil is not everywhere so shameful or so glaringly conspicuous. And, therefore, I heartily echo the cry which protests against division, at the same time extending its application to that wide world which is the predestined field of God. Let us all enter upon active warfare against division. Let us all do our best to effect the fulfilment of that prayer of our Lord for unity, which at the same time makes unity the condition upon which His Church should achieve the conquest of the world.

I recollect a speech of Dr. Duff, delivered by him in Scotland some two or three years ago, in which, after stating that Protestant Missions in India were carried on by seventeen distinct bodies—seventeen was the number, if I remember right—he drew, if I err not, the conclusion that a work so greatly divided must of necessity be weak. I entirely concur in such a conclusion. Seventeen distinct associations are exactly sixteen too many ; for even if they belonged to several nations, the societies and the churches should be precisely one. And then we wonder that, when so many people are at work, and in so many ways, so little result is seen, and so little fruit is garnered. But what can a house do when it is divided against itself ? It cannot stand at all, much less stand up against other houses, however weak, which yet are more united. The work of Missions is a work of assault against a strong man armed in a fortress of prejudices, customs, and traditions ; its foundations laid in ages which are covered with a cloud of mystery, its walls towering impiously like the Tower of Babel, and aiming to bring down the skies ; and only One who is stronger can storm this fortress and lay its walls in dust. What, then, are we doing ? We are attacking this fortress with seventeen distinct armies, led by seventeen distinct commanders, organized on seventeen distinct systems, issuing from seventeen distinct camps, and sometimes fighting with each other rather than with the common foe ; while all the while the strong man sleeps securely in his fortress, lulled by the thought that he has sown among his enemies the seeds of division, and saying to himself, “Divide, and conquer.” Our divisions are not only our worst scandal, but our deadening weakness.

BISHOP PIERS CLAUGHTON ON THE ETHICS OF BUDDHISM.

BISHOP PIERS CLAUGHTON, Archdeacon of London, has lately delivered, under the dome of St. Paul’s Cathedral, a series of three lectures on the “Ethics of Buddhism and Mohammedanism compared with those of Christianity.” The second lecture has been reported by the daily press as follows :—

The Bishop began by observing, that in speaking now of one of the most ancient and widely-spread religions, he should consider it not so much in its character as a religion as a system of moral teaching. In the first place, then, as a moral system, Buddhism was singularly pure ; most

of its precepts were worthy of comparison with the Christian system. In effect they were to a considerable extent identical with the Christian rules of morality, and he was not there to give such an account of its practice as should stamp it as entirely inconsistent with its teaching in all respects. He should speak of it with impartiality, and his statement, imperfect as it might be, would at least be a candid statement, and one derived from his intercourse with the people themselves and with their moral teachers. He must, however, say that this moral system, in spite of all he had said in its praise, was inconsistent as a system viewed as a whole, unsound as a system of ethics, and, in a sense to which he had alluded in his previous lecture, unsuccessful. By this he did not mean that it had no success, or that the people were utterly immoral, but that it had not succeeded in stamping on them a true reflex of itself, while as a system it was inconsistent and impractical. The peculiarity of Buddhism was, that while it took the place of a religion and ranked as a religion, it was not, strictly speaking, a religion at all, but a system without a God, distinctly forbidding and decrying actual worship. There was, indeed, a great deal in practice entirely inconsistent with its theory, but that was owing to certain laws of human nature which it failed to satisfy. It was a wonderful attempt on the part of one man (for the lecturer believed it to be mainly the attempt of one man) to make a system of morals, to impose it upon nations, and yet not to base that system upon religion. Buddhism was atheistical; he was not asking his hearers on that account to condemn it entirely; he was not now, indeed, putting its atheistical character before them as a ground of condemnation, or even as a reason for considering it imperfect. He believed that Buddha, that was, Gautama, seeing the utter superstition into which Indian religion had fallen, was fallaciously led to impute to religion, not to the superstitious abuse of it, the great mass of evil he saw closely connected with, and almost based upon it. Hinduism, for instance, as it now existed in Ceylon, was a gross and corrupt superstition, scarce worthy the name of religion, and if any belonging to it were moral or good at all it was in spite of their religion, and not in consequence of it. Now, by the doctrine of Buddhism the people were not taught to believe that one object of veneration (even Buddha himself) actually existed, but that anyone might possibly, in the course of ages yet to come, attain to the same distinction with the Buddha, who was only, as it were, the first example of success, and that all his followers, if they were faithful to his teaching, might reach the same high estate and character. Buddhism was not a religion, for it did not profess to base its moral teaching on any duties to a God, it did not admit a Creator, nor did it inculcate worship, although there was a great deal of superstitious worship connected with it in spite of itself. The founder was only set before the people as one whom they should lovingly remember, and in whose memory they should offer gifts. It was true that the Buddhists offered prayers, but this was no part of the teaching of the priests or of the system, and one of the inconsistencies observable was the worship by the people of the carved images of Buddha to be found in the temples. Although the people and priests would not admit it, they were, practically, idolaters. Strange, too, as it might appear, devil worship existed to a considerable extent,

temples being specially dedicated to the honour of certain evil spirits whose malignant influence the people deprecated ; and even the Buddhist priests, who ought to denounce this devil worship, maintained a great deal of their ascendancy by attending in times of sickness, and repeating their charms, with a view to counteract the evil influences. Buddhism was then plainly inconsistent in itself, but the more important question they had now to consider was whether it was unsound as an ethical system. It was unsound in this way. While it taught justice, purity, and sobriety, he would not impute any wrong if it taught these and other virtues perfectly because the people might not be themselves just, pure, and temperate ; but the question of a right moral teaching must be looked at irrespective of its success, and this system in its ethical teaching was unsound, because it put before men as moral duties things which were not duties, or, at all events, not duties in the manner in which they were set before the people ; and it also taught that certain things were wrong which were not in the least morally wrong, which were not forbidden, and were even expressly permitted by God. For instance, it was wrong, according to their teaching, to take animal life, and as the people could not avoid destroying animals, the Buddhist believers were guilty of all sorts of evasion in order to conceal from themselves the fact that they were taking life. Yet he had frequently interfered to rescue cats and dogs from being treated with the grossest cruelty by children, under the eyes of their parents, who would have been shocked to see the life of the creature taken in order to save it from torture.

There was another point in which morally it failed entirely. Its priests were not the sympathising pastors of the people. They occasionally, as an act of merit on their part, read out some of the precepts of Buddha, but when they went among the people it was not as teachers, or as men ready to sympathise with sufferers and anxious to rebuke wrong-doers. They went among their followers merely as an act of merit to receive their alms, for the priests were enjoined to get their subsistence in this way ; and as it was simply an act of duty on the part of the people to give that subsistence, the priest personally commanded little respect, although his office might be held in considerable esteem. Thus the large class of priests became licensed beggars, and mendicancy was made a virtue instead of a vice. He had often heard it imputed to these priests that they were guilty of gross immoralities ; but he would not accuse them of this, as he could not speak from his own knowledge on the subject, and he was willing to hope for the best. Such a character was, he feared, too often given them by Christian persons who, being prejudiced, listened but too readily to tales with very little foundation in truth. These priests were all monks living in colleges answering to the Christian monasteries ; they had not to enter upon any real battle with the sins and temptations of the world around them ; generally speaking, they lived comfortable, easy lives, and if the particular act of eating was to be done under the tax of begging their food, their wants were quickly supplied. He wished, for the sake of mankind, that he could give a better account of the morality of this people, but, in truth, the Buddhist had no idea of that which was one of the very first moral duties set before the Christian—that of resist-

ing his besetting sin, be it love of revenge or lust of gain, with them a very common failing. They followed out the promptings of their resentful feelings or their cupidity to the death, and, strangely inconsistent, while regarding the lower forms of animal life as sacred, they held the life of man as nothing if it interfered with their revenge or gain. The moral check we had never seemed to arise in their case, and one great good which had resulted from the English rule to these people was, that nearly every murder, even that of a child, was brought home and traced to the door. This they could not understand. With them human life could not be said to be sacred, and he was sorry to say this was one terrible stain on that otherwise peace-loving, good, and gentle race among whom he had passed many happy years. These inconsistencies and the want of success of Buddhism as a moral instructor were to be traced to the utter fallaciousness of the ground on which moral duty rested, and the entire absence of worthy and sufficient motives for right-doing. All their virtue was to be rested upon an idea of merit; vice was to be avoided simply because it might bring certain evils to be deprecated in a future state of existence.

The Bishop then proceeded to glance at the doctrines of Buddhism with respect to the idea of an after-life and the transmigration of souls. He ventured to assert that the idea of future happiness was entirely wanting as a motive. Even the idea of Deity, not perhaps of a personal God, but rather a form of pantheism which they borrowed from the Brahmins, so far as it operated as a motive, although not taught them, tended, as well as the impracticable character of their doctrine of a future state, to take away all idea of responsibility. It was to the fallacy and wrong teaching of their system rather than to their character that he imputed the fact of their being so terribly wanting in the idea of personal responsibility. Here the Bishop adverted to the doctrine of "Nirwana," or the future state of the virtuous, which practically, he showed, differed little from annihilation, as it would appear to the uninstructed, or people at large. In an interesting account of his intercourse with the people and their priests when he was teaching them Christianity, the right rev. prelate illustrated his remarks upon the failure of Buddhism as a moral system compared with Christianity, and concluded his discourse by giving a hopeful account of the change which had been made and the good which had been effected in the case of the Cingalese, of whom he spoke in terms of affectionate regard, by the introduction of the Gospel. It is to this, the Bishop said, that we must look for the amelioration of any people; the doctrines of the fall of man and of grace were not mere dogmas, they were realities. It was a real work which our Missionaries, with many faults and imperfections, were doing, the same for which the noble-hearted Patteson laid down his life; it was to save men, to bring them to the knowledge of God the Father, through the Son, and to open their hearts to the influence of God the Holy Ghost.

ON THE CONSECRATION OF BISHOP MERRIMAN AT GRAHAMSTOWN.

(From the Capetown "Church News.")

THE consecration of Bishop Merriman derives unusual interest from the fact that it is the first consecration that has taken place within the Province since the English Church in this country organized itself, through its Provincial Synod, on the voluntary basis that alone remained to it after the failure of Letters Patent. Everything connected with the new Bishop's consecration was ordered in accordance with the rules of the Provincial Synod, by which the Metropolitan is just as much bound as the youngest Deacon. Nor was anything done, or left undone, that needs awaken even a passing apprehension in the mind of any Churchman that the present Bishop of Grahamstown is one whit less of an English Bishop than are other Colonial Bishops who have been consecrated under like circumstances, or that the recognition which will be extended to him will be one whit less hearty and unhesitating. It is true that the oath of the Queen's Supremacy was omitted in the consecration service; but not for the reasons ascribed to the Metropolitan by the *Standard and Mail*. The writer of that article ought to know the constitution of his country better than to imagine that the jurisdiction of the Supreme Court of Appeal in causes ecclesiastical in England can be stretched past its statutory limits by any voluntary action of non-established Churches. He is still less excusable for imputing crooked motives to honourable men, in discreditable ignorance of the fact that the oath which he blames the Metropolitan for not administering was made illegal in England by the Clergy Subscription Act, 1865 (28 & 29 Vict. cap. cxxii). The oath in question was never properly a part of the Ordinal, being no older than 1661. It was at best nothing but an ugly badge of the Establishment, not applicable to a condition like ours, and always strangely out of tune with the Ordination Services. But as we have said, it is now illegal to introduce it, even in its amended form, into ordinations at home. The omission of it, therefore, at the consecration of Bishop Merriman at Grahamstown can scarcely be found fault with.

But we go further. Taking a broad view of our ecclesiastical position, and looking forward to what is probably coming, the circumstances of the new Bishop's consecration appear to us to be hardly less matter of congratulation than the consecration itself. In the year 1852, when Mr. Gladstone proposed to confer civil *status* on the Colonial Churches in the only way that was then possible, namely, by means of an Imperial Act recognizing their respective Synods, and binding them to one another and to the Church in England through the Archbishop of Canterbury and the Crown, he was withstood and defeated in the House of Commons. But looking to what has happened since, the disestablishment of the Churches of Ireland and Jamaica, and the obvious tendency of all current legislation in England, it would be most insincere to pretend to regret that the once famous *Colonial Churches Bill* never passed into law.

Sooner or later, such an Act would have been repealed. Manifestly, then, it was every way better that we should begin, as it is now plain we are intended to go on, as altogether voluntary bodies, linked to one another and to the Church of England purely by consensual compact. Nothing that we can do can bring us under the English Ecclesiastical Courts, which lawyers at any rate ought to know are Crown Courts with a limited and local jurisdiction. Nothing that we can do can bestow upon the Queen one morsel of power that does not constitutionally belong to her, or take from her one morsel of power that does constitutionally belong to her. No arguments of ours will ever persuade a Secretary of State to derogate from the dignity of the Crown by issuing in the Queen's name instruments which nobody could be punished or blamed for rejecting, for no better purpose than to soothe the few Colonial Churchmen who still refuse to look facts in the face or to believe their own eyes.

Reviews and Notices.

A Charge delivered to the Clergy of the Diocese of Calcutta at his Visitation in March 1871. By ROBERT MILMAN, D.D., Bishop of Calcutta; Metropolitan in India and Ceylon. Calcutta, Barhams: 1871.

THIS is the second Charge of the most reverend author, and, as is natural, is far more bulky than its predecessor. It embraces a large variety of topics. First stands a brief review of recent events in Europe, especially the Vatican Synod with its definition of Papal Infallibility, against which the Bishop expresses himself desirous to unite with the rest of our Episcopate in solemnly protesting. The Charge next passes on to Home Legislation upon the Irish Church and on Education, this having an evident bearing on the position of Church and school in India.

In speaking of the measure of relief which the overburdened Diocesans of England have attained by the revival of Suffragans, Bishop Milman observes that the Act under which the latter have been appointed does not apply to his own jurisdiction, but that he is "doing his best" to obtain episcopal assistance "without any additional charge on Indian resources."

Mention is made also, elsewhere in the Charge,—though we regret, in but a single clause—of "the creation of a Diocese of Lahore;" but not a word is ventured as to the question whether bishoprics could not be founded by the private zeal of English Churchmen, the nominations thereto being placed in other hands than the State. We, who in these pages have so often and so largely treated the topic, need not say how heartily we wish success to Bishop Milman's efforts—as to any other—for the multiplication of Anglo-Indian bishops.

Another *desideratum* in Church government has engaged the Bishop's care—the well-nigh utter lack of all synodical arrangements. He sought last year to lay the foundation for a Provincial Synod of India by a

conference of himself and his Comprovincials : this intention unfortunately failed, through the illness and enforced furlough to England of the Bishop of Madras. Still the Metropolitan visited—though we cannot see that he made strictly a “visitation”—the peninsula and Ceylon, and held less formal meetings with the Bishops of Bombay and Colombo and their Clergy in their respective dioceses, as also with the Clergy in Madras, which have paved a little of the way towards the wished-for goal.

Several matters of interest are dealt with—Church Committees, Furloughs, Travelling Allowances, and Soldiers’ Rooms. The conduct of Government in regard to these last is treated with due severity. The Bishop complains that the rooms have been diverted from their original purpose of affording places for retreat and private devotion, and made into preaching chapels. Chaplains have no control, and are not even, as a matter of right, consulted about their use. And this radical change has been effected without any consultation with the ecclesiastical authorities.

From a review of the Diocesan Societies, upon the importance of which the Bishop strongly insists, he passes to Missions. The following details are given :—

“First I take a glance at my own Diocese, in which, it must be remembered, Mission work is practically a hundred years younger than in the South.

“I have no full statistics for the S.P.G. of the whole diocese, only for Bengal proper. In Bengal we have baptized Christians 10,389, among them 4,291 Converts, and 1,581 Catechumens. We have 30 English Clergy, and 6 native, 12 Catechists and 98 Readers, and 6 Zenana-visitors. On the list of the C.M.S. we have in the diocese, European Clergy actually at work 41 (12 being at home); 12 Native Clergy, 2 more preparing for Orders. Beside the families of the Missionaries, there are 12 Zenana-visitors. There are 89 Catechists and Readers. In the Church, in the Society’s list, there are baptized 11,412, Communicants 2,324, Catechumens 85. In the parts of the diocese from which S.P.G. gives me no return (including the Kols) there must be about 8,000 Christians more.

“This would give us a total of about 30,000 incorporated into the Church.

“Other Societies, not of our Communion, have also a considerable number. We cannot put the total at less than 40,000. In 1862 the total number is given at 26,075. This is a considerable increase in nine years’ time.

“In the South of India, there must be, in connection with our Church Societies, about 70,000. There are other Missionary Societies with large numbers of converts also; *e.g.* the L.M.S. states its number of professing Christians at 32,746, among whom 9,910 are baptized. Whereas in the Diocese of Madras, Christianity has been longer at work, where the present generation has inherited the toils of the Swartzes and others of the same evangelic temper and devotion, it is natural that the successes already achieved should be far greater. There has been time also to develop

there a larger native ministry, and to make the people more ready to support themselves. Whole districts there have been Christianized. In the last eight years up to 1869-70, there has been in the C.M.S. an increase of 2,800 Communicants; in the S.P.G. about a similar proportion would give us an increase of about 1,800. There is, therefore, a steady and regular increase in South India. In the same period there has been an increase of about 1,000 in this diocese.

"I think that for all India 180,000 will be a low estimate [of the Christian natives connected with the Anglican Church and English denominations], and that the number is steadily increasing. The ratio also of highly educated converts, men of position and ability, is also on the increase.

"I dwell on this increase, because some members of the Brahmo Somaj are beginning to boast that it has checked the Evangelisation of India. The Evangelisation of India is *not* checked. Its course may not be rapid, as with the early conversions of Xavier, as those of the Dutch in Ceylon, in the days of the dominion of Portugal or Holland; but it is (what they were not) true, real, permanent, as far as it extends."

Bishop Milman devotes a section to the old or Syrian Church. He says that it consists, according to the returns of the Travancore Government, of 300,000 Christians. The chief Metran, Mar Athanasios, met him when at Cottayam, where he visited their Theological College and attended their service. There has been a great improvement in them of late. They have expunged from their Liturgies unorthodox or superstitious passages, and translated the greater portion into the Malayalam, the indigenous language. We are further told:—

"The people seemed to understand, appreciate, and join in the worship heartily and lovingly. The Catanar, whom I heard, preached fluently and with good action, and I was told by the Missionary with me, an excellent sermon.

"The Metran seemed anxious for some English clergymen to join in the education of the young candidates for the higher orders in the Cottayam Syrian College. Anyone who could come and live among the students might do an excellent work, if he could enter into their ways, and sympathise with their endeavours and desires to become learned and able in the ministry, while still remaining faithful to their own customs and rules, purged as I said from any errors and superstitions duly pointed out to them and proved.

"It was very interesting to see their numerous churches along the line of streams and lakes which form the Backwater, as it is called, for a couple of hundred miles along the coast of Travancore. The cleanly and smiling faces of the families, the manly look of the men, their cultivated gardens and tidy homes, seemed to give even outward demonstration of the beneficent power of Christianity, and the fulfilment of the assurance that godliness is profitable for all things, and an encouragement to hope for the future conversion of India, and for the development of the connection between the Apostolic preaching and that of our own day.

"As for the Syrians who are still detained within the pale of Rome,

these are reckoned about 160,000. There are about the same number of other elements of population, of fisher and other castes, in that communion. I could not learn that the number of Roman Catholics is increasing. I think there, and throughout India, it is diminishing. Indeed, for the most part the Roman Catholics in Hindustan are not labouring in direct Missionary work. They seem chiefly to confine themselves to education. The numbers are given at, with some uncertainty, 878,691 in 1862. I fancy that they would now be found to be considerably less."

On the matter of Education as a Missionary agency, the Bishop remarks :—

"It is a much agitated problem whether the care and cost dedicated to education are usefully and wisely bestowed or not.

"There are large institutions, Bishop's College, the Colleges of Delhi, Cawnpore, Rangoon in the S.P.G. There is the Cathedral Mission College. There are 72 S.P.G. schools, 30 large, and numerous Vernacular C.M.S. schools, beside the many flourishing education establishments formed by the various other Missionary Societies, as those of the Scotch Kirk, the body whose especial care has been devoted to education.

"I believe that we should still continue these attempts. There are the great Government Education Establishments, from which the least shadow of religion is carefully excluded, and to which such large sums are devoted. Notwithstanding their existence, the Mission schools and colleges continue to flourish. That the Christian results are as great as were at one time expected cannot be maintained, but that there is some real and immediate fruit is undoubted. We could mention four or five instances in which youths of undoubted ability have come to Baptism through the school. But we look to the school and college also for, what Dr. Duff called, the creating a conscience. Everyone knows that in the first preaching of the Gospel, there were in every city, almost in every village, a small congregation of Jews, who had gathered round from the heathen at least a few believers in their Theism among the various ranks of Roman society. When the Apostles came, they had in these congregations a few ears which could hear, a few hearts which knew themselves, a few souls yearning for a Redeemer, a few spirits imbued with the holy word of truth. In these the preaching of the Gospel found receptive hearts—a nucleus of life to quicken with new life. Anyone who knows the least of Missionary work, or even of converting work in Christian countries, knows how difficult it is to find the *πρῶτον σκῆμα*, the first stand-point for the truth—how difficult it is to rally the first two or three faithful to the standard of the Cross. We have not had, we have not yet to any extent, this provision in India which God prepared for His Gospel in the first instance. The yearnings even of the old Hindu philosophy were never, I think, comparable to those produced by the philosophies of Greece and Rome in the old classical world. Even these yearnings, moreover, had mostly withered away under the blight of Brahmanism, of moral, intellectual, spiritual servitude in which the castes of India were wrapped. The Missionaries have to waken the first germs of spiritual life. Education must elicit those of intellectual, and to some degree of moral life, before the Holy Truth can penetrate through the crust of custom into the soul.

"There is no cause therefore for wonder if all Missionary work here is slow in progress. The power of reception in reality must first be awakened. The conscience must put forth its powers before the Gospel can come home to it.

"When there is everywhere, and in all classes, an educated nucleus through India, still more, if the homes and the women of India can be enlightened without prejudice against Christianity, then there is reason to hope that we shall have ears to hear and hearts to believe and be converted. And there will be a rapid extension of the kingdom of God."

Bishop Milman speaks most modestly of his own personal work. During the three years since his last Charge he has held 100 confirmations, having laid his hands upon nearly 1,000 European and Eurasian and 1,270 native candidates. He has consecrated 19 churches and 25 cemeteries. Of the more laborious part of his career he says scarcely a word—the unwearied preaching and journeying, the remarkable application to native languages which has enabled him to minister in Urdu, Hindi, and Bengali—nor, again, the self-denying munificence with which he is forward to help every good work.

I. *The Unity of Christendom: A Correspondence relative to Proposals for Union between the English and Dutch Reformed Churches in South Africa.*

II. *Union of Churches: A Reply to the Letter of the Rev. P. E. FAURE, D.D., Moderator, Rev. A. MURRAY, Actuarii, and Rev. W. ROBERTSON, D.D., Scriba, of the Synod of the Dutch Reformed Church in South Africa; by ROBERT, Bishop of CAPE TOWN.* Capetown: 1871.

(First Notice.)

THE true Catholicity of Bishop Gray's mind comes out clearly in these two publications. There are some amongst us who, for motives best known to themselves, have represented him as having only Pre-Reformational and Non-Reformational sympathies. But if his overtures to the *Finnish Missionary Society* in Ovampoland as an instrument of the Scandinavian Church were not enough to convince them otherwise, they must, at any rate, own now that they did him injustice. For here we have him coming forward with loving words and making proposals involving a minimum of change to a body avowedly non-Episcopal, and even sometime patient of the decrees of Dort. But it is only when men hold true Church principles with as firm a hold as the South African Metropolitan and—as we must by all means add—his Comprovincial Prelates, that they can meddle with such matters as these without making mischief. Here we have conciliating details, but no compromise in essentials; there is nothing which we would hide from the scrutiny of that body which, from its legitimate ministerial Succession, notwithstanding its modified Tridentinism, lays a better claim, in strictness of language, to the title *The Church of Holland* than the

communion which is approached here. Indeed, we would ask Bishop Gray to transmit copies of these publications to the Archbishop of Utrecht, if he has not already done so ; it would, we are sure, tend to further improve our inter-relations, and might suggest to him some useful considerations for dealing with the problem of Church Reunion himself. There is also a special applicability to Scotland.

The first thing on these pages is a reprint of the Resolution of the South African Provincial Synod upon the "Unity of Christendom," which we have also ourselves chronicled (*C.C.C.*, May 1870, page 179). Next comes a letter written, in pursuance of that Resolution, by Bishop Gray to the Moderator of the Dutch Synod. He says :—

"I act in accordance with the spirit of the Resolution in transmitting it to you. If, as I fear is the case, we in this land are not as yet ripe for that drawing together in one visible Church, for which the hearts of some at least yearn, it may yet be desirable that in our several Synods, in which we look for the special presence of the Holy Ghost, we should consider what our duty to our Lord in this matter is, and what prospects there are for our attaining to that oneness for which on the night of His betrayal our Master so earnestly prayed. In England and in America, as well as elsewhere, as you doubtless are aware, the conviction is growing that the present divided state of Christendom is not in accordance with Christ's will—that it is therefore a sinful state, productive of many evils—a hindrance to the progress of the Gospel, and dangerous where it prevails even to Christianity itself. Our branch of the Church in this land shares this conviction. Amongst us it is believed that our Lord founded a visible Church on earth, that He intended that it should ever continue one, that only while it is one body is it entitled to His promise in its fulness, or justified in hoping that it will be privileged to win the world to Him. We should rejoice if these views were shared by our fellow-Christians in this land, which, with its various races and languages, appears eminently to need Unity of action through one Church, to overcome antipathies and soften asperities, and mould its population into one nationality and one Christian people."

The third content is Dr. Faure's reply, expressing approval of that Resolution and engaging to bring it before the notice of his Synod. His Synod, in consequence, adopted in November last the following resolutions in return :—

"1. That this Synod cordially sympathizes with the expressions of the English Synod, as to its sorrow on account of the divisions of the Christian Church, and of the injury thereby done to the cause of the Lord ; and that it therefore joyfully welcomes every sincere effort, based on Holy Scripture, for bringing nearer to each other the various Churches, with a view to a future reunion.

"2. That it specially rejoices in any sign of such nearer approximation in the case of the English Church, when it remembers the intercommunion which existed, in the period immediately following the Reformation, between the English Church and the Protestant Churches of the Conti-

nent of Europe—an intercommunion of which the National Synod of Dort, in 1618 and 1619, saw a clear proof in the Deputies of the English Church, who took part in the proceedings of the Synod, along with the other foreign theologians.

“3. That this Synod, even though the numerous difficulties in the way of an outward and visible reunion of the Churches under a common Government are of such a nature that it cannot flatter itself with the expectation that the desire after Union can be realized in the immediate future, is nevertheless prepared to take into serious and friendly consideration proposals having this object in view, and emanating from any Protestant sister Church.

“4. That, with this view, a Committee be appointed, which shall enter into personal communication with the Bishops of the English Church in this land, to report to a following meeting of this Synod.

“5. That this Committee, in such communications, shall have to consider the only basis of approximation and reunion—Holy Scripture; the necessity that Christians and Churches, in the first place, direct their attention to a unity of spirit, in order thereafter to aim at outward union with the hope of success; the stumbling-blocks which are sometimes laid by the members and Ministers of the various Churches in the way of brethren belonging to other Churches, through which an increasing estrangement must arise; and the existing opportunities for common co-operation, by which the desired approximation may be promoted.”

The Dutch “Scriba,” in transmitting these resolutions to Bishop Gray stated that a Committee had been accordingly appointed, “consisting of the Moderator, the Actuarius, and the Scriba,” and that it desired to have a personal interview with our Metropolitan. The latter, after consulting the Bishops of his Province, accepted the proposed conference, at which, if *they* should not be able to attend, he would be accompanied by two Presbyters. On the third resolution of the Dutch Synod he offered “considerations, as a basis for future discussion.” He says that (1) both sides agree in the acceptance of the Holy Scripture, and of the Creeds; the language of the Ninth Article of the Synod of Dort, on the latter being especially good:—“We do willingly receive the three Creeds, namely, that of the Apostles, of Nice, and of Athanasius; likewise that which, conformable thereto, is agreed upon by the ancient Fathers.” 2. Forms of Worship; “The ‘Liturgy of the Reformed Church,’ agreed upon at Dort, is in use, I believe, amongst yourselves. . . Doubtless there would be difficulties in agreeing as to matters connected with the services of the Sanctuary; but, for my own part, I do not think that these would be insuperable.” 3. Discipline; “We may learn from you on this subject. The sections on it in the Heidelberg Catechism, and the provisions of the Ordinance in existence in this Colony for its administration, are well worth careful study.” 4. Clerical Standards. On the Dutch “Canons and Decrees, and Heidelberg Catechism,” he observes:—

“They appear to be too long, and to enter too minutely into questions which are rather matters of pious opinion than Articles of Doctrine to be

imposed on all Ministers. . . The controversies of the day had their effect at the period of the Reformation upon all Confessions, our own Articles included ; and some subjects were included in them, with respect to which all interest in our time has died away. There is much, I suppose, which would not now be insisted on, or at least embodied in symbols . . . [though] in the existing divided state of Christendom the ancient Creeds would, I apprehend, still need to be supplemented by formularies to be signed by the Clergy."

The Metropolitan then advances to the question as to "what sacrifices, personal or Corporate, could, or ought to be made on one side or the other to secure the great blessing of Unity":—

"Without judging others, we are persuaded that ours is the true and Divine order of Christ's Church, with which we may neither part nor tamper ; and we think this conviction compatible with the largest charity, and a most willing and hearty recognition of the position of other religious bodies who do not agree with us. We do not dispute that your members receive through the Sacraments administered by you that which your Church leads them to expect that they will receive ; nor do we doubt that the Holy Ghost works in the conversion of souls to God in and through your ministry. It would, in our judgment, be sinful to doubt this. Wherever there is godliness, there must be grace, and the author of it. But we do think, whatever good and sufficient reasons there may be for others being without it, that Episcopacy, in our meaning of the word, is ordained of God, and such being the case, that we should not be justified in abandoning or compromising it. I am not without hope that there may be many among yourselves who, if they cannot see quite with our eyes, may yet not feel so great a repugnance to our convictions on this matter as to render Union hopeless.

"1. Nearly all are agreed that Episcopacy, as distinguished from a parity of Ministers, if not essential, is at least lawful.

"2. It is admitted, I think, by most, that if not clearly instituted by our Lord, and carried out in practice wherever possible by the Apostles, it became at a very early period the general rule of the Church throughout the world.

"3. It is well-nigh certain that the reunion of Christendom, which we believe that God will in His own good time bring to pass, cannot take place on any other platform.

"4. The leading Continental Reformers . . . would have willingly retained it. Your own Divines at Dort, in reply to our Bishops, expressed their sorrow that they had from circumstances lost it. How, indeed, they should have retained it in the position in which they were placed, I confess I do not see. My study of the History of the Reformation in the Low Countries has satisfied me that they were forced into the position which they reluctantly took up. Their remonstrance and petition to Philip II. shows plainly that they had no thought of separation from the ancient Church. They not only in it spoke with respect of 'the writings of the Primitive Doctors and Fathers, such as Austin, Chrysostom, Jerome, and others,' 'Councils' and 'Canons of the Church,' but affirmed that they 'be-

lieved the Scriptures, and also the Creeds of the Apostles, of Nice, and of Athanasius, and owned the four first General Councils ;' and they declared that 'it was their intention to live and die in accordance with the doctrines taught in these ;' and said that, 'in all other matters, they proposed to submit to what should be afterwards decreed in a free and general Council ; and, till then, to what should be ordained and settled by the common consent of the Evangelical Churches of Germany, France, England, and other parts of Christendom.' (Brand I., p. 219.)

" 5. If we were prepared to go to the length of compromising what we hold to be the Divine Constitution of the Church, in order to secure the inestimable blessing of Unity here in Africa, we could not do so without the sanction of the higher Synods of our Church, which we believe would never be given ; or, if in this matter we acted without regard to the deep convictions of our Communion throughout the world, we should, in cementing Union in Africa, be breaking a still higher Unity in England, the Colonial Empire, and America.

" 6. I may add that, even if I were not deeply convinced that ours is the *Divinely appointed* Constitution of the Church, I should feel that with Rome, corrupting as she has done, and greatly changing what is confessedly its *Ancient* Constitution, turning it, against all Scripture and the facts and testimony of history, into an absolute and infallible Monarchy, centred in the Bishop of Rome, it would be most unwise to abandon a vantage ground in controversy with her by the surrender of a Constitution of such venerable antiquity and almost universal acceptance which is still retained by the whole Eastern Church, and is believed to be nearer to the true and primitive type than that to which Rome has just committed herself, even by many within the Roman Communion. Any compromise of the principle for which we contend would immeasurably weaken the position of our United Church in the future."

He then inquires—

" 1. Would it be possible that both your and our Synod should agree that our Churches should be united under the government of Bishops ?

" 2. That any Ministers of the Dutch Church now holding cures of souls, who might object to be brought under such government, should retain their present *status* during their lives—their parishes being regarded as in a transition state, and being filled up on a vacancy by Ministers Episcopally ordained ?

" 3. As to *Public worship*, to give up our Prayer-book, might endanger our Communion with the Church of England, and with other portions of the Church in America and in the Colonies ; but we are not debarred from adapting it to the circumstances of the Church in this land. We have done this in some measure already. I do not see that to sanction even extempore prayer, under certain conditions and for certain congregations, would be regarded as an act of unfaithfulness or undutifulness to the Church, of which we form but a small part. I do not, however, think that the Holy Communion could be celebrated in our Churches in any other form than is prescribed by the Book of Common Prayer, or by any other than a Priest ordained by a Bishop.

"4. In the matter of *Organization through Synods* no very great changes would be required. The principle of Representation is the same in both Communion, if your Elders are to be regarded as representing the laity. I venture, however, to think that our system of graduated Synods, Diocesan and Provincial, is better suited to the circumstances of this country than yours of a single Synod for the whole of the Colony. . . .

"5. On the subject of *Formularies* to be subscribed by the Clergy of an united Church, I have already said that I think something would be required in addition to the Creeds. We are satisfied with our XXXIX Articles, though some of these are now practically needless and obsolete. Possibly our higher Synods would, if it were required, sanction the reduction of their number, but I much doubt whether they would consent to any alterations in the language of such of them as treat on matters of faith. Many separated from the Established Church of England have expressed themselves satisfied with our doctrinal articles. Continental Protestants have frequently done the same. I would rather reserve this matter for future consultation. . . . I believe that the Reformed Church in Holland, at its General Synod in 1854, decreed that 'the Church allows variations from its Symbolic writings,' and relaxed the obligation to preach upon the Heidelberg Catechism."

The Bishop's letter thus concludes :—

"I have endeavoured, so far as I have gone, to be perfectly frank and open in saying where I think we can learn from you, and where you may gain from us. Perhaps every Christian Church, or religious Denomination, witnesses to some portion of truth, or some practice overlooked by others. It is one of the evils of religious division that the truth so witnessed to is often exaggerated, without due regard to the analogy of the faith. It will be one of the blessings of a reunited Christendom that each separate Communion will bring its special gift to the general storehouse of the Church, and one member of Christ's body supply the defects, or correct the excesses, or clear up the views, or deepen the faith of another; and the whole body, being then entitled to the full enjoyment of its Lord's promise of being 'guided into all truth,' grow up to 'the measure of the stature of the fulness of Christ.' It was through its internal dissensions, through schism and division, far more than from any other cause, that the Church of North Africa in the early ages of the Church failed to accomplish the great work to which God had called her. Our religious divisions are greater than hers. Without union and co-operation we shall never win this Continent, or even our own portion of it, permanently to Christ. What waste of resources, what animosities and heart-burnings, what mutual undermining of works undertaken avowedly for our Common Master would cease, if we were all knit together in one Communion, in the one Body and Church of Christ."

We have next to analyse the final document in the first publication, viz. the last reply of the Dutch Committee of Synod, in which they "express generally their views." They begin by expressing "hearty concurrence" with Bishop Gray's portrayal, just quoted, of "the mutual

relation of the different branches of Christ's Church." On the subject of the Bible and the Creeds, they trust "that expressions might be found in which all could unite." They then go into a long discussion on Church Government. "You put it to us whether, seeing with you Episcopacy is essential, and therefore alone lawful, while to us Episcopacy is at least lawful, we ought not to yield what to our consciences is not absolutely essential, and so, for the sake of Union, remove the chief barrier that keeps us apart." They say, in return, that they cannot admit Episcopacy unless it is distinctly understood to be a human arrangement! This, they say, was all that the Reformers were willing to concede; and they contend, at length, that the passages cited from them by Bishop Wordsworth in his *Theophilus Anglicanus* do not make for as much as he alleged them for. They also assert that the Metropolitan had been misled in what he says of the Dutch Reformers having reluctantly lost Episcopacy—by the work on the topic by Bishop Hall—whereas "the parity of all Ministers is set forth in the Thirty-first Article of the Belgic Confession."

Moreover, adds the Committee, the Episcopacy which Bishop Gray proposes for acceptance "is not the Episcopacy of the Church of England":—

"As a Church she has never declared Episcopacy to be an essential of a true Church. At the time of the Reformation Presbyterian Orders were cordially acknowledged by her. . . . It was not till the dark year of the Act of Uniformity (1662) that Episcopal Ordination was rendered compulsory. But not even then, while asserting in the preface to the Ordination Service the necessity for the English Church of Episcopal Ordination, did she declare that it alone is of Divine appointment and essential to the existence of a true Church."

[We have no space left at present for commenting on the numerous misrepresentations made in this disappointing reply. We must recur to the matter next month.]

"*Make up for Lost Time*" is the accurately descriptive motto prefixed to "A Course of Sermons" by Mr. G. E. JELF, Vicar of Blackmoor, Hants (Mozleys), which claim our strong commendation as plain yet profound, spiritual, and moving in a high degree. By preachers they will be found suggestive.

Messrs. Parker have published another edition of that beautiful little book, "*Daily Steps towards Heaven*;" a series of short meditations on passages of Holy Scripture, by one whose last words were, "More words." Messrs. Seeleys have sent us a copy of the thirteenth edition of Bishop WILBERFORCE'S "*Rocky Island*," which seems to maintain its old popularity with children; and also a third edition of Mr. E. B. ELLIOTT'S "*Confirmation Lectures*"—a work which is undeniably able, but openly directed against higher and truer views respecting that Apostolic rite.

Colonial, Foreign, and Home News.

SUMMARY.

ON February 2, the Feast of the Purification, at Lambeth Palace, Mr. ALFRED WILLIS, Vicar of New Brompton, Middlesex, was consecrated second Bishop of HONOLULU, by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, and Rochester, and Bishop Staley, the late occupant of the See. The Sermon was preached by Dr. Scott, Dean of Rochester.

UNITED STATES.—Bishop Tuttle, in whose Missionary jurisdiction is Utah, has lately said of Mormonism that it is a mistake to think that it is about to die out forthwith. There was too deep a religious fanaticism in its composition. There are forces within, and without, however, which must accomplish its overthrow finally. Salt Lake City, with its 20,000 population, contains 3,000 Gentiles; Ogden, with its 4,000, 250 Gentiles. In the rural districts there are 60,000 Mormons. There are two schisms in the Mormon body—the Josephites and the Godbeites. The Josephites do not admit polygamy to be a part of the New Revelation. They regard Brigham Young as a usurper, and recognize a son of the prophet Joseph Smith, now resident in Illinois, as the true head of the Church. The Godbeites, taking their name from one Godbe, a leading tradesman of Salt Lake City, accept Brigham Young as an authority in spiritual matters, but not in matters temporal. Theirs is a sort of protest against a union of Church and State. Neither Brigham Young's death nor the abolition of polygamy will put an end to Mormonism. Mormons now generally regard polygamy as gone, and are anxious to compromise by giving it up for the future on condition of Government condoning the past. . . . As a general rule the adult Mormon mind is impervious to Christian influence; the children are the hope of the Church. There are now three churches of the Anglican Communion in Utah; that at Salt Lake City has eighty-three Communicants. Bishop Tuttle has travelled 13,000 miles in a stage-coach during the four years of his Missionary Episcopate.

Church people throughout the Republic have been appealed to for help towards rebuilding the burnt-down church-edifices at Chicago. The Bishop of Illinois, taking special interest in the Swedish church at that city—St. Ansgar's—has appropriated to it at once a sum of \$10,000. Three other churches have to be rebuilt. Canon Street, one of the Chicago clergy, is in London soliciting assistance for that of the Ascension. Communications can be addressed to him at 36, Southampton Street, Strand.

CANADA.—The Bishop of Rupertsland, in a letter to the S.P.C.K., draws attention to the vast tide of emigration setting into his diocese, both from other parts of the Dominion and from the United States. "There is, in the southern part of the diocese, a distance of 11,000 miles between the Red River in the province of Manitoba and the Rocky Mountains,

and this region, which is of the same kind as the adjacent prairie-lands of the Republic, is already attracting numbers. The difficulty hitherto had been the cost of communication, but the Canadian Government has now opened up a direct route for steamers from Lake Superior, and in nine years' time it intends to have completed a railway from the Atlantic to the Pacific, passing through all this country." A railway, moreover, on the United States' side of the frontier, from Duluth, on Lake Superior, is now opened as far as the Red River. The consequence already is that, in the upper part of the valley of the river, there are now 20,000 settlers, where twelve months ago there were scarcely one hundred. The Bishop appeals, therefore, for further support for his Diocesan Fund, to enable him to obtain two or three additional clergymen; and he is especially anxious to get placed on a more effective footing St. John's Diocesan College and Collegiate School. The Bishop has secured for professorships and scholarships in the College mainly from the Dominion itself, but with the help of the S.P.C.K., the sum of 3,700*l.*, yielding 200*l.* a year. It also receives a yearly grant of 100*l.* from the Hudson Bay Company, and of 200*l.* from the C.M.S., whose native clergy, catechists, and teachers it educates. Five students have been ordained, and two are preparing for the ministry. This institution was opened four years ago. The youths in the Collegiate School are about 34. The Bishop computes that 6000*l.* is the sum required for the new buildings and endowment, "in order that the Church may maintain its position in this country, and be prepared to do its part in meeting the spiritual necessities that are arising."

CHINA.—Bishop Alford has resigned the see of Victoria, Hong Kong.

S.P.G.—*Monthly Meeting*, Jan. 19.—The following resolution was passed respecting the Nukapu massacre:—

"That the Society feels it impossible to give adequate expressions in the terms of a resolution to the various feelings which have been aroused by the account of the death of Bishop Patteson, the Rev. J. Atkin, and Stephen Taroaniara.

"This event may be regarded in different lights: as the brightest crown of a life of Christian heroism, as an honour reflected for the first time in this age on the office of a Bishop in our Church, as a severe and humbling warning from on high against the frequent acts of violence and injustice by which Christianity has been disgraced in the eyes of the heathen: but it becomes us now to acknowledge it as a trial to us all, permitted by God, Whose teaching will be soonest understood by those who wait on Him in patience and in prayer.

"Without forecasting His designs in thus mysteriously dealing with men whose lives were devoted to His service in the propagation of the Gospel, the Society desires first to convey to their sorrowing fellow-labourers, and to their kinsfolk, a respectful assurance of Christian sympathy with them, in both their grief for their loss to the living, and their gladness for the gain to the dead: and next, it pledges itself to renew and continue to the utmost of the ability given to it its cordial co-operation with the Missionaries in their work; and it resolves to

honour the Christian dead by an effort to protect from further injury the heathen islanders of Melanesia, and by an effort to give a more permanent character to the work for the recovery of those islanders out of darkness to the light of Divine knowledge and Christian living."

It was also resolved to petition Parliament with regard to the evils attending the South Sea labour traffic; and to raise, as a memorial of Bishop Patteson and his fellow-sufferers, a fund to provide a new ship for the Melanesian Mission, and a church on Norfolk Island.

Annual Meeting, Feb. 16.—The report of the Society's income for 1871, compared with that of the previous year, was as follows:—General Fund, in 1870 72,120*l.*; in 1871 76,241*l.*; Appropriated Funds, in 1870 7,388*l.*, in 1871 9,601*l.*; Special Funds, in 1870 12,954*l.*, in 1871 11,760*l.* In all, 1870 92,463*l.*; in 1871 97,603*l.*

The following memorandum was read from the Archbishop of Canterbury on the proposal to send a Bishop to Madagascar:—

"That seeing there are Church of England congregations in Madagascar, it is desirable that a Bishop should be appointed to confirm and ordain for such congregations, and perform such other acts as cannot according to the laws of the Church of England be performed by anyone who has not been consecrated to the office of a Bishop.

"That such Bishop should be consecrated under the Jerusalem Bishopric Act.

"That such Bishop, while not abstaining from ministering at the capital to any English Churchmen who are British subjects, or to persons converted from heathenism and now members of the Church of England, should not interfere with the work of other Christian bodies already existing in the island.

"That nothing in this arrangement should be understood as precluding the appointment of other Bishops, if thought desirable."

On the recommendation of the Standing Committee, in reference to the foregoing, the following resolution was passed:—

"That the Society gratefully records its obligations to his Grace the President for the untiring exertion he has made to bring to a successful issue the proposal of sending a Missionary Bishop to Madagascar. That the Society would cordially welcome the appointment of a Bishop in Madagascar for the purposes stated in the paper communicated to it by his Grace; but that in assenting to the propositions they understand that such a Bishop should not be thereby restricted in the performance of any of the duties of his office."

In reference to communications from the Primus of Scotland and from Bishop Cotterill, to the effect that that Church is about to constitute in Scotland a Board of Missions, and proposes to send a Bishop and Missionaries of their Church to Independent Kaffraria, where the Society already supports four Mission stations, it was resolved—

"1. That the Society rejoices to learn that the Episcopal Church of Scotland contemplates undertaking distinct Missionary work to the heathen, and has received from the Church of South Africa a proposal to take up the work in Independent Kaffraria, and support a Missionary Bishop there, with a seat in the Provincial Synod of South Africa.

"2. That the Society, with the concurrence of his Grace the President,

expresses its willingness that its Missionaries in Independent Kaffraria should be subject to the authority of a Missionary Bishop in that region, appointed and supported by the Episcopal Church of Scotland, provided always that the Bishop be a member of the College of Bishops of South Africa.

"3. The Society finds that the sum of about 500*l.* is annually remitted by members of the Scottish Episcopal Church in Scotland to the General Fund of the Society, and that both the Society would feel it a serious inconvenience to lose the whole of that sum from its General Fund, and also many subscribing members of the Scottish Episcopal Church are reluctant to divert their subscriptions entirely from the various Missions which are supported by the General Fund.

"The Society therefore, while continuing as at present to receive the contributions of members of the Scottish Episcopal Church, resolves to appropriate the annual sum of 250*l.* from such contributions to its general purposes as at present, and hold all contributions from Scotland in excess of that amount, if not specially designated, at the disposal of the Scottish Board of Missions.

"4. It is understood further that the official correspondence of the Bishop and Missionary Conference in Kaffraria, by whom the Missions will be administered, should be usually transmitted in the first instance to the Scottish Board of Missions, in order that the Mission field under the Bishop may be under their survey as a whole, and that the correspondence, or copies thereof, should be forwarded by the Scottish Board to the Society as quickly as possible."

On the Rev. T. Darling's proposal, it was agreed to adopt measures "with a view to providing that some one as representative of the Society do attend on board ship at the first departure from England of any Missionary connected with the Society."

S. P. C. K.—*Monthly Meeting, December 5th, 1871.*—Grants were made of 60*l.* towards building three school-chapels in All Saints' Mission, British Kaffriland, and of 15*l.* towards a school-chapel at Durban, Natal. The sum of 500*l.* was voted towards the endowment of the see of Honolulu. A thousand Prayer-books, in the Assamese version of the late Mr. Hesselmeier, were granted to Mr. Endle, his successor, in the S. P. G. Assam Mission; and the same number, in the Kaffir tongue, to the Kaffir Institution at Grahamstown (where Mr. Mullins is preparing also a Kaffir Psalter). A grant of 150*l.* was made towards the production, in Chinese, of the Prayer-book, in the Mandarin colloquial dialect.

January 2nd, 1872.—Grants were made of 50*l.* each towards building two churches, and of 25*l.* each towards four others, near Ballarat, Victoria; and of 15*l.* towards a church at Eyreton, Christchurch Diocese, N. Z.

February 6th.—Grants were made of 250*l.* towards enlarging the Kaffir College at Grahamstown; of 30*l.* towards building a school at Baillietown, Berbice, Guiana; of 200*l.* for scholarships for candidates for orders at the Diocesan College of Rupertsland; and of 130*l.* for church building in that diocese; of 100*l.* towards building three chapel-schools in the diocese of Capetown; and of 20*l.* towards building a church at Lenzie, diocese of Glasgow.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

APRIL, 1872.

THE ATHANASIAN CREED IN THE ANGLICAN
COMMUNION.

WE are always reluctant to advert in these pages to matters, especially matters of controversy, which arise within, and have their principal bearing upon, the Home Church. The function we seek to discharge towards the Anglican Communion concerns its *Trans-varine* interests, duties, dangers, and prospects. In pursuance of this task, our first attention is directed to the Colonies—to our Ecclesiastical, we mean, not merely to the British—to all Churches and Missions, wheresoever planted, which owe their origin to that branch of the Catholic Vine known for ages as *Ecclesia Anglicana*; our next to Foreign Christendom; and our next to “the world which lieth without.” Sometimes, however, we are compelled to depart from the rigor of a rule which is usually as expedient as it is obviously proper. And this we feel to be the case with regard to the agitation which has now been excited in England—excited, as we think, artificially—concerning the Athanasian Creed. The framing of a new Lectionary, the commencement of a Revision of the Authorized Version of the Bible, and other things which we will not particularize, have contributed to give unusual strength to the lovers of change for change’s sake—a class which, it is useless to conceal from ourselves, is in the present day, ecclesiastically as well as politically, formidable.

We are, indeed, glad to perceive that hitherto none of the agitators
NO. CCXCVIII. L

go so far as to advocate the erasure of the Athanasian Creed from the Thirty-nine Articles. Some affirm that they would be contented by its withdrawal from the services, some by a revised translation, some by the excision of parts, some by an explanatory rubric. But whatever be the measure which is called for, and whatever may be pleaded on behalf of the most moderate of them, we desire to express here our very earnest and anxious hope that nothing will be done without paying adequate regard to those bearings of the matter which extend beyond the limits of England.

In the first place, let it be distinctly borne in mind that the whole of the Anglican Communion is at present a unit as to the Athanasian Creed, with the exception of the United States. Changes in England would not necessarily be adopted by the Irish Church, or by the Scottish, or in the British Colonies. As for the Transatlantic exception, if anything could be added to what has already been written for evincing the smallness of its significance, it will be found in an extract given on a following page from Bishop Coxe's recent remarks on the name "Protestant Episcopal;" and that a growing number of thoughtful men in the Great Republic, including a good proportion of Bishops, are now desirous of restoring the *Quicumque*, with scarcely any other modification than a various reading said to have the authority of Isidore, we know for an incontrovertible fact.¹ Clearly, then, it is in the highest degree desirable that no final steps should be taken in England until an opportunity had been afforded for consulting on the subject with the other portions of our Communion. We can conceive of nothing which would be more fitly deliberated upon by a Second Lambeth Conference.

But this is not all. The Athanasian Creed is not only an Anglican formulary; it is accepted by all the Latins—by Utrecht as well as by Rome; with an omission as to the Procession of the Holy Ghost it is inserted in the authorized books of the Greek Church; and it is one of the Confessions of Faith of Armenia. Moreover, the Continental Reformers, in the sixteenth century, upheld it with a unanimity which, considering their divergences upon other topics, is somewhat remarkable; and most of the leading "Foreign Protestant Churches," notwithstanding the ravages of Rationalism, continue accordingly to adhere to it at the present day. Questions, therefore, which have now been raised in England have a bearing well-nigh Ecumenical, and we ought not to treat as our own a document which so much of Christendom inherits in common. Rather should we be eager to avail ourselves

¹ See our last number, page 92.

of this occasion for cultivating or renewing intercourse with brethren in other respects unlike or estranged from us. We would not only press, then, for the postponement of action on this subject until the assembling of another Lambeth Conference, but we would also suggest that consultation be sought, if not with the heads of the Greek and Armenian Communions, at any rate with the Theological Faculties of those Universities in Europe which, whether "Protestant," "Reformed," or "Old Catholic," have preserved an historic fidelity to the *Tria Symbola*. If foreign Universities were consulted about a divorce of Henry VIII., why should they not in the momentous matter which is being agitated now?

Correspondence, Documents, &c.

NOTES OF VISITATION BY THE BISHOP OF GIBRALTAR.

I MUST once more preface my "Notes" by craving the forgiveness of the P. D. for my most misleading handwriting. Errata in the names of places I pass over: those to whom the places are known will kindly give me credit for having originally spelt them aright; for those who do not know them, one mode of spelling will do as well as another; but I do feel bound to relieve the perplexity of my agricultural readers at my description of passing, on my way from Haïfa to Nazareth, through "a park-like forest of *flax*," by assuring them that I wrote "*ilex*."

But to resume. After a brief stay, I left Constantinople for Italy. Only those who have experienced it can realize the enjoyment of a summer voyage down the Archipelago. We were on board one of the first-class vessels of the Austrian Lloyd's: bright sky, steady northerly breeze, and not too many on board. We threaded through the numberless isles of Greece, doubled Capes St. Angelo and Matapan, passed close to Navarino, and in seventy-one hours found ourselves at Corfu. I had there to submit to a not unpleasing detention of two days. Each evening a ride among the olive and cypress glades, kind welcomes, and once more a visit to Mon Repos and its Royal mistress, who, with all a mother's pride, brought forward her little Alexandra, at whose baptism I had been present the previous year. I was glad also to find our new Consular Chaplain, the Rev. Mr. Hughes, at full work. My two delightful days over, I took another Austrian Lloyd to Ancona, touching by the way at Brindisi. Great is the change that three years have wrought there. In place of the congeries of filthy hovels it then consisted of, there is now a quay, flanked by a grand hotel and the various steam companies' offices, while a wide main street leads from the water's edge to the railway. At Ancona I spent the Sunday (July 30th). I found Mr. Reichardt, the Missionary of the Jews' Society, on the point of quitting it for another sphere. There was no Anglican service, and I accompanied him to the Waldensian Chapel,

where a young Venetian minister preached with great earnestness in his soft native tongue. There is but one resident Anglican at Ancona, so that, now that Mr. Reichardt's Mission is removed, it passes away from the list of stations in the diocese. My journey from Ancona to Florence was pleasantly broken by a day at Perugia, a most picturesque and interesting town. Here, as elsewhere in Italy, I was much struck with the manner in which the municipalities are exerting themselves to beautify their towns, by erecting public buildings, widening streets, and improving their sanitary condition. Italian unity is no mere idea; there is a strong national life springing up throughout Italy, now that she feels herself to be really a nation. The railway to Florence passes round three sides of the Lake Trasymene, a lovely sheet of water, with its islets and wooded promontories. Florence, as might be expected, was rather hot and very empty, so that our Sunday morning congregation amounted only to twenty-five, of whom, however, sixteen remained for the Holy Communion. Although no longer the capital, the municipality seem determined not to stay their plans of improvement, but that the City of Flowers shall maintain her ascendancy for beauty if not for political pre-eminence. From Florence I passed on to the Baths of Lucca. All was much the same as in 1868: the almost daily peals of thunder, the pony and donkey scrambles through the chestnut woods to the high perched villages, and the glorious sunsets behind the jagged outline of the Carrara mountains. From the Baths of Lucca my course lay through Lucca and Pisa to La Spezzia. Through the great kindness of Captain Stephens, of the American ship *Guerrière*, I had a steam launch at my disposal, with which I made the circuit of the beautiful Gulf of Spezzia, visiting the dockyard of St. Bartolomeo, where a powerful ironclad is being constructed, and afterwards the bays of St. Terenso and Lerici; and, finally, the quaint old town of Porto Venere, where, however, the memory of Venus seems to have passed away, whether we look for it on the site of her ancient Temple or in the faces of the Porto Venerese. From La Spezzia there are eight hours of steep but very picturesque travel over the Braica mountain, whose entrails are, however, being perforated by a tunnel, and which forms the last obstacle that blocks the continuous railway traffic from Marseilles to Naples. The rail is now met at Sestri Levante, two-and-a-half hours from Genoa. It follows the coast of the Riviera di Levante, which is quite equal, if not superior, in beauty to the Western Riviera between Genoa and Nice. Four hours and a half more brought me to Turin, the whole journey from La Spezzia, including stoppages, occupying seventeen hours. Turin was still empty, and we mustered in very small numbers on Sunday, August 27th. We have here one of the permanent appointments of the *Colonial and Continental Society*—Mr. Walker, who ministers throughout the year to the residents at Turin.

I now became attached to a party of ladies, with whom I went to Ivrea, and thence up the lonely Val d'Aosta to Courmayeur. Towards the head of the valley Mont Blanc closes in the perspective, and although masked by hills from Courmayeur itself, there is no point

from which "the monarch of mountains" can be approached to such advantage. Courmayeur is again one of the stations of the C.C.S.

On Sunday, September 3rd, our service was held in the Vaudois Chapel. We were seventeen in congregation, of whom sixteen remained for the Holy Communion; and yet on the Friday I had heard it questioned whether it were worth while to hold a service. I cannot sufficiently impress the importance of offering Sunday by Sunday during the summer months the privilege of public worship and Holy Communion in these mountain regions. There is ever a rush on Saturday of young sturdy Alpine climbers, who most thoroughly value the refreshment of the Lord's Day. Redescending the Val d'Aosta to Ivrea and Chivasso, our party spent two delightful days on the miniature Lago d'Orta. Our countrymen evince a nervous dread of heat, which cuts them off from the real enjoyment of Italy, where my experience would indicate perfect comfort in summer and utter discomfort in winter. The summer life may be somewhat that of the lotos eaters, but not necessarily so, as the day is quite available for work, and the evening for enjoyment such as no northern country can afford. This fragment of moralising results from the memory of evenings spent floating on the Lake of Orta, or afterwards on the Lago Maggiore, where we cast anchor at Pallanza. At Pallanza, Baveno, and Stresa, the hotel-keepers have had the wisdom and good taste to set apart one of their best ground-floor rooms for our Anglican service. At Pallanza we had weekly and even double weekly celebration, and a daily form of prayer, slightly abbreviated, which was most thoroughly appreciated by the inmates of the hotel. At Baveno there was a chaplain of the S.P.G., at Stresa of the C. and C.S., in each case ministering in a thoroughly church-like room, never used for any other purpose. Pallanza enjoyed the advantage of a permanent minister, an advantage which, where it can be obtained, is inexpressibly preferable to the arrangement of a ministry that changes monthly; the latter, however, is, I need not say, as infinitely preferable to no ministry at all. I afterwards visited the Lago di Como, where at Villa d'Este and Bellagio the C. and C.S., and at Cadenabbia the S.P.G. send efficient clergymen during the summer months. At Bellagio the innkeeper has not only fitted up a room for Divine Service, but has presented a valuable harmonium. It is only right to mention, that at Baveno an English gentleman has built a small but beautiful church, which I trust may this year be ready for consecration.

From the Lago di Como, after a day spent at Bergamo, a most interesting town, I returned to Turin for Sunday, September 24th, where I found a goodly congregation and twenty communicants. Being at Turin I took the opportunity of visiting the Vaudois valleys. The railway takes to Pinerolo, whence a small omnibus conveys passengers to Latour. From this point diverge the valleys of the Pellice to Bobbio, and that of the Angrogne to Pré de Tour. It is difficult to conceive anything more apparently blessed with the peace of God than these valleys. They are said to be exempt from storms, while the sunshine, the abundance of water, and the rich soil

render them very fertile. In the lower parts there is maize and groves of walnut, while on the heights the potato grows in perfection, and is sold at the rate of 65s. per ton. There is a most winning simplicity and genial kindliness among the inhabitants, as also among their pastors. I should, however, dread the advance of modern civilization among them ; and in their "Missions" the Vaudois are but too apt to relax their discipline, and to let their proselytes become merged in that very indefinite category of "Protestants."

From Turin I went by rail to Cuneo, which had been much abused to me, but which I found full of beauty and interest. The town stands in a plateau, scarped on either side by two mountain streams which unite below it at the N.W. corner of the great plain of Piedmont, the Alps sweeping round it into the mountain mass from whence spring the Apennines. There is consequently a great horizon line of mountain, broken only to the E. and S.E. by the vast level plain, which it is hard to believe is not the ocean. Cuneo is also famous for its shady avenues of elm, horse-chestnut, and lime, which encircle the town sometimes with a fourfold boulevard. It is the starting-point for the pass of the Col de Tende, which I crossed on the morrow. The pass itself is dreary and uninteresting, except perhaps the bird's-eye view from the summit of the eighty zigzags by which the road reaches the bottom on the southern side. Further on, however, both above and below St. Dalmas de Tende, a convent now converted into an hotel, the valley sides are for some miles almost perpendicular, leaving just room for the road and the torrent. I should say that in grandeur the scenery excels that of the much-praised Via Mala. The hotel at St. Dalmas is a charming summer quarter, and is accessible by a good though very hilly road from both Nice and Mentone. I took that to the latter place, and then reached Nice by rail. It being the last day of September, Nice, like the rest of the Riviera, was still sleeping its summer sleep, and I had the honour of being the first guest of the year at the great Hotel des Anglais. There were residents enough, however, to furnish a band of twenty-two communicants on Sunday, October 1st. Being anxious to go into Spain, I remained only two days, and then pushed on to Marseilles, and, after a day's rest, by Perpignan to Gerona and Barcelona.

It was sad to see the effects of last winter's frost among the great olive-yards of the south of France, the trees in many instances killed to the ground, so that twenty years must pass over before their former yield is restored. Nothing can be more wearisome than the journey from Perpignan to Gerona ; fifteen hours of diligence, of which at least three are dawdled away, two of them over a midnight dinner at Figueras. From Gerona the rail conveys in four hours to Barcelona. It will, I trust, ere long be joined to the line at Perpignan. At Barcelona I spent a week, our hard-working chaplain, Mr. Housman, presenting seven candidates for confirmation.

I then crossed over to Majorca, but the only Anglican there was our Consul, Mr. Bidwell, with whom I spent a quiet Sunday at his villa, which stands in the plain which extends from the mountain

ridge of the western part of the island to the sea, and is one great almond grove. Among the almond trees corn is cultivated, and quantities of a large red capsicum, of which the fruit is strung together after the fashion of onions, and may be seen depending from the gables and balconies of the houses. At Palma, the chief town of Majorca, the cathedral is a very striking building, from the severity of its lofty pointed arches and the rich glass in the rose windows. There is also a very beautiful building, the Lonja, or old exchange, now used only as a warehouse. It is rectangular, with a turret at each corner; the window mullions and doorways of a very rich fifteenth-century type; the roof vaulted, and supported by six spirally-fluted columns without capitals. There being no means of transit to Minorca, and yet four days to the departure of the steamer to Valencia, I spent the interval most pleasantly at a rough little inn at Soller, on the western and mountainous side of Majorca. The town is beautifully situated at the foot of steep mountains, in a little plain clothed with orange and pomegranate, and opening by a narrow valley on the Puerto, a picturesque but insecure little harbour. The expedition along the coast southward to Valdemosa, a Carthusian convent standing on the island watershed, and so commanding the sea eastward and westward, amply repays the small inconveniences and perils attending it. The former are represented by having to perform the journey perched on a heap of sheepskins laid on the back of a lofty mule, *sans* bit, bridle, or stirrups; the latter, by the traveller thus seated having to ascend and descend rugged paths at an angle like that of a house-roof, with occasional precipices to match, and no other hold but a rope halter or the mule's mane. The general character of the scenery reminds one of that of Amalfi.

Quitting Majorca I crossed to Valentia, and thence visited Denia, a small settlement of English merchants, who supplement their brethren at Patras by adding their "Valentia raisins" to the plum-pudding "currants" of the Morea. The journey to Denia from Valentia, being under seventy miles, occupies (somehow) eleven hours, of which two are spent in the railway, three in a mule-propelled tramway, five in a diligence, and one in doing nothing. The raisin picking, scalding, drying, and clearing of stalks, is a busy scene, occupying a large number of girls. The crop was housed just in time to escape the most fearful thunderstorm I ever witnessed: for four hours it was literally "The Lord sent thunder and hail, and the fire ran along upon the ground." At Almeira, further south, many lives were lost, and the damage to property estimated at *two millions sterling*. At Denia all the bridges were broken, and the vineyards covered with sand and shingle, by the flood of rain-water. Sunday, October 22nd, was, however, comparatively fair, and the little community gathered for service, and eight were present at Holy Communion. Valencia, Denia, and Alicante, not having a sufficient Anglican population to maintain a chaplain of their own, are occasionally visited by Mr. Housman from Barcelona. The broken bridges lengthened the return journey to fourteen hours, and on the morrow

came eighteen weary hours of slow and sure Spanish railway to Madrid. Six days of the open-handed hospitality of the Legation were, however, completely restorative.

The chief incidents of my stay at Madrid were the confirmation of five candidates, the Sunday service under circumstances capable of great improvement, and my presentation to the King and Queen. Both are most simple and kindly in manner, the Queen very attractive. On the Sunday that I spent at Madrid no fewer than seven Protestant services were advertised in the newspapers, and the number of Protestants is estimated at 8,000, some of the Presbyterian and some of the Congregationalist type.

On my way from Madrid to Seville I spent a day at Linares, where there is an English population of a hundred engaged in the mines, which are on an extensive scale, yielding some 36,000 tons of lead per annum, and silver at the rate of 12oz. per ton. I have great hope that my visit will result in the establishment of a chaplaincy. Sunday, November 5th, was spent at Seville. In the morning the Lord's Supper was administered to fifteen communicants, in the afternoon five candidates came forward for confirmation. The most remarkable service, however, was the Anglo-Spanish, at 7 p.m., in the quondam Roman Catholic church of St. Basilio, which has been re-fitted for Protestant worship. An ex-Roman priest, M. Palamaris, preferring the Anglican to any other Reformed ritual, carries on the service in surplice, using a selection from the Prayer Book (in Spanish), with hymns, and concluding with the celebration of the Lord's Supper according to the full English rite. Twenty male and seventeen female communicants presented themselves; their conduct most reverent. They were able to gather in an enclosed space or choir between the nave and sacrum, and were thus clear of the somewhat tumultuary throng that occupied the nave. There was no evidence of hostility on the part of the lower class, although St. Basilio is situated in a bad quarter of Seville. There are large Protestant free schools, attended by 1,000 children, and there is no doubt a strong tendency to a Reformation movement; there is, however, one circumstance of discouragement, namely, that this movement is practically dependent on the pecuniary support derived from England. No less than 1,600*l.* a year is now required: the collection of this sum is dependent on the life and exertions of a single individual. I have seen nothing yet in Spain or Italy to give me the idea of a real internal and national Reformation like that of the sixteenth century.

From Seville my course lay to Cadiz, where I trust a few days were spent not unprofitably in consolidating the scheme for a chaplaincy, of which Jerez will be the head-quarters, Port St. Mary and Cadiz the adjuncts. From Cadiz I took ship to Lisbon, where I arrived too late on Sunday, November 12th, for the morning service, but was able to collect and address an evening congregation. My stay at Lisbon was short, as I resorted to it only as a point of departure for Madeira, the account of which, and of subsequent travels, must be deferred till "our next."

C. A. G.

ON THE SCOTTISH BOARD OF MISSIONS.

SIR,—All the readers of your last number (page 119) have received with joy the intelligence that the Church in Scotland has *at last* come out into the arena of the Mission-field, and has formed a “Board of Missions,” determining to send forth her labourers to those rich fields which are already “whitening to the harvest” in Kafirland and Central India. All honour to the Primus, Bishop of Moray (and those who have stood by him), for the energy and yet forbearing wisdom with which this important step has been taken.

To casual observers, your oft-repeated appeals and articles on this subject may have seemed to have fallen on barren ground; but let me assure them, as a very sincere and long-tried member of the Scottish Church, such has not been the case. There has been, and is, a very small knot within her, who have *never* lost sight of “this long-standing stain upon her honour,” but who have quietly and unostentatiously kept the subject always alive, losing no opportunity of urging forward the consideration and importance of an authoritative representation of the Scottish, amid the other branches of the Church, in Mission work abroad; and who, although latterly content to sit still and abide the Lord’s time, are now *more* than rewarded by seeing her girding on her armour, and making herself ready to do battle with the strongholds of Satanic darkness in Africa and Hindustan.

It may possibly be thought by some that I am premature in speaking thus confidently of the future action of our Church in this matter; and it may be even possible that a small minority may yet be found amongst us who are actually *antagonistic* to the existence and labours of a Board for Foreign Missions. But be this as it may, of one point I am perfectly convinced, namely, that this work, so well begun, will *now* go forward over every obstacle, and that there are, blessed be God, “hearts and hands” amongst us who are ready and prepared to stand shoulder to shoulder and conquer all opposition, wheresoever offered, to this righteous cause. The disgrace has long enough been borne, and the taunt of obstinate and parsimonious exclusiveness charged against us (we grant it with far too much of truth in the assertion), for us longer to bear it without a struggle. It is true that by comparison with the various sects of denominationalism around us we are numerically a small body (it has lately been said *one-fifth* of the population of Scotland); but we are, nevertheless, a *very wealthy body*, especially in the Highlands. And yet, whilst the Established Kirk expended 10,000*l.* on their Missionary work in India last year, and have just supplemented the deficiencies in their expenditure by a special augmentation fund above that amount; and whilst the Free Kirk show by their report of public accounts to 31st of March, 1871, that they have raised for all purposes the enormous sum of 413,398*l.*, applying of this amount 82,285*l.* to Missions and Education,

distributing of this 36,125*l.* in Foreign Missions to the Heathen, and 4,378*l.* in Mission work in the Colonies; whilst all this is doing around us, the Apostolic Church "*has nothing to show.*" Ashamed of such a blot upon her name, a few congregations and individuals have indeed sent their Missionary offerings to the English Societies, so trying to free their consciences from being "partakers in other men's sins;" but these (in all, some 500*l.* sent annually to the S.P.G., and a little besides to the C.M.S.) can hardly be spoken about as being any official *recognition* by us of the duty of primary obedience to our blessed Lord's last Missionary charge to His Church.

Nor is it anything too hard, or too great of accomplishment, that is now set before the Scottish Church by her Board of Missions. The maintenance of a small Mission in Central India (as asked by the Metropolitan Bishop of Calcutta) would in all human probability be more than covered by an outlay of say at the most 600*l.* per annum; while the advantages to be gained there by the organized work, with native workers already in operation, seem to offer a field of ready and prepared soil whereon to begin, seldom found by those who come into the vineyard at the eleventh hour of the day.

In Kaffraria the field is even more promising. We have the African Synods beseeching us "to come over and *help* them." There is the testimony of Dr. Merriman (the new Bishop of Grahamstown), founded on his own ocular and vernacular evidence, bearing a ready witness to the eagerness with which our Missionaries would be received by the tribes who are dwelling in a wholly unoccupied Missionary field, where "Christians' jealousies" have not appeared, and need not. We have the S.P.G. Committee welcoming us to the work, and generously offering to give up to the Scotch Board the supervision of their Missions already established contiguous to the district, and moreover willing to hand over to our Board all Missionary donations and subscriptions sent to them from Scotland, save the small sum of 250*l.* retained for other fields. Certainly, notwithstanding our past apathy and supineness, it does seem as if the Lord of the Vineyard had waited to be gracious unto us. May He give us the grace now, to arise to the full appreciation of His goodness, and in the strength of His arm and blessing to go forth and make up for lost time, by working "to-day whilst it is to-day."

To establish an efficient Mission in Kaffraria, the Scotch Board would most probably need a first outlay of say some 2,000*l.* and an annual grant of 1,200*l.* or 1,500*l.*; that is, in other words, a present capital wherewith to commence of 3,000*l.* and an annual income of say 2,000*l.* Of this latter the S.P.G. (as their Scotch subscriptions are now standing) would annually return 250*l.*; thus the annual revenue required (say for *ten* years) would be 1,750*l.* Is this, I would ask, too large a sum for the Episcopalians of Scotland to give for their Church's honour, in enabling her to make the effort of "looking not always on the things *in herself*, but rather" (with a larger vision) "on the things of *others* also?" For it will need but a small amount of spiritual vision to see that the outward-bound ship that takes our Church's first Mis-

sionary band of labourers to Africa will be the bearer of a twofold blessing, for assuredly if those devoted men who go forth, on our behalf, into the forefront of the Church's battle, carry blessings with them to others, they will not less surely leave behind them, to their beloved Church in Scotland, a blessing which she has lost and never regained since the days of Iona and Lindisfarn—the blessing of enlarged sympathies, of Missionary zeal, and a corresponding expanding love for souls, and consequently the enhanced reward of Him who died on Calvary to redeem them.

To divide 1,750*l.* amongst our seven Scotch dioceses, is to ask each to contribute annually 250*l.* I would insult *none* of them so much as to suppose that they could not do this, aye, and never miss it from home charities; and what is more, I may add, that I have too much *faith* in my Church, and in her Divine Head, for one single moment to doubt that this amount will not be more than forthcoming. One annual offertory over the Church would fail to be very liberal, and in no degree would it be self-denying, if it did not raise, say two-thirds of the amount, and there are those amongst us whose annual subscriptions will make up more, far more, than the other third, or I am greatly mistaken. No! I think the time has truly come for action, and it is unjust and unfair, and I believe, further, it is *untrue*, now to hold back and say "The people will not give." My reply to this is, "Try them, before you pronounce your judgment." The laity were never more alive to their responsibilities than they are now; and those who know them best, and, what is more, those who try them most, can *best* say whether they are backward in contributing when they are once fairly convinced that what is asked from them is really for the *practical benefit* of the Church.

I have heard with deep regret that one diocese has as yet held back from co-operating with the Board, asking ironically the same old Scotch question, "What good are *we* to get from it? *None* that *we* can see, *except the honour of paying the Missionaries*, who, if they are to be under the supervision of a Bishop sitting in the South African Synod, will be beyond *our* jurisdiction." If materialism and selfishness is totally to master spirituality within us, then perhaps, with such as deal with the matter in this light, we need not attempt to argue. But assuming it to be otherwise, I would ask, "If those who pay the national taxes for carrying on a war, never see a man of those whom they pay, is their share in the national honour of prosecuting the war to victory (or in the national *dishonour* if they *refuse* to do so), the less on that account?" And so, by an easy parity of reasoning, if we, who live at home at ease and amidst civilization, are willing and able to find substitutes (in the persons of our Missionaries) to go forth in our stead, we are bound to pay them; and I say it is an honour to pay them. Yes! and I will go a step further, and say it is a *dishonour* and a *great disgrace* to those who *refuse to do so*. As to the gracious offer of a seat in the South African Synod for the Scottish Bishop who may be placed in charge of the Mission to Kaffraria, I cannot see or foresee what inconvenience or difficulty could possibly arise from his

availing himself of such an act of courtesy, either to the African, or to the Scottish College by which he is created. I trust, however, that all these petty hindrances will, as clouds before the wind, disappear from amongst us; and that we shall shortly have an authoritative call to be up and doing in the Foreign Mission fields—a call which I can assure our Right Reverend Fathers will find a ready response in the hearts of many of the clergy and laity amongst us.

We have good faith in our Primus, and we thank him with all our hearts for his zeal and love and labour amongst us; but I would pray him to crown all that has gone before, by—now that he has put his hand to the Mission plough—never letting it go, or drawing back from his noble exertions, until he so far prospers as to be able to send forth to Kaffraria and India, from his Cathedral Church at Inverness, a valiant band of Missionary Scottish Churchmen—Scotchmen “leal and true,” who, like those before them from Iona, may go to the utmost ends of the earth, proclaiming the glad tidings of salvation, and witnessing, amid the other branches of the Living Vine, that ours in Scotland is one still true and living, and bearing fruit within that sacred stem of the One Holy Catholic and Apostolic Church of Christ on earth.

UBIQUE.

BISHOP SELWYN ON THE MELANESIAN MISSION.

A LARGE and influential meeting was held at Oxford on March 9th in honour of the memory of Bishop Patteson, and on behalf of the S.P.G. Melanesian Memorial Fund. The Bishop of the diocese was in the chair, and the speakers were Dr. Hawkins, Provost of Oriel, Bishops Abraham and Selwyn, Professor Edwin Palmer, Mr. Roundell, Mr. Mowbray, M.P., Mr. G. Hardy, M.P. The Vice-Chancellor and Professor Max Müller were prevented by indisposition from attending. From the speech of the Bishop of Lichfield, as reported in the *Guardian*, we take the following:—

“The Melanesian Mission extends over nearly a twelfth part of the circumference of the globe. It reaches over from thirty to thirty-six degrees of latitude, and it includes a hundred islands, some larger, some smaller, which contain a population of about a quarter of a million. This last statement may perhaps reduce in your eyes the importance of the work; but almost every one of these islands has a separate language, or at least a separate dialect of its own, and consequently the same work has to be done in each case over again. This has necessitated the adoption of a peculiar system which was happily carried on till the time of Bishop Patteson’s death, and which has been so completed in its details that we shall have nothing to do in the future but to carry it on as he has left it. His plan was to make the smallest possible use of English agents; he sought rather to train up native youths who would not be exposed to the same dangers from the people or from pestilential climates as Europeans.

Each English agent had one distinct group of the islands under his own peculiar care. It was his work to gather from these islands those youths who seemed to give the greatest promise of usefulness. The youths, thus carefully selected, were removed to the central school on Norfolk Island, where they were trained if possible to be preachers of the Gospel. At the time of his death Bishop Patteson had five of these centres of Missionary operations under the charge of English Missionaries. One of them, Mr. Atkin, his fellow-martyr, I knew as a child. I watched over him at St. John's College, Auckland, and at last I gave him over to Bishop Patteson to be his faithful and devoted attendant. There was a station at the Solomon Islands which was confided to Mr. Brooke; another was in the north-western group; a third was in the New Hebrides; and a fourth in the central islands. Down to the time of his death Bishop Patteson had had 565 young men under his care, and he had succeeded in establishing so great a confidence amongst the islanders that it was only a question of how many the *Southern Cross* could bring back when she returned from her voyages. On her last trip she had already received two or three shiploads; and there were 160 scholars, speaking ten or fifteen languages, in the course of instruction at Norfolk Island. It was the duty of the English agents to cruise amongst these islands, to penetrate into the interior, to go amongst the natives, often to climb up into their curious tree houses (one of which has been described to me as eighty feet high), into which the dwellers have to take up all their arms and provisions, besides a quantity of stones to throw down on the heads of any that might approach the tree in order to set it on fire.—Such was Bishop Patteson's plan. Wherever he went he conciliated at once the affections of those with whom he was brought in contact. No doubt much of his success was owing to his marvellous gift of languages, which he carefully cultivated, and which enabled him, while instructing a native, to learn his tongue from him. Natives, after three months' tuition, with half-an-hour's special instruction a day from the Bishop, were often able to write after dictation in their own language—a fact which I have tested by my own observation.

"In considering the propriety of giving permanence to Bishop Patteson's work, it should be remembered that a great part of the staff still remains. We lost, besides the Bishop and Mr. Atkin, a faithful native named Stephen, a Solomon Islander; but there still remain four out of five promising young men in holy orders. The Rev. George Sarawia has now taken under his charge the island of Mota, and his case is a great illustration of the actual nature of Missionary work. This young man had never seen a white thirteen years ago, and now, with the entire approbation of everyone, he has been ordained a minister of the Church of Christ. Those who complain that the success of Missionary enterprise is not sufficiently rapid should take note of this instance. Is it reasonable to expect progress more rapid than to enter an island where the inhabitants have never seen a white face; to take haphazard two natives—one of whom turns out badly and is sent back, and the other in twelve years becomes an ordained minister of Christ? Even in this University we see large numbers of those who come here nominally for the purpose

of study make little or no use of the means of education which they profess to seek ; but we are quite satisfied if a certain fair proportion become useful members of society in the station of life to which they are called. If, then, one out of two natives turns out well, I say it is a great success. I have not mentioned the hope we entertain that Mr. Codrington (who was a Fellow of Wadham) may consent to become the successor to Bishop Patteson in his office. I do not know that he has Bishop Patteson's great capacity for acquiring languages or for maritime work, but his singular kindliness of disposition and his genial character would enable him to conciliate the affections of the natives. We have written to him a most urgent letter, begging him to reconsider his refusal of the post, and similar communications have been sent to him from Australia and from the New Zealand Synod. If he should consent to accept the bishopric, I believe that an important step will have been gained towards giving permanence to Bishop Patteson's work. Of course if he does—and I here speak to the young men of this University—we must do all we can to supplement his exertions. The physical exercises in which young men at these seats of learning indulge are not all idleness. They are a training of the future man for higher purposes than mere playing at cricket or pulling in a boat. It is a part of that moral training, through physical processes, which is necessary that the man may be thoroughly furnished for good works. What I believe Mr. Codrington shrinks from, and what he most dreads is, as I have said, the maritime work. Well, then, if Cambridge will send him two University oarsmen, will Oxford find him two more ? I consider this Melanesian bishopric the peculiar property of Oxford. Oxford, it is true, did her part with Cambridge and Dublin in fitting out the great Missionary expedition to Central Africa ; but Cambridge supplied it with its first head in Bishop Mackenzie. Bishop Mackenzie was consecrated at Capetown and had slightly the start of us, but very soon afterwards three Eton Bishops—Bishop Abraham, Bishop Hobhouse, and myself—consecrated Bishop Patteson. There is nothing more difficult than the boating service which I have described, when you are gathering promising young men for the central school. It requires a good eye, a good ear, and other of those qualities rarely found in those who have not had that actual practical training which young men receive in our public schools and Universities. I believe that nothing would tend so much to give permanence to Bishop Patteson's work than for a few young men to throw themselves into it—men of the class which England alone can supply—men like those of whom the Duke of Wellington said during the Peninsular war, that they could go anywhere and do anything—men who would not shrink from anything that was right, or from anything which their sense of duty called upon them to perform. Another thing is necessary. We desire mainly to work by means of native Missionaries : but there is an important department of labour which natives could not undertake. At this moment there are 5,000 South Sea Islanders in Queensland, and as many more in Fiji, engaged in the cultivation of cotton and other produce. I am not prepared to say that the settlers have been altogether wrong ; for a great many of these

natives were imported by their own free will, and many have been faithfully returned to their own country. The Queensland Company has done whatever legislation could do ; but still these natives have been removed from the influence of our Mission, for it would be absolutely impossible to provide for their regular visitation in Queensland and Fiji. In his last letter, Bishop Patteson told me that he had made up his mind to undertake a voyage of 1,500 miles for the express purpose of seeing what could be done for the natives that had been taken to Fiji ; and we want at least two, if not four, clergymen to devote themselves to this special work. And now as to the probable cost. Formerly, if any deficit of income occurred, it used invariably to be supplied by Bishop Patteson himself. Of course that cannot be expected of his successor ; but Bishop Patteson has testified his own wish to give permanence to his work, by making the Mission his sole heir. The first thing to be provided is the salary of the Bishop. That is 600*l.* a year, but there is landed and other property amounting to about half that sum available ; so that the item is reduced to 300*l.* Next, there is the cost of the vessel ; but though the number of scholars has increased, a ship on the same scale is no longer necessary ; for since the removal of the central school from New Zealand to Norfolk Island three trips can be made in the time that one would formerly have occupied. We want, therefore, a vessel of only 100 tons. The second *Southern Cross* is unseaworthy from having been built of unseasoned wood ; but the special fund of the S.P.G. will supply the ship. Its annual cost, including repairs, however, will be about 1,200*l.* Then 1,500*l.* more will be wanted to maintain 150 native scholars ; but of this, again, a considerable portion has been supplied. It has been found a matter of great interest to the supporters of Missions to contribute sums of 10*l.* each for a scholar whose name (and often his photograph) is sent to his benefactors. A large number of scholars are thus maintained, and a very kindly interest is kept up between them and the contributors. Then 1,000*l.* is wanted for five English clergymen at 200*l.* a year each. This makes 4,000*l.*, and putting down contingent expenses at 1,000*l.* more, the result is a total of 5,000*l.* a year. It is enough to make one ashamed to think that the income of an English Bishop would support such a work in a hundred isles and amongst a quarter of a million of people ; but then in England we are forced to do a great many things which we never found necessary in Melanesia. And now comes a matter on which I must say a few words. It is really absolutely necessary that we should have a great deal more faith and a great deal more of earnest prayer. I have often been pained to hear a sort of cold, doubtful way of speaking about this matter, as if the work was one that could not possibly be done, and which we were, therefore, justified in leaving unattempted. Christian men, with all the prophecies and all the promises of the Old Testament and the New before their eyes, speak of Missions as if they were certain of failure. I cannot see how this feeling can have arisen, unless it has been from want of faith. It is not so many centuries ago that our fathers were certainly no better—possibly worse—than these Melanesian savages, and their conversion was not so instantaneous that we have any right to expect any great visible change in so short a time. Those who believe the Bible will act upon its precepts, certain that in God's appointed time its prophecies and promises

will be fulfilled. If more of that spirit prevailed at home, Missionaries would not be chilled and disheartened by the sort of publications which they now and then receive from England; but they would be supported by the sympathy and the prayers of their far distant brethren. Never let your minds, I entreat you, be swayed by cold calculating questions to which this age is so prone. When this country heard that certain of its subjects had been carried into captivity, it never counted the cost, but it cheerfully spent seven millions of money in fitting out an expedition to Abyssinia. It simply said—'The national honour is at stake.' But the national honour is equally at stake now. Vessels have actually gone into these seas painted like the *Southern Cross* to deceive the natives. We have heard of five of them in one harbour; ten thousand of the islanders have been carried away; and some have been killed in resisting their captors. Surely our national honour is compromised by such things, and we are all of us bound to do something to avert the disgrace. But more than that—the honour of God is involved. Bishop Patteson wherever he went won esteem and regard, as he told of the love of God and of the work of Christ. But then come other men who also profess to be Christians, but whose conduct is in direct antagonism to the Gospel; and how are these poor simple people to know what Christianity really is, when they see it connected with gross iniquity on the one side and with angelic holiness on the other? I say the honour of God is at stake; and I say that it is our duty to maintain and give permanence to this work to which Bishop Patteson devoted his life, and in prosecuting which he met his death. If we would honour his memory, we can do it in no better way than by supporting the Melanesian Mission."

To the above we may add a speech by Canon Dickenson at a meeting **G** at Melbourne, Australia:—

"The death of Bishop Patteson has deprived the Mission of one whose liberality, ability, learning, and sound judgment, as well as his more personal attractions, were in themselves a standing argument for Missions to the heathen in general, and to the lower races of them, and specially to these Melanesians, in particular. It is needful to direct attention to this point, because there are many who, while they admire Bishop Patteson's character and devotedness, regret that he wasted his life (as they maintain) in such a work. We hold, on the contrary, that the very fact that such a man gave his life to this work is a sufficient justification for the work itself. If, indeed, there is anything connected with this Mission which needs to be explained, any mistake which needs to be rectified, it is, that this Mission is a romantic one. Many people think that the general plan of this Mission is wrong; that it may be very well to cruise about for the most pleasant half of the year in a fast-sailing and comfortable schooner, in placid seas, and amidst sunny islands, with their tropical luxuriance of vegetation, and laughing cascades, and coral reefs with rainbow-tinted surf breaking over them; and then to spend the other half year in a snug Mission establishment at Kohimarama, or at Norfolk Island; but that this was not the way in which the Apostles worked, or the great Missionary Societies of more modern times; and that the proper plan is for the Missionary to settle down in one place among the heathen, and to teach and to convert, first, not the youths, but the adults. Now, the answer to all this

is, that these islands are so unhealthy for the greater part of the year—so full of malaria, and jungle-fever, and ague—that it would be impossible to live continuously upon them ; and then, that there are so many different languages spoken by these islanders—perhaps ten or even twenty for every 10,000 people—that it would be a waste of Missionary strength for an European Missionary to limit his attention to one tribe of say 500 to 1,000 people. It is better, therefore, to assemble the most promising of these islanders in one principal college, to systematize their dialects, to deduce them to writing, and translate the gospel into them ; and to instruct these heathen in the truths of the gospel, and then to leave them, for the healthy portion of each year, on their several islands, as far as possible under European supervision, to imbue their fellow-islanders with the rudiments of Christianity, and especially of the Christian life. As to the romance of the Mission, it must be remembered that these voyages had to be performed in the most dangerous seas, amid rocks and shoals ; that the Bishop had generally to swim through the surf to land wet through, unarmed, alone, among hundreds of savage men armed with barbed spears and poisoned arrows ; to sleep among these men, often as uncleanly in their persons as they were uncertain in their tempers ; to return in a little vessel crowded with these unkempt semi-negroes ; to live as familiarly with them as a father with his children, their arms round his neck ; and to submit himself to the humblest offices, even of sweeping rooms and cleaning shoes, as an example to them of industry, and to show that he did not intend to lord it over them ; and all this time working as hard as any schoolboy at the acquisition of languages, and as any schoolmaster in teaching them. The idea of romance in this Mission may, therefore, be held to be exploded.”

The Bishop Patteson Memorial Fund, now raising by the S.P.G., already amounts to over 5,000*l*.

The martyrdom of Bishop Patteson will cause the subjoined extract from the *Fiji Gazette* of October 11th to be read with mournful interest :—
“ An elegant throne has been erected within the altar rail of the Church of the Redeemer, for Bishop Patteson, who is expected here in the course of the month. It is elaborately carved, and is the work of a local tradesman.”

We read in the *Fiji Times* of November 25th :—“ The services in the Church of the Redeemer, conducted by the Rev. W. Floyd, on Sunday last, were especially directed towards improving the occasion of the late melancholy catastrophe at Nukapu. The throne erected in the church which it was expected the lamented Bishop would ere this have occupied, was draped in mourning, forming a canopy looped up with a white band. There was also mourning drapery across the chancel window and the altar, the whole being ornamented with fern leaves and flowers. The Lessons and Collects for the day, it was remarked, were most appropriate, the chapter of St. John which relates the raising of Lazarus being the second Lesson. The sermon, from the text Zechariah xi. 2nd verse, ‘ Howl, fir tree, for the cedar has fallen,’ was most eloquent and pathetic. The evening service was also in keeping with the sad occasion.”

BISHOP COXE ON THE TERM "PROTESTANT EPISCOPAL."

(From the "*American Church Review*.")

I FEEL that nearly all the minor changes in our offices of Morning and Evening Prayer are melancholy tokens of the low estate to which the Church had been reduced in a land in which she might have been supreme, had the aspirations of Secker and of Butler and of Berkeley, in our behalf, been recognized as wisdom by those who imagined themselves the statesmen of their times.

But there remains a much more humiliating token of the painfully insignificant position into which we had fallen, at the period of our constitutional organization. I speak for myself; my opinion must not be regarded as that of my brethren. The Scotch Church, in its darkest day, was still called by her children "the Catholic remainder of the Church of Scotland." This name bore witness to a truth most necessary to be preserved in Scotland. How came the truly Catholic Seabury to permit our truly Apostolic Church to be known, even in its external relations, as "the Protestant Episcopal Church in the United States of America?" I hold this to be a jumble of words, which nothing but familiarity can render tolerable to an enlightened mind. That Seabury regarded her, at all times, as the Church of the Apostles in America, nobody can doubt. That, in her, Christ was fulfilling His promise—"Ye shall be witnessed unto Me in the uttermost parts of the earth"—was a familiar and consoling truth, which daily animated the faith and labours of her ministers, and of many of her laity. But the shameful misuse of the word "catholic," which still continues to disgrace the literature of England, and which daily blemishes the speech and writings even of Englishmen, who are scholars, and who profess to be Churchmen, was, in those days, yet more inveterately established. As yet there were few Papists in the land. Churchmen were the *bête noire* of rabid Protestantism; and something like the Orange hatred of Romanism was turned upon our poor Church, which was commonly regarded as "all one with Popery." That we were "Catholics" was admitted; that we were "Protestants," in any sense, was not popularly acknowledged. *That Catholicity is the only Protestantism which Rome dreads*, was not yet known by many, even among our sound divines. It is even now only just beginning to be seen by thousands of intelligent men among ourselves; but the "Old Catholics" of Germany are forcing it upon the convictions of all who are in real conflict with Rome. The strength of Romanism, at this moment, would perish among nations, could they be made to understand how utterly she has forfeited every claim to be considered "Catholic" in any legitimate sense. Nor can any tribute be paid to the Papacy, more entirely acceptable than the surrender, to its followers, of the Catholic name, its prestige, and its logical force. But as things stood among us in 1789, all this was not conceivable, although our Morning and Evening Prayer contained the Apostles' and Nicene Creeds, and everybody saw with their eyes that in our most solemn professions we were "Catholics."

With such a man as Bishop White, who, if not timid, was yet prudent

to a fault, three very strong inducements would naturally suggest themselves for adopting a new and descriptive popular name: (1) It was deemed important that we should no longer be known as "the English Church," for obvious reasons. (2) It was important that the once established Church should not give itself airs, and blow a loud trumpet to introduce a very feeble and inconsiderable personage. (3) The Whigs had always delighted to call the Church of England "the Protestant Church," and the addition of the word "Episcopal" was supposed to rescue this confused form of speech from all connection with inorganic and sectarian Christianity. Such views would be of triumphant consequence in any such council as was that of 1789. But, on the other hand, what considerations could have weighed with Bishop Seabury to accept such foregone conclusions? Knowing the mind of that great bishop from long acquaintance with the most direct lines of tradition, both domestic and diocesan, I have no hesitation in saying that he was led to yield a practical assent, partly, at least, on grounds such as these: (1) He was a man of things, not words; and he was calmly confident in the power of great realities to take care of themselves. He could, therefore, concede to stress of circumstances in a matter of local and external law. For (2) the Church was still "all glorious within." If she had yielded, on the outside of the Prayer Book, to popular ignorance and prejudice, she had, at least, in her "Visitation of the Sick," inserted a sublime prayer, unknown to the English Office, that her children might die "in the confidence of a certain faith, and in the communion of the Catholic Church." This was an important testimony to the truth that she did not renounce her grand inheritance, even when she consented, like Queen Esther among a strange people, to be for a time mistaken, and not to "show her kindred." (3) This popular name was only an external concession, an acknowledgment of our subjection to equal laws, and an assurance to our fellow-Christians of a sincere acquiescence in the equal rights and liberties assigned, in the eye of the law, by the New Constitution.

Besides, Bishop Seabury and others were old Tories, more than suspected of what the French call *incivisme*. To stand out on this point would be to make the matter worse, would identify the word "Catholic" with a hateful political position, and so intensify popular stupidity in its prejudices and outrages. Such views of a practical matter, with a calm reliance upon God, and a confidence in the power of essential truth to purify and to correct mere accidents of error, must have governed this great man, and led him to submit, in this point as in others, to the convictions of inferior minds.

But "the Church of Utrecht" is the Church of Holland, in spite of her Jansenist opprobrium; and historic facts, as well as dogmatic faith, will for ever justify our Church in the confidence which animates all her councils, that we are the Catholic and Apostolic Church in America; the genuine "Old Catholics" of the West.

I speak only for myself; but I speak the more freely because nobody doubts that I abhor Romanism. I abhor it, as Bishop Bull did, not as a Protestant, but as a Catholic. I am a Catholic, and therefore I detest the heresies of the Vatican, and the whole system of ecclesiastical legislation which the Jesuits originated at Trent.

DR. DÖLLINGER ON CHRISTIAN CHURCH REUNION.

LECTURE II.

At the close of my first lecture I said I would now turn to survey the condition of the heathen world. The connection of this with my main topic will be seen as I proceed. No Christian Church can evade the obligation to teach and baptize them that are without. Christian natives can only fulfil the duty of civilizing and enlightening heathen nations by the same means by which they have themselves made progress, namely, by religious instruction and Church-training. But until Christendom is more united in itself, it cannot adequately fulfil this sacred and imperative obligation.

When we look at the heathen world, we are struck by the fact that 800,000,000, or more than two-thirds of the whole human race, are still without the knowledge of Christ. Alongside of this fact, we see among the present generation of men an unrest and a movement greater than any since the Western emigration: every day places are opening out; the walls which separated nations are being thrown down from within or without, by the necessities of intercourse and the push of European progress. Nations are mixing together more and more, savage and cultivated, Christian and heathen, as, in America, Europeans and Chinese live and work side by side. Hindus, Chinese, Japanese, are being forced to bend to Western ideas, and to acquire European arts. These are favourable symptoms; but the picture has its dark side also. There are many uncultivated races who seem incapable of making a history for themselves, and are gradually decaying and dying off before the European; with some even the most harmless contact with the white man gives over a rich harvest to death. The Indians of North and South America, the Negritos of Australia, the Hottentots, the South Sea Islanders, are disappearing from the face of the earth. Geography, too, gives us this dark fact—that even nature, even the earth, sighs when under the unhallowed weight of a false religion; where the people are depraved, there nature becomes desolate and retrograde. The earth was given to man to cultivate, but irreligious people and those of false religions destroy instead of building; under their hands the earth becomes unfruitful, and towns and villages decay and disappear. No land which to-day stands under Mussulman rule is flourishing. In the cradle of the human race, the old Chaldæa, in the land between Tigris and Euphrates, all far and wide is now desolate and empty: with but little cultivation, few towns, and these decayed and impoverished; no villages, an unstable, nomadic population, knowing nothing of their ancestors, and sinking lower every year to the level of a stunted natural existence. All those splendid populous towns of which history speaks, the numerous civilized, prosperous peoples, which sustained themselves even into the Middle Ages, all have now disappeared. And if we inquire into the cause, we can only answer, To this has a false religion brought them! What a picture have we now of the formerly great, powerful, flourishing empire of Persia; a land which, twice as large as the whole of Germany has now

only about five million inhabitants, few towns, and among them none without whole ruined quarters, plundered by a miserable despotic Government, helpless to-day under a famine which exterminates the population in flocks, and impotently awaiting the moment when it shall please Russia to lay her hands upon her. And yet, the same religion which shows such effects in Turkey and Persia, in North Africa and in Egypt, and of which we might believe that it will die out gradually by the constant dwindling of the populations lying under its yoke, shows itself again in full youthful power and elastic energy of expansion; in the Indian Archipelago, in the interior of Africa, from the Niger down to the southernmost point, it is progressing powerfully,—it goes forth conquering entire heathen kingdoms, and makes way even among the Christian Abyssinians. Unfortunately the hatred of Christianity is more strongly rooted in Mohammedanism than in any other form of religion: every people which succumbs to it is inoculated with this ineradicable hate.

Before I go further, I deem it proper to meet an objection which may be stated in the words of an ethnologist of repute:—

“Every people has its own religion: Catholicity is and was impossible: the German, the Italian, the Greek has and had at all times different religions, because they are different peoples; we speak, moreover, less of a Christendom than of Christian nations, and of these severally; for the national spirit is the organ which hears the message, and interprets and understands it as it can.”

The writer of these words belongs indeed to a race in which religion and nationality coincide so perfectly that they are convertible terms—the Jewish. But the whole history of Christianity disproves his opinion; and not only Christianity but Mohammedanism has the characteristics of a world-religion, which can include diverse peoples under its influence. We can hardly bring together three more dissimilar nations than Turks, Arabs, and Persians; but they profess the same religion. So again, who could differ more than Scotchmen and the Swiss of the Pays de Vaud? yet they have the same form of Christianity. It is quite true, however, that some tribes are so degraded as to be incapable of receiving such a spiritual religion as Christianity: the Aborigines of Australia, for example, the most sunken race of humanity, who have only the human form, amongst whom Missionaries labour in vain.¹ Moreover, when differing peoples receive the same religion, there is often very material difference in its operation: if a German Catholic were landed in Calabria, or among the baptized Indians in South America, he would have great difficulty in believing that he was bound to such people by any bond of common faith, such an entirely materialistic and magian distortion of the Christian religion would seem so very strange to him; whereas, on the other hand, a German married couple, one Catholic and one Protestant, but both religious and believing, can hold together family prayer and Bible-reading without a jar for years.

¹ Our pages have often evinced the error of this assertion—in accounts, especially, of the work planned by Archdeacon (now Bishop) Hale. The Moravian Missionaries, too, have been successful.

It is without doubt the task and the duty of the great Christian Powers to confer on the heathen people under their rule or influence the benefits of Christian civilization. Those nations which are indeed cultivated people—that is, which possess their own literature and arts, such as the Hindus, Japanese, and Chinese, and which pretend to a great civilization, are yet really not civilized. There is wanting to them the true humanizing, which is only possible where there exists a morality regulated by the laws of justice and of love to man. But such a morality depends upon religion, and there is therefore but one form of civilization, namely, that which is the product of the humane Christian spirit. Only those peoples possess a genuine civilization who have gone through the school of the Christian Church, and learn ever more and more in this school. The opposite of this civilization is barbarism, and it is no contradiction, but a palpable fact, that cultivated peoples like the above-named are at the same time barbaric. Even in the bosom of Christian civilization a continual struggle must be waged against symptoms which threaten—now from above, now from below—a relapse into barbaric conditions. The tragedy of the Parisian Commune has taught us this last fact, and that Europe has need to pay as much or more attention to Home Missions than to Foreign Missions to the heathen.

But what is civilization? How shall I define it? All human society, all public and private institutions, must rest on the following truths:—Before God all men are equal, all are called to the highest attainable moral and spiritual perfection, and therefore to salvation. All men should love each other as brethren. There can be no castes and no slavery. Every man is a free individuality, to be looked upon and treated, not as a means, not as a thing, but as an end in himself. Therefore free development and exertion of all powers and capacities must obtain, and no restriction be placed on general liberty. Marriage is a religiously sanctified institution, on the basis of monogamy and the moral equality of women. The father's right over the children must be restricted and guarded by the society, child-murder must be forbidden, and education enforced. Labour and chastity are to be acknowledged as moral religious duties. The relation between State and subject is a religiously sanctified one, and therefore obedience to law is a divinely appointed duty, as is also the duty of the magistrate to administer the law without arbitrariness or tyranny. This is what I mean by civilization.

The converse of all this we find in the non-Christian world. But whether Buddhist, Brahmin, or Moslem, there is infanticide, especially of female children; there women are accounted so low that they say in the East women have no souls; the female is ill-used, shut out from every means of culture, bought and sold as merchandise, employed as a slave or beast of burden. We find polygamy, which everywhere works ruinously in destroying family life; as also an utter contempt of human life, which is thrown away recklessly and freely. It is a depressing fact that between 400,000,000 and 500,000,000 belong to Buddhism, which believes in the migration of souls, and teaches the doctrine of Nirwāna, which places as the highest object of mankind the condition of loss of volition and of consciousness, and, as the truest and highest virtue, negation of will, negation

of action, negation of desire, and negation of thought. Where Buddhism stops, there begins Brahminism, with its 130,000,000 to 140,000,000 of Hindus, a religion which combines a fearful pantheism with a dissolute idolatry, and displays in its priesthood a perfect self-conceit and contempt of all below them. A cow there is worth more than a man: the Pariah may be killed with impunity; there are no rights of man, only rights of caste.

And now let us look at those Christian Powers who by their position have the care of these help-needing portions of humanity. There is in England, which founded its empire on the Ganges one hundred years since, and now embraces the whole of Hindustan, and which, on the whole, governs with such wisdom, justice, and mildness, as is extremely seldom to be found in the history of conquered peoples. There is Russia, whose wide-stretched giant arms grasp the whole of Northern Asia, the West and East as well: France, which has found her part in North Africa. These two, Russia and France, are circumstanced as England was in India: they are driven on irresistibly from conquest to conquest. Russia in particular cannot stand still: she becomes more and more the ruler of the fate of Northern and Middle Asia. Does Russia carry in her own bosom those spiritual powers necessary to do justice to this great mission and task, the greatest and heaviest which can be laid on a people or a State? England has proved her capacity: Russia is only at the beginning of the great work which she has to accomplish,—she has still to prove that she is equal to the task; that she understands not only how to conquer, but also how to govern and civilize. Should not, above all, the Russian Church see in the great and overpowering claims which daily are more made upon her a reason for emerging from her present exclusiveness, and for seeking in the union with other Churches new and refreshing spirit, power, and multiplication of her organizations? England has given to the millions of her Hindus—it is true but lately, perhaps, on a large scale, and in a liberal sense only since 1829—all the gifts of her higher civilization and State machinery, as far as the people were willing to accept them. There are now in India, under English protection and support, crowds of schools and universities of every description: the burning of widows and murder of children are forbidden; the law is codified; the exclusiveness of caste cannot resist much longer; numerous newspapers and periodicals in the different languages of the country find already multitudes of readers.

But all this is still insufficient to give what is necessary to those millions of men—a moral elevation and purification. The life-giving breath of religion is required for this. Compared with their efforts, and, much more, with the magnitude of the task, Christian Missions have hitherto done towards this but very little. In India the Catholic Mission has a three hundred years' history, and the Protestant about fifty; these histories are rich in martyrdoms and heroic endeavours; but all friends of Missions lament that only a small part of Indian heathenism has as yet been touched. In North America, in Paraguay, the Jesuit Missions, once so flourishing, have disappeared and left no trace behind. Many tribes who had been formerly converted have found their Christianity unable to save

them from extinction. Also among the "civilized" Buddhist peoples of Indo-China—Cambodia, Siam, Burmah—Missions have been established for a century, but now only a few thousand converts are the result. But our surprise at the smallness of Missionary results is greatly diminished when we look at one feature. We find no less than twenty Christian bodies teaching in India, so that the intelligent heathen only get to know Christianity in the form of schism and sectarianism. One striking instance of the evil of disunion in Mission work is the case of Tahiti, which was the seat of Protestant Missions until the French Government seized it, sent their own Catholic Missionaries, and had to buy out the English Missionary, Pritchard—an arbitrary act which cost them very dear, for it more than any other act justified the complaint against Louis Philippe, that he humbled himself and France before other Powers. Madagascar has shown a similar spectacle of Catholic and Protestant at war. At Fernando Po in 1845 the Spaniards drove out the Protestant and sent in their own Missionaries. This is the spectacle which Christians present before the eyes of the heathen world. "Every kingdom divided against itself is brought to desolation," said the Founder of the Church. We understand the impotence of the Missionaries.

In the place which for all Christians is the holiest, the spectacle of Christian dissension is held up year by year to the scornful laughter of the unbelieving. There all Churches and sects, Greeks, Russians, Latins, or Western Catholics, Armenians, Copts, Jacobites, Protestants—all confessions have together set up their forts and outworks; they are mutually striving to damage each other, to snatch away a square foot here and there of the holy places from other Churches. In the holy places at Jerusalem Turkish soldiers keep watch, to keep Christians apart, who otherwise would tear each other to pieces; the key of the Grave is in the hands of the Turkish Pasha. The strife between the Latins and Greeks about the possession of the Holy Sepulchre at Jerusalem afforded, as is well known, the chief cause for the great Crimean war of 1854.

Should not every one who values the name of Christian every day call upon God in his prayers, that a pouring forth of the Spirit of Peace may come, that a new Pentecost of unity and enlightenment may at last be solemnized among Christians?

I am not without hope, as in the next lecture I will explain.

ON THE INCREASE OF THE INDIAN EPISCOPATE.

(From the "Indian Church Gazette.")

It is probable that some time will elapse before Archdeacon Pratt's successor is named. Nor is it any secret that the reason of that delay is that our Metropolitan Bishop is anxious, before filling up the vacant Archdeaconry, to bring the negotiations, which have been for some time going on for the division of this enormous diocese, to a definite conclusion.

A fourth Bishopric, somewhat on the footing of Madras or Bombay, would be an additional charge upon the revenues of India. But this is

not the only solution of the question ; nor is it that which Bishop Milman is at present concerned in carrying through. In his last Charge he referred to the subject of the extension of the Episcopate, but with a studied vagueness. He spoke of himself as fully impressed with the necessity of some relief, and he informed the clergy that he was doing his best to remedy deficiencies in our organization without any additional charge on Indian resources. He referred, at the same time, to the Act under which Suffragan Bishops had been revived at home, and implied that, although that Act did not apply to India, his thoughts were directed to some such solution as it provided. And we are convinced that, for the present at least, it is the only form in which we can look for any extension of the Episcopate. The mode of relief is simple and immediate. As the Archdeacons of Canterbury and London are in Episcopal orders, why should not the Archdeacon of Calcutta be so too ?

There are many obvious advantages in the appointment of a Suffragan over the establishment of a separate and independent See. There is first of all the economical aspect of the question, always, in India, of prime importance. A Suffragan Bishop requires no more state than an Archdeacon. Perhaps, having regard to the peculiar character of Indian society and the exigencies of official life, it is well that the Church should be represented at the capital by a prelate who ranks with the chief officers of State. But Government is not likely to multiply prelates of this kind.

Again, there are many difficulties which would be created by a division of the diocese as to the transfer and settlement of chaplains, who would have to be assigned to one diocese or the other, which would be avoided by the appointment of a Suffragan. But the chief argument of all is that the Archdeacon's duties are at present so limited and so secular, that on the one hand it is scarcely worth while to send an official all over the diocese to do such work as is now left to him ; and, on the other, there is little attraction for any clergyman, who delights in the spiritual side of his office, to take up duties which might as well be performed by a layman. The Archdeacon's functions are concerned with the fabric and material condition of churches and cemeteries. His communications to Government deal for the most part with matters which could very well be settled between the chaplain and the executive engineer. We are quite aware that the visits of such a man as Archdeacon Pratt, whose arrival was anticipated with pleasure in every parsonage throughout the diocese, had a moral value of their own ; but it is obvious how greatly the work of the Bishop would have been relieved, and the Archdeacon's usefulness enhanced, if he had been able to administer the rite of confirmation in the stations he visited, instead of merely inspecting the cemetery and church compound, and preaching a charity sermon.

We trust, therefore, that the attention of Government has been drawn to the very simple mode in which the needs of this unmanageable diocese may be, to a great extent, met, and that our next Archdeacon will be also Suffragan Bishop of Allahabad or Lahore.

ON THE CHRISTIANS OF ST. THOMAS.

SIR,—I was extremely glad to meet, in your February number, with the able "Memorandum" of Mr. Howard upon the Christians of St. Thomas. The Archbishop of Canterbury, by requesting the preparation of such a tractate, evinces a truly Patriarchal care for the correctness of the relations between our own Communion and those others with which in whatever part of the globe it comes in contact.

Mr. Howard has honoured me with a reference to what I said on this subject at the Church Congress at Liverpool in 1869, and I should like to make now a few remarks suggested by his paper.

With regard to the distinctive phrase of the Jacobites—*μία φύσις σεσαρκωμένη*—I observe that, though he cites Dr. Newman in proof of its acceptance by the Orthodox Church as well, he omits to state its earliest origin. For completeness' sake let me add, therefore, that it is traced back to St. Athanasius himself, who wrote (*De Incarnatione Verbi*, apud Mansi, Concil. iv. 689): "*Ὁμολογοῦμεν μὲν οὐ δύο φύσεις τὸν ἕνα Θεόν, μίαν προσκυνητὴν καὶ μίαν ἀπροσκύνητον· ἀλλὰ μίαν φύσιν τοῦ Θεοῦ λόγον σεσαρκωμένην καὶ προσκυνουμένην μετὰ τῆς σαρκὸς αὐτοῦ μὴ προσκυνήσει.*" (Conf. Guericke, *K. Geschichte*, i. 414, n. 1.)

The phrase in question, which is also used by the Armenians, has been explained by several of their divines in a satisfactory way, as will be seen stated at large in the "Dissertation on Armenian Orthodoxy," by Dr. Neale, in his *History of the Holy Eastern Church*.

If such statements on the point as those quoted by him from Theorian and St. Nerses were adopted by the Jacobites, an essential step towards reunion would be taken.

I observe that Mr. Howard makes light of the difference of the two formulæ "*in Two Natures*" and "*of Two Natures.*" Though I agree with him that the difference *may* be reduced to a verbal one, I cannot admit that the Council of Chalcedon adopted the formula with *ἐκ*. Guericke (*K. Geschichte*, i. 425) says: "The reading *ἐκ δύο φύσεων* in Greek MSS.—whereas all the Latin ones read *in*,—is certainly false."¹

Another difficulty which has been raised in the case of the Jacobites, as in that of the Armenians, I may remark here, has also been explained satisfactorily by divines of the latter—the addition to the Trisagion of "Who wast crucified for us." Neale says that "this was explained in an orthodox sense" at a conference with the Legate of Constantinople in 1172, and might therefore be "left as a matter of indifference."

With regard to Mr. Howard's animadversion on the Jacobite saying that "the Two Natures were mingled," let me quote from the Lutheran *Formula Concordiæ*:—"Veteres Orthodoxi Ecclesiæ doctores sæpe admodum, non modo ante, sed etiam post Chalced. C., vocabulo 'mixtionis' in pia tamen sententia et vero discrimine usi sunt." A list of passages from the Fathers was collected, in proof, by Chemnitz.

¹ He cites "Mansi, T. vii., p. 775; J. G. Walch, Bibl. Symb. Vet. p. 106; Gieseler, K. G., Th. i. 2^{te} Aufl. S. 424."

As to the rejection of that Council by the Jacobites, we may again get light from what Neale says of the Armenians. The latter, in their Synod of Ani, in presence of the Legate of the great Patriarch Photius, and with a view to Greek reunion, resolved: "If any one thinks the faith of Chalcedon opposed to the traditions of the Apostles, and through connivance rejects it not, he himself is to be rejected; but if any one believes it to be agreeable to the Three First Councils, and yet anathematizes it, let himself be anathematized." Neale adds: "This was clearly not a sufficient foundation for a formal act of union, yet it opened the door to a tacit intercommunion of a century"—broken off again through the heterodox party among the Armenians getting stronger for a while.

I would wish that Mr. Howard had not spoken of the Jacobites as "holding heretical doctrine," even though he afterwards suggests that they may mean the same thing by "Nature" which Chalcedon meant by "Person." If to what he has adduced in support of this suggestion be added the passage he refers to by Field, the arguments of Neale as to the Armenians, and the speech of Bishop Wordsworth in Convocation on the Abyssinian Church, I think we obtain ground enough to conclude with adequate certainty that the Jacobites are not in *reality* heretical, but only schismatical. This is the view taken even by modern Rome.

I am glad that Mr. Howard is of opinion that a Syriac translation of the Athanasian Creed would help the Christians of St. Thomas towards an understanding with us; I have long thought so myself, and said so in a letter you printed. But he might have spoken more confidently of the extent to which the *Quicumque* is known in the East. In sight of the present discussions about it in England, it is especially important to show that it is by no means an exclusively Western formulary. Bishop Wordsworth has lately pointed out in Convocation its authoritative position in the Greek Church;¹ and Neale informs us that of the Armenian Church's principal confessions of faith, three are the Nicene, the Apostles', and the *Athanasian*. Thus in the East only a minority are without it.

But though the Jacobites are now, next to the Assyrian remnant, the smallest of the Eastern communions, Mr. Howard understates the matter when he says that, to win the Christians of St. Thomas "to the confession of the true Catholic Faith" might involve also the winning of "a few thousands in Mesopotamia." The Jacobite Communion includes the Copts and Abyssinians, and is, I think, parted only by discipline from the legitimate Armenian Church. The relations of the Greeks with the last-named Church have of late become exceedingly friendly, largely through the exertions of Gregory, Metropolitan of Chios; and this circumstance might encourage our own brethren in India to all offices of charity towards the kindred body there. The *Eastern Church Association* has translated into English a tract by the said Gregory, which would be found useful for the purpose.

F. S. MAY.

¹ The Bishop of Lincoln has, we see, published his speech on the Athanasian Creed, to which our correspondent refers (Rivingtons); it appears to us successful in disproving Mr. Froulke's hypothesis ascribing the origin of the *Quicumque* to Paulinus of Aquileia, in the time of Charlemagne.

Reviews and Notices.

- I. *The Unity of Christendom: A Correspondence relative to Proposals for Union between the English and Dutch Reformed Churches in South Africa.*
- II. *Union of Churches: A Reply to the Letter of the Rev. P. E. FAURE, D.D., Moderator, Rev. A. MURRAY, Actuarijus, and Rev. W. ROBERTSON, D.D., Scriba, of the Synod of the Dutch Reformed Church in South Africa; by ROBERT, Bishop of CAPE TOWN. Cape-town: 1871.*

(Second Notice.)

WITHOUT lingering on the rest of the disappointing reply of the Dutch Synodical Committee to the Proposals which Bishop Gray had sketched at their suggestion, we pass on to our Metropolitan's explanatory rejoinder, which fills the thirty-six pages of the second pamphlet before us.

In this able and elaborate letter, after setting forth the true relation of the Creeds to Holy Scripture, which had not been so clearly stated by the Dutch Committee, he expresses his gladness that they had, however, in common with himself, lamented the abandonment by the existing Church in Holland of its early standing-ground—the three Creeds, the Ancient Fathers, the authority of General Councils. He then advances to their criticism of his proposals as to Episcopacy:—

“You admit that Continental Reformers were prepared to allow of a modified Episcopacy, but you contend that they regarded it as a ‘human arrangement.’ . . . You allow that they consented that ‘a certain pre-eminence for purposes of Church Order may be given to one to whom the name of Bishop is then exceptionally applied’—who would be *primus inter pares*. You say that such an ‘Episcopacy you might regard as lawful,’ and possibly ‘think it expedient to submit to.’ You do not, however, say what functions would belong to this acknowledged *primus*, in addition to what might belong to Presbyters. Jerome, the solitary Father to whom Calvin refers in support of his views, claimed for the Bishop the exclusive right of Ordination.

“The general *consensus* which you admit does exist amongst those who at the Reformation, for whatever causes, parted with the ancient constitution of the Church, as to the desirableness of *some sort* of Episcopacy being vested in an individual minister, is to my mind of itself an argument for its being a Divine institution. If we are all agreed that the arrangement is in some degree, or in some form, good and wise, is it not reasonable to suppose that it has the sanction, as the great majority of Christians have in all ages believed, of the All-wise Founder of the Church? But is there any need to discuss the question whether the Episcopate and the Priesthood are in their essence one, or two distinct orders? Some in the Roman Communion, in order to depreciate the authority of Bishops, and exalt that of the Pope, have held that Bishops and Priests are of the same Order.

The Council of Trent itself reckons seven degrees of Orders, the highest of which is that of Priest. . . . All that the Church of England insists upon in her formularies is, 'That from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons.' You say that there are clergy within the Church of England who do not hold the views which I hold, and, as I think, the Church holds, with regard to the distinction of Orders. Very probably there are. Just as, until of late, widely different views were entertained in the Roman Communion as to the power and position of the Pope; so in the Anglican Communion different opinions may prevail as to the Episcopate, though, as I believe, there is no one point upon which all schools of opinion within our Church are at this time more nearly united. It has been the wisdom of our Church not to define more than was absolutely necessary. Her teachers must hold all that the whole Church has ruled to be *de fide*. There are many points of great importance, and this is one of them, which have not been so ruled. You might be a clergyman of our Church, and yet hold any one of various opinions as to the source whence the authority of the Episcopate is derived. I never intended to imply that in uniting yourselves with the Church of England you would be expected to abandon long-cherished convictions which might still be held as private opinions. The sacrifice you would be called upon to make for the healing of one of the many divisions amongst those who name the Name of Christ would be to accept of a Constitution which *you* think is of human, we, or most of us, of Divine origin, and both regard more or less as 'expedient.'"

He next considers the complaint that he has misunderstood the Continental Reformers as to this subject:—

"I am not bound to defend the consistency of eminent men like Luther, Calvin, Melancthon, or others, but I cannot agree with you in thinking that the Reformed bodies at all generally held that the system which Calvin supplied as a substitute for the ancient constitution of the Church, which up to that time had universally prevailed throughout the world, was to be upheld everywhere, at all costs. Nay, I fail to see that, speaking generally, they insisted at all on a 'parity of ministers' as Scriptural or desirable. As you are aware, the Reformed Churches of Sweden, Norway, Denmark, being better able to do so than the Lutherans of Germany, or the Reformers in Holland, Switzerland, or France, retained the Episcopal form of Church government, and along with it most probably, at least in Sweden, the Succession. They have this form of government to this day. If they have not the Succession, their persevering adherence to the ancient form is the more remarkable. The Moravians in like manner have retained the Episcopate and claim the Succession. The Church in Prussia has also its superintendents. . . . You say that when the Reformers, or non-episcopal bodies generally, speak of Episcopacy as lawful, they understand by it, 'not that Episcopacy which is opposed, but that which is in harmony with and grounded upon the essential parity of ministers;' and you refer first to the Augsburg Confession, and the Confession of 1540, and the language of Luther and Melancthon, in support of your view. In this I think you are scarcely successful."

The Metropolitan's examination of the Augustan Confession, in both its editions, and of other utterances of the "Saxon" school of Reformers, both corporate and individual, very satisfactorily disposes of the contention of the Committee. We do not, however, perceive that he has noticed the clause in the Smalcald Articles which says that Bishops are only such *jure humano*, but which admits, in our opinion at least, of being shown to have a different meaning than is usually supposed; and for explanation of which we must be content to refer here to Kliefoth's *Liturgik*. But neither, on the other hand, do we find any mention of those Protestant Synods of North Germany, occasioned by the trouble about Æpinus, which affirmed so strongly the Apostolical authority of Bishops as having an *ordinatio* superior to that of Presbyters. In making this remark, however, we do not intend to imply that the Metropolitan's examination is other than most valuable. It is so with regard to the Lutherans as well as to the Calvinists.

From this extensive exhibition of the opinions of foreign Protestants, of whatever age and whatever school, on the subject of Episcopacy, we select the following quotation from the late Chevalier Bunsen, as one proof among many of that erratic but earnest thinker's readiness to encourage the introduction of the English Succession into "the less perfectly constituted Protestant Churches" (as Archbishop Howley called them):—

"If the historically-descended Bishops of other Evangelical Churches and communities show themselves willing to affix their seal in love to the Covenant of Unity, and to unite their prayers with those of the great congregation of German race and tongue, now freely entering into visible communion with all Christendom, we will accept their offer with joy, and celebrate the day of Christian brotherly alliance with thanks to the Lord. The day of such an event would be a day of note in the world's history."

With reference to what the Dutch Committee had said respecting the English Church herself, in the passage quoted by us last month, Bishop Gray replies:—

"You speak of persons in Presbyterian Orders officiating in churches in England in the early days of the Reformation, before things were fully ordered. Some did. The lack of discipline in this matter called forth Hooker's great work on the *Laws of Ecclesiastical Polity*. When the Church of England in her Convocations settled her own order, this practice ceased. You mourn over the ejection at the Restoration of 2,000 Presbyterian or Independent ministers. I agree with you in lamenting that some at least of these could not be retained. You must bear in mind, however, that 6,000 suffering clergy had been ejected during the Commonwealth to make room for these, and that very many who had been thus wronged still survived, and had an unanswerable claim to be reinstated."

He then proceeds:—

"You still, I am thankful to see, 'give a cordial welcome to any invi-

tation for union, and offer your hearty co-operation in every effort tending to that result,' 'frankly acknowledging at the same time that you cannot point out the direction in which the path may open up, and you throw out in conclusion certain suggestions upon which you will expect me to make some observations. . . . You say (a) that, there must be an acknowledgment of the Spiritual Unity of Christ's Church.' You mean, I think, that oneness of faith, and love to Christ, are a very real bond of union between persons unfortunately separated from outward communion with each other. I fully believe this. It was because I believed that there was a Spiritual Unity between the Dutch and English Churches in this land, through their joint inheritance of a common faith, arising from their firm hold on the Creeds, that I hoped there might one day be superadded outward visible communion and unity. That union of faith will still be to me very precious, if we can have nothing more. (b) You proceed to say that we must give full emphasis to our united Confession, '*I believe in the Holy Catholic Church, the Communion of Saints.*' Here I am afraid we may differ somewhat in our interpretation. If I do not misunderstand you, you think that this clause of the Creed means professedly 'all Christian denominations however separated from each other.' But was this the meaning of the framers of the Creed? and are we not bound by its plain intention? (c) Further, you think (and this leads me to suppose that I have not misunderstood you) that each religious body must give 'distinct witness' that 'while it believes that it may have approached nearest to the Scriptural model, it yet firmly holds that in the other Communion the true branches of Christ's Church are as really to be found as in its own.' But are we at liberty thus to compliment away—if without offence I may use such an expression—the 'deposit committed to us,' for which our Lord bids us 'witness'? and would it not be most inconvenient and dangerous even for yourselves to be thus courteous? Be it that the souls of Gomar and Bogermannus could rest in peace while Calvinists and Arminians recognized each other as equally true branches of the Church, and the Dutch Church held out the right hand of fellowship to the Wesleyans; yet you will feel that you must stop somewhere. There are twenty sects in this country. Are we to recognize them all as equally true branches of Christ's Church? There is a remnant of the 'Apostolic Union' which acted as a Church and ordained ministers. Was it a Church? Is it still one? What constitutes a ministry which we ought to recognize? You were stricter, I think, in the matter some years ago, than you are now. Some have regarded Mohammedanism as a Christian sect. Some regard Mormonism as such. To speak as unreservedly to you as you do to me, I think that the principle which you lay down, if I do not misapprehend you, is fraught with great danger to the truth. (d) Your practical proposition is that the clergy of the Dutch and English Churches should 'exchange pulpits' and engage 'in acts of united prayer,' and 'co-operate in the circulation of the Bible, and other forms of Christian activity.' To this I am constrained to reply that whatever it is that keeps us apart and forbids our becoming one Communion, unfits us, in my estimation, to be at once safe and outspoken teachers of each other's people. There are few things, as it appears to me, which would do more

to undermine men's belief in any positive creed, and lead them to think that the Church holds nothing as fixed and definite, than the laxity which the system you advocate might introduce as to preachers and the doctrines preached. You, I feel sure, would not have us admit your 'liberals' as well as yourselves. How should we draw the line while they no less than yourselves are the recognized ministers of your Churches?"

The Metropolitan closes this letter by making some suggestions himself:—

"First, I think that we might meet more frequently together socially than we do now. United extempore prayer meetings are not in accordance with the mind of the Church of England. She has, however, daily prayer in many of her churches in this land, in which she offers up intercessions for the whole Church throughout the world, and I hope there is nothing to forbid the common prayers of Dutch and English clergy for each other and their common work whenever they may meet. There is nothing to prevent any of our clergy attending Bible Society meetings, if they desire it; and some do. There seems no reason why, if we do not worship together, we should not more often co-operate in works of mercy and charity, and try to see more of each other. We could do this without compromise on either side. . . .

"Next, we might, if we worked heartily together, do a great deal more than is now done for the education of the white population of this country. You and some others have laboured hard in this direction; but the condition, whether of the villages or of the farming population, is not, as a whole, satisfactory as regards that portion of the colony contained in my diocese. More and better Government-aided schools would at this hour have been in existence, had it not been for the jealousy between Dutch and English. If, however, in these respects, there can be no closer drawing together than heretofore, we must, my dear sir, await God's quickening of our dull and unloving hearts, in patient and persevering prayer."

From the account we have now given of these publications it is evident that, in its present state of feeling, the Dutch body at the Cape cannot be hopefully approached with proposals of Church Union. If it imbibed, however, the spirit of the "Mercersburg school," which has now arisen among its ecclesiastical relatives of the "German Reformed Church" in the United States, the prospect would become far brighter. We shall be curious to see what notice of the present correspondence will be taken there and in Holland.

We may insert at this place a letter which we have received from Dr. Camilleri, who passed a portion of his chequered clerical life in South Africa:—

"As one who well knows the Dutch clergy at the Cape, permit me to testify to my high opinion of their religious earnestness and scholastic attainments. If a union could be effected with them I should be heartily glad. The example of the Roman Communion might, I think, be usefully considered, the regular clergy of that body being Presbyterian in everything but Orders. It should be borne in mind, also, that the

English Church at the Cape entered the colony after the Dutch, and found the land already constituted in parishes. The Dutch were there for two hundred years before the British took possession; and on the change of sovereignty the Dutch Church had its property, and in some degree its status as an Establishment, guaranteed by treaty. The ecclesiastics to whom Bishop Gray has been making his proposals may in modesty have suppressed this important fact; we in fairness ought not to lose sight of it.

"I trust that good will come out of the present correspondence. My Dutch friends will certainly not lay aside the matters to which their attention has been thus directed, although it is not their characteristic to take action quickly. We should wish a good result the more because, if that union were effected in Africa, it would become a constraining precedent for Scotland, and for Holland, and for Ireland, and—might I not add?—for England itself."

Plea for the Assembling of an Œcumenical Council. By G. E. BIBER, LL.D., &c. &c. Mozleys.

THIS important pamphlet, "humbly inscribed to his Grace the Lord Primate of All England, and respectfully submitted to the Episcopate of the Anglican Branch of the Church Catholic," owes its origin to the late correspondence of the author with Dr. Michelis. "The result arrived at was the recognition, on both sides, of the necessity of an Œcumenical Council for the restoration among the long-estranged Churches of Christendom of that Unity which was the object of our Divine Lord's fervent prayer, and is, as pointed out by Himself, the indispensable condition of the fulfilment of the Church's Mission—the conversion of the world to the Faith of Christ. Professor Michelis having failed to respond to the invitation that he should point out the mode of procuring the assembling of such a Council under the existing circumstances of the Church, the task of supplying an answer to that question seemed to devolve upon the writer."

Without any remark upon the share of the Civil Power in the matter, Dr. Biber lays down the proposition that the convention of an Œcumenical Council belongs to the Episcopate of Christendom as a body. Even eight centuries after Gregory the Great, the Cardinal of Cusa affirmed, "*Sacrorum Conciliorum non in Papâ sed in consensu omnium vigorem fundamus.*" And now, says our author—

"May it not be regarded as one of those providential retributions and compensations so constantly observable in the course of human affairs, that the extreme exaggeration of Papal authority in the enactment of the dogma of Infallibility should have become the means of forcing back upon the Universal Episcopate, even in its unhappily divided state, the sense of its joint responsibility, and given rise to the question by what means, or in what manner, an Œcumenical Council for the restoration of the Church's Unity may be brought about?"

In addressing himself to this question, he premises that "the constitutional arrangements of the Church Universal and Undivided have,

by lapse of time, become wholly inapplicable to the now existing state of Christendom." Neither Rome nor Constantinople is at present competent to take the lead in this enterprise: the former having, "by the recorded judgment of the greatest Patriarch that ever occupied its chair, become Anti-Christian;" and the latter, although, "notwithstanding great divergences from simplicity and purity, the essential integrity of its faith is beyond dispute," having "fallen into a state of abject dependence on the tyrant sway of the infidel power of the Turk, so much so that even within the limits of its own jurisdiction it is not free to take, or even to deliberate upon, needful measures." As, then, ancient Christendom assigned to Rome and Constantinople the first places "on account of their *secular* importance"—rightfully preferring them to Jerusalem and Antioch, to whom, "historically, and having regard to local associations, the priority of rank would clearly have belonged"—so, now, the Anglican Church, or the chief See therein, is justified in assuming the initiative in their stead. For "the true observance of the *ἀρχαία ἔθνη* consists, not in clinging to old *localities*, but in adhering to ancient *principles*, and applying them to new circumstances." He asks:—

"Is there not a Church—not of one dominion, indeed, for no such pre-eminent political power as that of Rome and Constantinople of old now exists anywhere in the world—but a Church which, spreading her branches over the entire surface of the globe, consists, like the primitive and undivided Church, of clusters of Churches, holding in all her widely scattered settlements one and the same Faith, and speaking one and the same language; owning, even after a violent political disruption, one common origin, and preserving, under an endless variety of local modifications, kindred laws and institutions? Is there any need to name that Church? Does not the Anglican Church at once present herself to the mind as *the* Church which, enjoying the advantages of wealth, power, and civilization to an extent far distancing either Rome or Constantinople in their palmy days, has the pre-eminence likewise in Scriptural lore, in theological learning, in soundness of doctrine and purity of worship—may we not add, also, in religious earnestness, and, last not least, in Missionary zeal—though falling far short of her boundless opportunities—above all the Churches of Christendom?"

After enlarging on the modern extension of our Communion throughout the United States and our Colonies and Foreign Missions, he proceeds:—

"Is it possible to reflect upon this wonderful upgrowth of the Anglican Church, at the very time when the arrogance and usurpation of the Papacy, carried to an excess utterly intolerable, were about to shake to its very foundation the huge edifice of sacrilegious dominion reared through ages of crafty imposture, and, as by a violent explosion, to scatter all over the face of Europe fragments of Christian populations, unshepherded by Bishops of true Apostolic stamp—without discerning in those simultaneous developments of the work of Christ on the one side, and the

work of Antichrist on the other, the hand of Him 'Who worketh all things after the counsel of His own Will?'

"May we not also be permitted to recognize—as a valuable aid in preparing the way for the fulfilment of the noble task for which the Anglican Church has thus unconsciously fitted herself, while the suicidal course of the Papacy was in like unconsciousness preparing it for her—the concurrent labours of the *Anglo-Continental Society*, in placing by its publications and living agencies, in a quiet and unobtrusive manner, the true character of the Anglican Church before the long-since tottering Churches of the Roman obedience? And does it not appear another feature of this remarkable coincidence of seemingly detached movements, that the multiplication and growing importance of English settlements in various parts of the continent of Europe has given rise to the establishment of an English Bishopric for Anglican congregations within reach of the shores of the Mediterranean; and called forth an effort, at no distant time, we may hope, to be crowned with success, for the erection of a Bishopric with similar functions within reach of the Northern Seas—whereby the system of doctrine and worship of the Anglican Church may be practically exhibited in the sight of Christians of all communions on the Continent, and channels may be opened, and opportunities afforded, for mutual intercourse and friendly conference?

"Are there not many other facts pregnant with happy augury for the cause of that Church Unity the want of which is making itself felt in every direction—such as the interchange of Ecclesiastical offices between the Anglican and Scandinavian Churches, mainly through the intervention of an American Bishop; communications of an interesting nature opened under the auspices of English Bishops with the long-isolated Catholic Church of Holland; the brotherly response elicited by the Encyclic of the Lambeth Conference from the Patriarch of Constantinople; relations of a friendly character established subsequently—and, as it might well seem, consequently—between the See of Canterbury and the Sees not of Constantinople only, but of Jerusalem and Antioch, as well as others, less important, of the Orthodox Greek Communion; the appointment by the American Church of a Special Committee for the purpose of opening communications with the Russo-Greek Church; the friendly intercourse with the Church of Greece, through the visit of the Archbishop of Syria to England and his conferences with the Bishops of Lincoln and Ely, followed by a letter from the Holy Synod of Greece to the Archbishop of Canterbury; lastly, the appeal made to the Archbishop of Canterbury by the Catholicos of the East in behalf of the so-called Nestorians of Assyria? Is it, in the face of these and other like facts, too much to anticipate, as their more immediate result, by means of mutual explanations and reciprocal offices, a general good understanding, preliminary to formal intercommunion, between all the Churches of Christendom, with the sole exception of the self-excommunicated adherents of the Pope, the forerunner of Antichrist; and eventually the assembling, by common consent, of an Œcumenical Council for the restoration and consolidation of the Church's long-lost Unity?"

We subjoin the conclusion of our author's eloquent "Plea":—

"If it should be urged that in the absence of Patriarchal rank the Ecclesiastical Head of the Anglican Church, though freely and readily acknowledged as such by all her branches, has no *locus standi* for taking the initiative in a movement embracing in its scope all the Churches of Christendom—is not the answer ready to our hands that his Patriarchal character, though not proclaimed by any Conciliary Decree, has, both by the force of events become a '*fait accompli*,' and has been *eo nomine* acknowledged by no less an authority than the Patriarch of the West? Can it be gainsaid that in convening the Bishops, Metropolitans, and Primates of the different dioceses and provinces of the Anglican Church throughout the world, the Primate of all England exercised Patriarchal functions, and thereby, unostentatiously, it is true, but not the less really and efficiently, proved, rather than constituted, himself the *de facto* Anglican Patriarch? Is it not on record, also, that as far back as the eleventh century, five hundred years only after the erection of the See of Canterbury, its then occupant, St. Anselm, was, on the occasion of the Council of Bari, formally acknowledged in that character by his brother Patriarch of Rome, who saluted him as his compeer, designating him 'the Apostolic and Patriarch of the other world'¹—i.e. of a part of Christendom lying beyond the jurisdiction of the Roman Patriarchate? Can it be doubtful that an Œcumenical Council, convened, with the concurrence of the several Patriarchs (him of Rome excepted, who might and probably ought to be summoned, but could appear only to take his trial for his infraction of the ancient Canons), at the suggestion of the Primate of All England, as Patriarch Designate of the Anglican Church, would set the seal of a formal Conciliary Decree upon the declaration of Urban II., as well as upon the sentiments recently expressed in a private letter, which on the present occasion it may be allowable to quote, by an American Bishop, who, writing on this subject, says: 'We in America are ready to do our part. The Primate (as "Papa") ought to take the lead. We recognize his Patriarchal dignity and influence fully?'

"Could anyone who remembers the Apostolic injunction, which assuredly overrides all distinctions of ecclesiastical rank, that 'all the Churches 'should have the same care one for another,' impugn the propriety of an invitation for the assembling of such a Council, with whatever portion of the One and Undivided, the jointly and severally responsible, Episcopate it might originate; more especially when given, as it would be sure to be given, in the courteous and unassuming spirit in which the Lambeth Conference was convened by the late Primate? And would not, considering the relative importance and influence, at this time, of the various Churches of Christendom, the lead taken by the See of Canterbury be more than justified by a reference to the Divine declaration that 'unto whomsoever much is given, of him shall be much required?'"

¹ "The words of Urban, as given by Capgrave in *Vita S. Anselmi*, were, '*Quasi comparem, velut alterius Orbis Apostolicum et Patriarcham*;' or, according to William of Malmesbury, '*Alterius Orbis Papam*.'—See the authorities in Abp. Laud's Conference with Fisher, *Anglo-Cath. Lib.*, vol. ii. p. 190, note z."

A final paragraph on the responsibility of the Anglican Church in this matter we must omit. While we write, the following passage comes under our eye in the *Tasmanian Church News*; it concludes a long article on the question about Transmarine Bishops taking oath to Canterbury, but it may pertinently be transcribed here:—

“While we deprecate the continuance of an oath of obedience to the See of Canterbury, because we think it wrong in principle and inoperative as a bond of union throughout the Anglican Church, we see no good reason why the Archbishop of that See should not be recognized by some formal acknowledgment as the foremost of Primates within our Church, and assume the ancient but not yet antiquated style and title of Patriarch. And if the experiment of 1867 is repeated, and Councils or Conferences representing the entire community of our Church throughout the world, including of course our brethren in Ireland, Scotland, and the United States, are to meet hereafter, no other Prelate could becomingly convene such as assembly, or preside over Metropolitan and other Bishops as *primus inter pares*, with equal right and fitness. Old chroniclers speak of Canterbury as ‘*Cathedra Patriarchatus Anglorum* ;’ its incumbents used always to date their documents ‘*anno pontificatus nostri*,’ instead of ‘*episcopatus*,’ like other English Bishops.”

La Langue et la Littérature Hindoustaniens en 1871. Revue Annuelle par M. G. DE TASSY, &c. &c. Paris : 1872.

PROFESSOR DE TASSY'S yearly publication increases in bulk, and does not abate in interest.

Of the progress of Mohammedanism in India he says:—

“It continues to advance at the expense of Brahminism, many of whose temples are now its mosques, but not at the same rate as in Africa, in China—where even new independent Mussulman States seem to have recently been formed—and in the Eastern Archipelago. Many of the Indian votaries of Islam, it is only fair to say, are as conscientious practitioners of their religion as any Christians can be of theirs. Among them is still maintained a remarkable respect for the Divine Name. The Rev. W. B. Keer, in relating a visit to Bejapur, the ancient Moslem capital of the Deccan, tells us that chancing to step on the word *Allah* engraved on a cannon, his guide solemnly wiped the place. But notwithstanding all that I could say in favour of the Mohammedans, whose religion is, in fact, but a Christian heresy (as the celebrated Catechism of Montpellier teaches), I would be the first to deplore the blindness of certain persons who have abandoned for it a purer faith, such as Robert Green, a native of Birmingham, son of a sergeant slain in the Mutiny, who has embraced Islam at Bombay; Miss Donnelly, who has done so at Lucknow; and Miss Charlotte Hill, who has become Mrs. Gulam Cadir. May God yet hear the entreaty these misguided ones address to Him in the *Fātiha*—the Moslem equivalent to the Lord's Prayer—‘Lead us in the right way ;’ and, losing their trust in the intercession of Mohammed, may they own Jesus, the Son of Mary, to be the Divine Saviour.”

Our author make some discriminating observations on the Wahabis, the Puritans of Islam, whom he does not consider to be so dangerous to the British sway as is often represented. Certainly it was an error to imagine that they had anything to do with the murder of Lord Mayo.

Of recent publications by Moslem converts to Christianity, he names three by the Maulvi Imaduddin, "who, after being a 'pillar' of the Mussulman religion, has become a 'pillar' of the Christians by his preaching and his writings," viz, a "Refutation of the Koran," "Explanation of the Apocalypse," and "Treatise on the Resurrection."

With regard to education, we are told that above twenty-five millions of Indian children attend school. The Moslem population, though so inferior in numbers to the Hindu, is taking the lead in intellectual effort. In this connection our author mentions the establishment of the "National Indian Association for Social Progress in India," which has branches in many of the largest towns of Great Britain, and seeks to further education, especially female education, and to encourage natives of India to visit Europe. Chunder Sen and other leaders of the Brahma Somâj are active members of this society. But some even of the anti-Reform Hindus recognize the educational advantages of a visit to England :—"At Junagarh, in Kattyar, last February, a meeting of these resolved to raise a lakh of rupees for that purpose, in aid of students, and for the erection in London of a temple dedicated to the two rival divinities, Vishnu and Siva, thus contenting the votaries of each."

Passing over what M. de Tassy says about the continued efforts of the Brahma Somâj, with its "choral services," Lectionary compiled from the Bible, Koran, Vedas, and Zendavesta, we come to his section on Christian Missions :—

"Other bodies of English-speaking Christians rival in zeal the dominant Church. The American Presbyterian Mission at Ludiana is distinguished for its numerous publications in Hindi; we owe to it also seven in Hindustani. The last Report of the 'American Free Baptist Mission' in Lower Bengal is satisfactory. The Sontals have built themselves a chapel, and over 700 children frequent their schools.

"The Church of Scotland (which counts in its ranks the venerable Bishop of Brechin, and his brother, the Rev. G. H. Forbes, both well known in the literary world) wishes to take part in the holy work. It has already a station at Chandah, and hopes to found others. Far from being opposed by his Grace of Calcutta, she has his cordial encouragement.

"German Missionaries also are at work, and are better welcomed as not belonging to the conquering race. Of the Kôls, 1,400 are now Christians."

Our author refers to the *Annales de la Propagation de la Foi* for details on the success of the Roman Catholic Missions in India, and proceeds :—

"Mr. Murdoch's *Review of Christian Literature on India*, in 1870, gives valuable information. In 1870 the German Mission at Muzaffarpur

issued 41,760 copies of tracts in Hindi, and 3,504 in Urdu. As much has been done at Mirzapur. At Allahabad, Mr. Walsh goes on with his *Christian Treasure* in Urdu. Two periodicals in the same tongue are published by the American Methodists. But the S.P.C.K. appears to hold the first place in literary activity.

"I anticipate important results from the Divinity School just founded at Lahore by the C.M.S.

"Among the most remarkable converts to Christianity during the past year were Babu Maya-das, of Ferozpur, and three leading members of the Brahma Somâj, at Luknow."

Colonial, Foreign, and Home News.

SUMMARY.

DR. AUBREY GEORGE SPENCER, Bishop of JAMAICA, who has been a resident at Torquay for some time past, died there on Feb. 24. He was consecrated to the diocese of Newfoundland in 1839, and translated to Jamaica in 1843.

SOUTH AFRICA.—The South African Bishops have united in authorizing the use of the new Lectionary (in accordance with the prospective provision of their last Provincial Synod), but advise deferring the change until after Trinity Sunday, to allow of a due supply of Service Books.

The Kafir department of St. Andrew's College, Grahamstown, is in so flourishing a condition that it is necessary to enlarge the buildings. The new Bishop states: "The greatly increased demand for education of Kafir young men, to supply the place of native teachers on our rapidly developing Missions, has overtaken and gone far beyond our utmost endeavours to keep pace with the requirements before us. The recent extension of Government grants in aid of schools across the Kei is a new call to us to supply a larger number of trained natives for this work.

Our present buildings allow of only 15 Kafir young men as boarders, while on each vacancy there are from 20 to 30 applicants for admission. Five out of our present number contribute annually 5*l.* each, a large sum for a native Kafir to give for a thing hitherto so little valued among them as European education. We shall easily quadruple our numbers when we have enlarged our accommodation."

The Diocesan Synod of Bloemfontein met at that place on Epiphany, the Bishop first delivering his Charge, wherein he spoke of the unbroken bond of union between the Church of the Province of South Africa and the Mother Church of England. He dwelt upon their different positions: the one established and deriving a power of coercive action from its union with the State; the other depending upon a voluntary compact for guarding its integrity of utterance, and for the security of its ecclesiastical possessions. But though in this way compelled to ensure its own organization, its identity of principle and the unity of its fellowship remained entire. The Church in that country had in no way set up for itself—did not stand alone; it was but one Province among many—a faithful part of

a greater whole. Passing from this subject, the Bishop alluded to the unique position of the Anglican Communion, possessing an unbroken Apostolic descent, while at the same time it retained entire the deposit of Evangelical truth. Alluding to the stirrings for unity in so many devout hearts among the various religious communities, he recommended to the clergy the careful teaching, and to the laity the earnest study of the claims of Episcopacy as the only true basis of Apostolic order. The pressing need of a larger staff of clergy for the supply of the Diamond-fields and other parts of the diocese, was another topic adverted to by the Bishop.

The following form of Synodical organization was agreed upon:—The clerical house to consist of the Bishop with all licensed priests, and one deacon elected out of every five of his order; the laity to be represented by the treasurer and secretary of the Finance Board, by the churchwardens, or delegates elected by vestry in their stead. The Synod is to meet triennially. Another topic discussed was the endowment of the See, the Metropolitan munificently offering to give 500*l.* if 1,000*l.* can be raised in the diocese. Bishop Webb has appointed the Rev. Davis G. Croghan Archdeacon of Bloemfontein.

The Bishop of Maritzburg's Christmas Ordination was the most important that has ever taken place in Natal. Three candidates were ordained to the priesthood, and three to the diaconate—two of the latter being natives, who had been trained for years by Dr. Callaway. A Kafir translation of the Ordinal was used in their behalf on this occasion.

INDIA.—The Bishop of Bombay has replied to a request for a Diocesan Synod. "I am keenly alive to the importance and benefits of such synods, but in a diocese of so vast a size as this, they are physically impossible. As things now are, a few clergy are scattered, often at great distances from their nearest neighbour, over three or four distinct tracts of country, each of which, in course of time, may, I hope, become a diocese. Until this shall be the case, the corporate action of the Church, in synods of clergy, and conferences of clergy and people, must, I fear, be suspended, or must be limited to such kinds of combination as can be carried out by representation and written expressions of opinion. If any such can be suggested as a permissible substitute for more regular methods, and with powers different from those of synods, &c., yet adapted to our present circumstances, I shall be thankful to attend to the suggestions. Our main object, as it seems to me, should be the establishment and increase of our Lord's kingdom among the people of the land. Until the Native Church becomes a living power, European Churchmen in India can be little more than an appendage to the Church from which they derive their Christian origin, and to which in most cases they return as their spiritual home. I hope, as fast as fitting agents can be found or formed, to see a Native Church arising under the shadow of every European station. Then the roots of a living Church will begin to strike into the soil. Then, in due course, the diocese will be subdivided; then synods and conferences will become at once possible and necessary."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

MAY, 1872.

THE PRESENT STATE OF OUR MISSIONS IN INDIA.

THE appearance of the Annual Report of the *Society for the Propagation of the Gospel in Foreign Parts* suggests a few notices of our Missionary work at the present moment.

This Report shows from year to year additional evidence of careful preparation ; but the officers of the Society will probably be the first to admit that it does not yet come up to their own standard of a full and vivid description of the actual state of our wide-spread Missions.

It is to be remembered, however, in the first place, that our Indian and Colonial and Missionary Bishoprics now amount to fifty-five in number ; and it would be unreasonable to expect in a single publication of the limited size of a Report anything like a detailed account of so vast a field ; and secondly, that in spite of repeated requests some of the Missionaries of the Society, and, what certainly is strange, several of our Bishops abroad, still omit this great opportunity of setting before their brethren at home those general statements of progress or failure which seem to many persons deeply interested in Mission work to be simply due to the holy cause in which the Church is engaged.

Notwithstanding this, the Report of this year, read as it must be in connection with that very interesting monthly periodical of the Society, the *Mission Field*, will supply a great deal of most useful information.

It is to be hoped in future years no Diocese will be without some account of its proceedings—not even such as those in Australia, which now receive a very small amount of money-help from the Society; further, that with a conspectus, so to say, of the whole work of the Diocese, such as we have this year from Madras in the excellent report of that honoured labourer in Missions the Rev. A. R. Symonds (pp. 110-114), we may receive, say one or two, accounts of particular Missions which present any noteworthy features; and lastly, it would seem a not unwise course for the Society itself to review, at somewhat more length than at present, if not yearly, at least very frequently, the whole work in its full extent and various bearings. There are able men, who give much time and thought, and bring mature experience to the administration of the affairs of the Society, from whom a careful estimate of the position of the Church, say, in India one year, or in Canada or in Africa another, would be of the greatest value. It may be said that such a review belongs more fitly to a journal like our own. We should be most willing to be the channel of such authentic statements and judicious reports; but the distinct *imprimatur* upon them of the Society would place them in more effective light.

The remarks now to be offered must not be taken as either a review of this year's whole Report of the Society, or an adequate illustration of the amended summary which is desirable. It is only meant as a notice of a few points of importance in the character and condition of our Missionary work at present in India alone.

All who care about the progress of the Gospel of Christ in heathen-lands turn first to India as the very centre of interest. No one who has not been in India himself can possibly realize the vast change which is going on in that Eastern world. British India, divided now by the State into eight Provinces, some of them very large—"the North-western, e.g. with an area nearly equal to Great Britain," and "a population of more than 30,000,000;" "the Punjab, where the British possessions alone are as large as the kingdom of Italy;" "the Central Provinces," again, "about equal in extent to Great Britain and Ireland;" not to go through them all—British India has still three, and only three, Bishops. *Quo usque tandem?* The wiser Roman Catholic Communion has, we believe, sixteen! Let that fact be remembered, as this journal from the first year of its existence has dwelt upon it. Let the utterly unreasonable sacrifice of precious time in enormous journeys, the excessive and absurd amount of labour and responsibility thrown upon individual Chief Pastors, the perfunctoriness of that work itself enforced upon such rarely gifted men as Middleton, and Heber, and Cotton; let all this waste—there is no

other word for it—be estimated, if it can be ; and then shall we grieve much, if, *in India*, the Government proceeds to “disestablish and disendow” the Church, as it is doing with such eager haste in all our Colonies ? Truly, as Middleton said fifty years and more ago, “in India we are (still) working in chains.” Let the British Government do its own work in India ; let it set the Church free to do what she alone can do. We may be quite sure, there is no other solution for our troubles there. We may be quite sure that to that result in India it must come at last.

And now, just as the writer is sending these remarks to the press, a report is published from Calcutta, of the date of March 29, 1872, from the Correspondent of the *Times*, which, though anonymous, and unauthenticated by reference to documents or living witnesses, has such an appearance of truthfulness and fairness, that it seems to deserve special record. It supplies in a degree something of the kind of report which has been suggested. It is given verbatim, with the single omission of a very few details about the work of the Dissenters. It must be remembered that the letter is written from Calcutta, and probably refers mainly, or only, to Bengal :—

“Good Friday is kept here as religiously as in England, by closing of shops and offices, with the addition that ‘cheap trips’ are vetoed by the sun. This is the popular feeling in a community with a strong admixture of Presbyterians and Dissenters. Good Friday is an ‘English’ day. But there is a strong Church of England feeling too, and, I think, it is slowly and steadily progressing. The Church clergy form a compact and united body, in spite of the divisions in point of ritual. There has been a steady, and to some extent successful, attempt to improve Church music. Dr. Jarbo, a zealous clergyman in Calcutta, had several fine oratorios played and sung in his church during the cold season by magnificent choirs, to audiences crowded to the church doors. The Lenten services have been regularly announced, and some of them well attended. The Bishop of Calcutta is a poor speaker, but he has the reputation of being a splendid worker, and he certainly has managed, by some means or another, to infuse life into the Church.

“ . . . In losing Dr. Duff, the Free Church lost its head ; and at the present moment I do not think, in spite of its immense cohesiveness, that it is doing anything more than hold its own in this part of India.

“ . . . The Congregationalists and the Baptists are the representative Dissenting bodies. . . . The Catholics are the only powerful body I have not noticed ; but it is not from any disrespect that I have left them till the last. Their work certainly thrives. There are no nobler schools in India than the Jesuit and the Convent schools. The head of the Missions in India is Archbishop Steins, a scholar respected for his abilities, and more than respected for his genial and loving character. The Roman Catholic services, too, are attended by different races invariably—‘the Church’ will

have no distinction of races within her fold ; whereas the Protestant services are often confined to Europeans in one place, and natives in another. There are many Protestant places of worship in which you do not see a native face. In a Roman Catholic Church (I was in one at high Mass on Christmas Day), you see the native and the European kneeling side by side, and I think it has a wonderful effect on the people. The Protestant congregations have great trouble with their native preachers, who claim equality. The Roman Catholics demand discipline and subordination to the Church, and certainly it helps to grease the wheels of the ecclesiastical machinery. Such, in general terms, is the state of religious parties in India at the present time. We certainly are educating the people—whether we are Christianizing them or not I do not know."

As to native clergy, in India, than which evidence of progress none can be more important, we gather that at present there are on the list of the S.P.G. alone, eight out of thirty-five Missionaries in the Diocese of Calcutta ; twenty-eight out of forty-five in that of Madras ; twelve others must be added on the list of the *Church Missionary Society* for the Diocese of Calcutta ; and, we believe, fifty for the Diocese of Madras. What kind of men are these ? "Let not people say that the Society has done nothing here (in Tinnevely) in the way of evangelization. This man (a remarkable instance of a Christian native), and a hundred others I have met in like manner, are the fruit of the life-long labours of a native clergyman, Mr. Vedanayagam of Tanjore, a great and holy man, and a most zealous evangelist, who I fear has not been properly valued by many persons because he is somewhat uneducated. He is now dying" (*Mission Field* for 1871, p. 47). Of another in the Diocese of Calcutta we read (ib. p. 182), "The native Deacon, Rev. V. L. Mitter, works well ; he thinks no village too far to reach, nor any duty too hard to perform. In addition to his pastoral labours, he will now help in preaching to the heathen throughout the district. He is very much liked by the natives, heathen as well as Christian, and his mode of preaching is much appreciated. He does not know English, or he would be glad to send some notice of his daily work." Mr. Symonds writes from Madras, July 1, 1871, of the death of another : "You will sympathize with us in our regret for the death of the Rev. T. Solomon, the native minister of Secunderabad. He had won the esteem and good-will of all classes, from the President, Mr. Saunders, down to the humblest members of his flock. It is calculated that more than a thousand persons attended his funeral, consisting of Europeans, native Christians, and heathen ; . . . the regret felt at his death is very general . . . it affords pleasing indication of the position a native minister may attain to. For myself I feel as if I

had lost a son, for he was one of my first students, and he ever showed me love and respect as unto a father."

This notice of the native ministry may be concluded with some account of its growth. For twenty-three years Mr. Symonds has been head of the Vepery Seminary of the Society at Madras. "From June 1848, to December 1870, eighty-five students have passed through the Seminary. Of these, twenty-two have been ordained, others have become catechists, others have become masters in the higher schools, whilst some have taken Government or other employment," (*Report*, 1871, p. 111).

As to the remark of the Correspondent of the *Times* quoted above, that "the Protestant congregations" (he means, it may be supposed, the authorities of the Church) "have great trouble with their native preachers, who claim equality;" equality of position is, no doubt, accorded to them entirely; inequality of pay, with English-born clergy, is probably the cause of some "trouble;" there has been upon this point, if the writer is not mistaken, some (not unnatural) difficulty; he believes it is in the way of adjustment. Such native pastors as he has referred to are likely to have been, and such men in time to come may be expected to be, quite satisfied with difference of pay in proportion to the several demands upon them in life, if thorough social equality is granted to them. But that this last is the case there can be no reasonable doubt.

It may have been observed that no notice has been taken as yet of the Diocese of Bombay.

Bombay has for some years been the most important city in India. The Episcopal See has been established since 1837; the present excellent Bishop Douglas, consecrated in 1869, is the third in succession. In no part of India has the Church, we fear, made so little progress; certainly this section of the Report of the Society for the Propagation of the Gospel has been for many years peculiarly disappointing.

Bishop Douglas from the first looked the facts in the face. A valuable letter of his is to be found in the *Mission Field* for 1870. He calculated then the population of his Diocese at about 23,000,000 of souls, "our Christian converts cannot, I fear, be put down at more than 2,000," and this includes the work of both our English Church Societies.

Now, doubtless, Christians even if united, even if labouring with Apostolic purity, simplicity and love, cannot force the providence of God. But such feebleness, after long years of occupation of the field, demands most searching inquiry into its probable causes. The Bishop has been applying his mind carefully to the subject; he surveyed his Diocese; he considered well its peculiarities; he formed his plan. It is

something that there is a thoughtful, able Christian leader, who has entered upon the work of this vast Diocese. Already one new centre, Kolapore, a town about 140 miles south of Púna, has been chosen as the beginning of a chain of new Missions. The S.P.G. wisely contributed 3,000*l.* towards its establishment. Two English clergymen are at work there, and with considerable prospects of success.

Our space forbids further enlargement. Briefly, a few points must be summarily noted, bearing upon our Missionary progress in India:—

1. After the increase of the Episcopate, the necessity of Colleges or Seminaries, such as that so long at work at Vepery, is made clear if we wish to extend the invaluable native agency and native Pastorate. Our readers will not forget that the Diocese of Calcutta has already "Bishop's College."

2. The Bishop of Bombay in one corner of Western India, and one of our Missionaries, Mr. Chard, in the extreme East, in British Burma, both, the latter especially, raise a serious doubt about the fitness of Europeanized towns for the first and chief seat of a Mission. "I feel sure," says the latter, "that the sooner the Society determines to concentrate its efforts upon the true native populations of the interior the sooner will success attend its Missionaries by the blessing of God and the more easily will a *permanent hold* be got upon the country" (*Report*, 1871, p. 102). The testimony of other Missionaries, in other parts of the world, if we mistake not, confirms this judgment. It is perilous to expose your catechumen from heathenism to the contact of the sins of so-called Christians.

3. May not British Chaplains and the Christian congregations in the various cantonments and stations in India, do something definitely, at least in beginning a Mission? The then Chaplain was the founder of the Mission at Delhi; others have made like commencements in past days elsewhere. "Two of our Chaplains, Mr. Stead of Púna and Mr. Bagnell of Ahmednuggur, have taken immediate oversight of Missions which are conducted by native agents. . . . I invite your attention," says the Bishop of Bombay, "to this novel feature in our Missions. . . . In that way (by the co-operation of the Chaplains) not only might our Missions be extended rapidly, and at a cost comparatively trifling, but our English congregations would take part in efforts which are suggested to them in the most natural and legitimate manner, and these would bring down upon themselves a blessing, which now, I fear, for lack of such efforts, may often be withheld."

4. The female education now carried on so energetically by the Society, by the help of English ladies, is already bearing its fruits; and, in a more quiet way, is surely destined to bring about perhaps the

greatest of all revolutions in the moral state of India; in this branch of work a story of real progress is to be told.

5. One thing more may be added, not indeed as a fact, but as a prospect of good, we hope, soon to be realized. The Scottish Church, with the thorough consent, nay, the invitation, of the Metropolitan Bishop of Calcutta, has resolved to enter upon Mission work of her own in India. May the omen of her help to the Church in America in past days be witnessed again in this assistance to Christians in India. What may not she do, if she co-operates heartily now with Bishops so experienced and so devoted to Missionary work as Bishops Milman, and Gell, and Douglas?
W.

THE "OLD CATHOLIC" MOVEMENT.

A SECOND Old Catholic Congress is to meet in September, at Cologne. This has been decided on at a preliminary private meeting at Bonn, attended by over one hundred delegates. The *Rheinischer Merkur* continues to chronicle the gradual advance of the movement, devoting naturally its chief attention to Germany, but noticing also, with pleasure not unmingled with anxiety, the recent kindred phenomena in France.

Among the events which have taken place in Germany, we must mention as one of the most important the delivery by Dr. Döllinger of the course of lectures on Christian Reunion which we are now presenting to our readers in an abridged form. They are open, indeed, to some exceptions, even in matters of fact; for instance, as regards their depreciation of Missionary success in India and in Australia, and their assertion that the two prelates who crowned the first King of Prussia were consecrated in England: but on the whole they are a marvellous production, coming as they do from a Latin divine who has not expressly broken with the Council of Trent, and who even shrank from the proposals of Von Schulte at the Munich Congress—happily nevertheless adopted—for the organization of Old Catholic congregations. The German literature of the movement has also been recently enriched by learned publications by others among its champions.

The Prussian Government continues to give marked support to the cause. It is calling to account the Bishops who have decreed the sentence of major excommunication without obtaining—as by the Prussian laws they are bound to obtain—the consent of the State. The Bishop of Ermeland, in particular, has been informed that, if he does not withdraw his sentence against Dr. Michelis and other priests, the Government will cease to give him official recognition as a Diocesan. The Prussian Bishops have met in secret conference at

Fulda to decide—it is believed—upon a common course of action in these matters ; and we expect further strife.

In the Austrian dominions, the attitude of Government has not been so favourable as in Prussia and the South German States ; and possibly the conduct of the Old Catholics at Vienna has not been altogether prudent, their pastor Anton being represented in the *Rheinischer Merkur* as having led them to adopt considerable changes in ritual in advance of their brethren elsewhere. But our interest in this part of the Continent is centred at present in Bishop Strossmayer—who, Abdiel-like—"faithful among the faithless found"—has persisted in his refusal to accept the new Vatican dogmas, but against whom the Curia seems hitherto to have shrunk from proceeding to extremities. He is now summoned to submit, on pain of excommunication. It will be an auspicious day for the Old Catholics of Germany when a Bishop of "German culture" joins their ranks, and contributes his stimulating co-operation to the "Church of Utrecht."

Among the Bishops in other lands who maintain the oppositionist position, we have already made honourable mention of the Latinized Armenians. Their victory over Rome, according to the *Espérance c Rome*, seems now complete. But we have fresh information respecting another like body, which will best be given in the words of the letter conveying it. It will be remembered how the "Chaldean" Patriarch was insulted at Rome by the Pope, during the Council, and forced to consecrate two Bishops in contravention of canons and right :—

"Be it known to you that when he, the Chaldean [Patriarch], was at Rome, the Pope compelled him to ordain two Bishops, one for Mardin and the other for Diarbekir. When the Bishop came to Diarbekir the congregation would not receive him because he was forced upon them. When the Patriarch passed through Diarbekir, on his return home, he recommended the community to accept the Bishop, but they would not. As it is contrary to the rules of the Church to force a Bishop upon any congregation against their will, he could not oblige them to receive him ; so he left Diarbekir and came on to Mosul. After the arrival of the Patriarch here, letters were received from Diarbekir, in which it was reported that the Patriarch of the Syrian Catholics of the house of Akoo had taken this Chaldean Bishop into his church, and left him there as Chaldean Priest, contrary to the wish of the [Chaldean] Patriarch. The Patriarch of the Syrians has done this to create dissension amongst the Chaldean community in Diarbekir. We see that whatever the Chaldean Patriarch wishes to do all the Syrians counteract him ; their only purpose being to create dissension amongst our community. The Patriarch of the Syrians, Akoos, has sown a good deal of discord by his acts against our Patriarch : his wish is to please the Latin Priests. Even their Bishop is always busy against the Chaldean community, especially in the matter of the appointment of a Chaldean Bishop for Malabar."

Even in quarters where the Latin Episcopate has been readiest in receiving the new dogmas, incidents continue to occur which show that the spirit of resistance is by no means dead among the priests of the second order and the educated laity. We hear of large secessions to a form of Presbyterianism in Spain and Mexico; and in the former country several score of clergy are reported ready to unite in an Old Catholic Congress with a "programme" more or less similar to that of Munich; while in Ireland itself an excellent little work has appeared from a Latin pen, under the title *Catholicism and the Vatican*, correctly describing the events at Rome and in Germany which have led to the present rupture.

But France, next to Germany, is the country which claims our chief attention. The example of Dr. Michaud has been followed by two priests of Bordeaux, Canon Moulis and Dr. Junqua. Their diocesan has obtained, through the Rome-ward leanings of the present French Government, a decision of the civil courts enforcing his arbitrary order that they should lay aside the ecclesiastical dress as being no longer "Catholic" priests; but it is a question whether the French Bishops, who thereupon began in defiance of the *Concordat* to publish the Vatican decrees, have not provoked public opinion to such an extent as to secure Old Catholics from further molestation by them for the future.

The literary activity of Dr. Michaud is remarkable. Two works of his are before us, replete with interest. At present we must content ourselves with indicating their contents. The title of the earlier one is *Comment l'Église Romaine n'est plus l'Église Catholique*. In successive chapters he contends that the Church of Rome is no more One, nor Holy, nor Catholic, nor Apostolic; but that she is heretical, that she has falsified the notion of the "Church," "Unity and Catholicity," "Faith," "Ecumenical Council," "Priest," "Bishop," and "Authority;" and that, "therefore, it is necessary to break with that Church."

In his last publication Dr. Michaud pursues the same line of thought. He argues "that it is necessary to break completely with the Roman Church, and that the half-measures of Bossuet, far from saving anything, have eventually compromised all;" that "it is necessary to remount to the eight first centuries, before the False Decretals and the Scholasticism of the Middle Age;" that "thereby will be restored the Ancient Catholic Church of the West, in communion of faith with the Catholic Church of the East;" that such "*Communion* does not imply *dependance*;" that by such restoration "will be rendered easy the conciliation of Catholicism with Reason, Science, and Liberty." He argues, further, that "there are true Catholics in Anglicanism," and

"in Protestantism," and that "the reunion of all Christian communions, in accordance with the Catholic criterium, and on the base of Primitive Union, would be advantageous to them all." He argues, also, that "this reunion, which has been, and still is, desired by all Christian communions, is possible in principle and in fact;" and he closes with a "Programme proposed to the Old Catholics and all the Christian communions." He goes further, he confesses, than the Munich Congress went, but he contends that his German friends are logically bound now to do the like.

Correspondence, Documents, &c.

ON DR. BIBER'S PLEA FOR AN ŒCUMENICAL COUNCIL.

SIR,—I, like yourself, heartily welcome the appearance of Dr. Biber's important pamphlet. It is a valuable sequel to his interesting correspondence with Dr. Michelis, carrying on the discussion a step further than the Professor seems to have felt himself at liberty to go. It would have been a great pity had the subject dropped with the correspondence. It could not, indeed, have fallen through for long, because it is a question which goes to the very core of the problem for the solution of which many pray daily, the future reunion of Christendom. The earnestness and ability with which Dr. Biber pleads his cause are worthy of all recognition, and I have no doubt that to a great extent he is on the right track. An Œcumenical Council, or one as nearly as may be Œcumenical, is the object we must keep before our eyes. There are, as Dr. Biber justly argues, many significant tokens that its attainment may not be very long deferred. As the possibility grows more defined, who can help stretching out hands of longing welcome to our separated brethren across the chasm which hope and love have already bridged over?

Yet will my friend pardon me (friend I hope I may call him, on the strength of a real regard, and also of an old though long interrupted acquaintance) if I say that there are two points in his *Plea* (I am afraid they are in some sort cardinal points) on which I am unable to follow him to his quick and summary solution of the problem?

The first point is the exclusion of the Bishops of the Roman Communion from the Œcumenical Council of the future. Could this be established as just and lawful, it would certainly make reunion incomparably easier than it seems to be now. Dr. Biber's view is this. The Bishop of Rome by the recent Vatican decree of Infallibility has become definitely Anti-Christian, and all the Bishops who, adhering to his Communion, have accepted or acquiesced in that decree have "unbished themselves," "are self-extinguished, self-deprived of the share they once had in the high trust of being, as members of the Universal Episcopate, joint rulers of the Church of Christ. To make any further account of these," adds Dr. Biber, "as joint counsellors in Church affairs would be a manifest self-stultification on the part of the Universal Episcopate" (pp. 12, 18).

This disposes at one stroke of half the Christian Episcopate ; a very inconvenient and terribly obstructive half. But on what ground ? As it seems to me exclusively on the strength of certain *dicta* of a single Pope, Gregory the Great. This celebrated prelate said, " If any one calls himself or wishes to be called Universal Bishop, he in his arrogance is a forerunner of Antichrist." And again, " If one man be Universal Bishop it remains that (others) are not Bishops."

Strong words indeed ; but strong as they are they can scarcely warrant the summary ejection of half Christendom from its place in an Œcumenical Council. What if we were to fall back on the most true axiom of the equality of all Bishops, and say, Great as Pope Gregory was, he was one Bishop and no more ; and as we cannot allow the voice of a living Pope to uncatholicize one half of Christendom, we cannot allow the voice of a dead Pope to uncatholicize the other half. In brief ; if Gregory meant all that Dr. Biber's argument demands, was Gregory right or wrong ? Who is the judge of the principle ? And has the submission of Latin Christendom amounted to the sin which Gregory reprobated ? Who is the judge of the fact ? It may be so, or it may not : it is a question of the utmost importance, to be decided by the judge ; but the judge must be competent by office as well as by qualifications. And who is a competent judge in such a cause ? Not, I submit, Pope Gregory, not Constantinople, not Canterbury ; nothing and nobody but the one and undivided Episcopate itself in its entirety.

All may, perhaps must, have their opinions, more or less accurate, just and true. But opinion cannot rule a question of such fundamental importance. Presumption however strong, however reasonable, cannot settle it : the utmost it can do is to rule it provisionally for practical purposes : it cannot pronounce on it judicially.

For my own part I have no hesitation in avowing my conviction that, had such an outrageous assumption as the Vatican decree occurred in primitive times (though the supposition is too ridiculous to be contemplated except as a bare hypothesis), it would have been instantly followed by a withdrawal of communion from all Bishops who took part in it or submitted to it. The patriarchate of Rome would have been left stranded and deserted by the whole Christian world. I presume the Emperor would have been urged to summon an Œcumenical Council without delay to redress the evil, to refute the gainsayers, to regain the erring, to excommunicate the obstinately perverse, from Pius " Pope of old Rome " downwards. But I do not believe that the Church at large either would or ought to have ventured to prejudice the controversy, so far as to exclude the inculpated Bishops, *ab initio*, from their rightful places and voices in the Council.

What the ancient Church would have done under hypothetically similar circumstances, the Church of to-day may, I think, rightly do. Had not Rome in her arrogance long since withdrawn herself from the communion of non-papal Churches, the Orientals and Anglicans might, and perhaps should, have now withdrawn from hers. But to withdraw from communion is not the same thing as to excommunicate : that is, it is not to pronounce a judicial definitive separation from the Catholic Church of Christ. Nestorius, after his formal condemnation at Rome and Alexandria, was

summoned to the Œcumenical Council of Ephesus as "the most religious Bishop," because he was not within the local jurisdiction of his brother-Patriarchs, and could only be formally excluded by those to whom he was necessarily and inherently subject.

The difficulty is evidently immeasurably increased when we have about half the Bishops in the world to deal with instead of a comparatively small number. One half has no power to sit in judgment on the other, even if its cause be right. This is one of our most cogent arguments against Roman assumption. You are but part of the Church, though a great part; you cannot assume a Catholicity which you have not, or exercise an authority which belongs only to the whole. Powerful as our cause is, irrefragable as we believe our arguments to be, we must not take a leaf out of the Roman book, and at once lay ourselves open to a crushing *argumentum ad hominem*, and neutralize one of the strongest elements in our post-Reformation protest.

I do not inquire into the scope and force of Pope Gregory's words, though I think that Dr. Biber has given them a definiteness and a stringency which many, not Ultramontanes, will probably think somewhat overstrained. It is enough to point out my difficulty in accepting his conclusion on the ground already mentioned, viz. that Gregory was a single Bishop, and we are not bound to accept his *dicta* as Gospel. Nor are Roman Catholics themselves, except as yielding to the stress of an *argumentum ad hominem*. No Christian in East or West is bound by any legitimate obligation to estimate any Bishop at more than his real Catholic value. I do not think we gain any substantial advantage by using an argument which may make our opponents wince, but can only hurt them because and so far as they themselves choose.

But without excluding Rome somehow, how are we to get an Œcumenical Council at all? Ah! that is just the *crux* of the position. The truth is, I don't see how; and therefore I cannot think that the way is at present clear, even theoretically, for the meeting of such a Council. God's hidden judgments bar the way: we shall see, I believe, when His time comes, but not till then. As the case stands now, an Œcumenical Council without Latin Christendom would be as impossible as one without the East and ourselves. Rome has just tried the latter, with what success we know. I seriously believe it would be as great a mistake and as great a failure were we to attempt the former. But a General Council of the Oriental and Anglican Churches would be a very different thing; not at all hopeless of attainment in good time, and of the brightest possible promise. Let our thoughts and efforts be directed to that and all will be well.

The second point on which I have difficulty in following Dr. Biber is that of the Patriarchate of Canterbury. It seems to me scarcely possible to grasp the idea of a patriarchate without territorial limits. It would introduce quite a new element into the organization of the Christian Church. Every diocese, every province, every exarchate, every patriarchate in Christendom had and has its limits, clearly, locally defined. These jurisdictions were partly personal, partly territorial. Personal, inasmuch as only Christians were their subjects; territorial, inasmuch as they covered certain areas. A patriarchate which should embrace Great Britain, Australia,

New Zealand, North America, South Africa, Central Africa, and the East Indies, besides minor fragments scattered up and down the world, with the capacity for still further indefinite extension, would be so anomalous an institution that, in my opinion, nothing short of an Œcumenical Council could establish it, and no such Council ever would. In principle it would appear to be contrary to the decision of the Council of Ephesus in the cause of the Cypriot Church, and practically it would tend to weaken another of our strongholds against the aggressions of Rome.

We all know what a strong point it makes in the case of our apologists that England was never part of the Roman patriarchate and therefore that the English Church is free. But, if we admit the principle that reverence for a See of central influence and conformity to that See in doctrine and on many points of discipline and worship constitute for it a legitimate *de facto* patriarchal authority, we shall find it extremely difficult to maintain our independence against, at all events, a patriarchal claim on behalf of, Rome. An Anglican patriarchate can no more be cosmopolitan than a Roman one.

Furthermore, with deference to Dr. Biber, I do not quite see that "by the force of events the patriarchal character" of the Archbishop of Canterbury "has become a *fait accompli*" (p. 26). "Can it be gainsaid," he asks, "that in convening" the Lambeth conference "the Primate of all England exercised patriarchal functions?" I confess I think it can in a most important particular. The Archbishop *invited* the Bishops to assemble, he did not *summon* them. He could not. Had he attempted it, probably not five Bishops outside his own province would have attended. But Patriarchs do not invite their Synods to assemble, they summon them. The Archbishop does not invite Convocation, he authoritatively convenes it. It is bound to come at his call. But the Primate of all England, for all his primacy, has no such power. No Bishop outside his province is bound to obey a summons from him. No one would be guilty of canonical contumacy should he refuse. Consequently the Archbishop of Canterbury is no Patriarch. The Lambeth Conference bore wonderful testimony to his official, no less than to his personal, influence; but it was simply ruinous to the patriarchal idea. In fact, so absent was all notion of authoritative action that he did not, I believe, summon even his own suffragans. The essential independence of the sister and daughter churches could scarcely have been more emphatically recognized save by a formal declaration.

The acknowledgment of the patriarchal status of Canterbury by Pope Urban II. in the Council of Bari will not suffice. It was evidently short of what is required. At best it was "*quasi* comparem, velut alterius orbis apostolicum et patriarcham:" a *quasi* matter after all. And considering what was St. Anselm's errand at Rome we may well doubt whether any one would have been more astonished than Urban himself had the Archbishop affected to take his compliment literally. "My father and master, Anselm, Archbishop of the English, where art thou?" exclaimed Urban, in dire fear of being beaten by the Greeks in a theological argument (see Hook's *Archbishops*, vol. ii. p. 228). When people are hard put to it, it is scarcely fair to construe their rhetoric too rigidly. Speaking of Urban's designation of Anselm as "pope of the other world," Hook says (*Eccl. Biogr.*

vol. i. p. 220), "Well would it have been for Christendom if these words had been uttered in reality and not as a mere compliment." Surely they cannot be taken as serious testimony.

There is nothing in the Archbishop of Canterbury's relation to other Churches of the Anglican Communion that is not perfectly consistent with and explicable by the undoubted prestige of his ancient and venerable See as the maternal fount of so many Churches and Provinces in many parts of the earth, apart from all notion of authority over them. In fact, Canterbury holds in the Anglican Communion a position closely analogous to that of Rome in the Church Universal, as the See of the highest dignity and honour, invested with an acknowledged *primatus inter pares*, entitled by it to take the initiative in matters of great moment and general concern; to be consulted by other Churches in cases of difficulty; to be appealed to for support and countenance in trouble or danger; to take the first place in the front rank whenever the faith or discipline of the Church is assailed; to give advice with a freedom and a weight attaching to no other See. Round it all Bishops, Provinces and Churches, when called on, are glad to rally; all looking to it as their centre, their leader, their head, their bond of union. But all this without a vestige or a thought of subjection, or of any subordination but that of love and free will for love's sake. It is a noble and beautiful position; an invaluable witness to that ideal of unity without loss of equality which is the characteristic of Catholic Episcopacy. It only mars the beauty and (if my friend Dr. Biber will take the word as it is meant) degrades the nobility of the idea to introduce the notion of an *authority* which is as needless as it is unreal. For it must be observed that a Patriarch without patriarchal authority is a mere *nomen*, or even a *nominis umbra*; nothing more than those honorary Metropolitans, here and there existing in old time, who, the mere title excepted, were but suffragans to others who were Metropolitans indeed.

Nevertheless, I am quite at one with Dr. Biber in desiring that the See of Canterbury should take a more decided and recognised position of influence among all Churches of its Communion. I think it would be a very desirable thing if, by the free Synodal action of all provinces (Scotland included) in the British Islands, it were to be raised into an exarchal position over all these Churches, *i.e.* York, Scotland, and Ireland. With regard to other Churches no change need be made in the formal position of the Archbishop. To extend his authority to these would not really strengthen either them or the mother Church; while on the other hand it might be shown that the apparent advantages would be at least counterbalanced by complications and difficulties of other kinds which it would tend to introduce, owing principally to the enormous size and want of concentration of the so-called patriarchate. It would, however, be of material benefit in many ways if the privileges and prerogatives of the See of Canterbury, as above described and already virtually existing, were formally accepted by all Churches of her communion, guarded at the same time, for their own necessary protection, by a declaration of their inherent independence. Without some such check as this, many abuses might gradually creep in; among others, possibly, a system of appeals to Canterbury, tending to foster a notion that the Archbishop's single voice has, in virtue of his

See, not only more weight (which is true) but more authority (which is false) than that of any other single Bishop. The Papal Supremacy is not an iniquity of a day's growth, and we must take warning betimes. Leo and Gregory little thought, we may believe, what sort of an edifice they were helping to rear.

The Churches of the Anglican Communion might synodically, each for itself, or in united synod, accord to Canterbury an honorary primacy; *i.e.* a precedence in honour and dignity, the initiative in all united action, the *ex officio* presidency of their General Councils, and the special privilege of convoking these, by invitation only, on urgent occasions. In fact, when we duly consider the recommendations of the Committee of the Lambeth Conference for securing and promoting unity of action among the Churches of the Anglican Rite, it would appear that little or nothing is wanting in addition except such a synodical declaration as above suggested, and one thing more, namely, *to act on it*.

Then Canterbury would be in a position to come before the great Eastern Church as the head of a mighty federation of Churches scattered over the whole world, and though she could scarcely venture to claim a post of pre-eminence equal to that of Rome or Constantinople in primitive times, she might fairly claim to be associated with the most venerable patriarchal Sees of Christendom in issuing invitations for a General Council of all Bishops who were not too proud or too prejudiced to come together to take the first direct steps towards building up once again the walls of our Zion too long broken down.

Intensely sympathizing with Dr. Biber's desire for reunion, and anxious as I am that our own Church should take her part in the work for which, as he has well shown, many apparently unconnected series of events have in God's providence been preparing her, I am still not without a little apprehension lest, with the best intentions, we should fall into the error of giving the title "*papa alterius orbis*" an interpretation only too literal, with still less excuse than they of old had in erecting the first popedom.

JOHN WALTER LEA.

[Having received the foregoing in time to communicate it, with the writer's leave, to Dr. Biber, the latter has requested us to annex the following reply.]

SIR,—I have to thank you for the notice of my *Plea for an Œcumenical Council* in your number for the current month, and for your courtesy in affording me the opportunity of perusing the critique of my friend. His letter may indeed serve as a model of the manner in which theological controversy should be conducted. Endeavouring to imitate his example, by "speaking the truth in love," I will now with the same freedom which he has shown proceed to examine the objections advanced by him, and to suggest the considerations by which it appears to me that they may be met.

His first objection is to "the exclusion of the Bishops of the Roman Communion from the Œcumenical Council of the future," or, as he elsewhere puts it, "the summary ejection of half Christendom from its place in an Œcumenical Council."

On this head I would first of all call the attention of my excellent friend and critic to the important distinction between the argumentative assertion of a fact and the ecclesiastical procedure giving effect to its legitimate consequences,—in other words, between the act of framing an indictment and the act of pronouncing the verdict and sentence. The latter is an act to be done only by competent authority, which is, in this case, the Œcumenical Council itself; the former is an act competent to any one who, being—as, *virtute officii*, not only all Bishops, but all Priests are—a joint custodian of that “good deposit,” “the Faith once for all delivered to the saints,” feels himself called upon to contribute his humble share towards its vindication. What I have done is not intended to go, nor in the nature of things possibly could go, beyond the former process; and that I did not lose sight of the necessity of having recourse to the latter will, I think, be apparent on turning to p. 27 of my *Plea*, where I distinctly contemplate that the Roman Patriarch should be summoned to the Council, and called upon to answer before his brother-Patriarchs and the whole Episcopate “for his infraction of the ancient canons.” Whether he would “appear to take his trial,” may, indeed, be doubted; it is tolerably clear that his “concurrence” with his brother-Patriarchs in convening the Council is not to be expected. But let him, by all means, be asked for his “concurrence;” let the invitation to give his “concurrence” take, as it ought to do when the accused is himself a member of the tribunal, the form of a summons, of a challenge to come and answer for himself. If he refuses, judgment will go against him by default; and on the twofold ground, of his contumacy and of the truth of the charge against him—examined into, for the vindication of the true Catholic Faith, in his wilful absence—he, with all his adherents in the Episcopate, will be rightfully excommunicated, and thereby will *ipso facto* forfeit the right of participation in the Council, which will not be the less Œcumenical on account of the expulsion, or self-exclusion, of unworthy members. This is what would have happened to St. Peter himself, had he—instead of attending the Council at Jerusalem, and there bearing witness to the truth against his own reprehensible practice at Antioch, for which St. Paul “withstood him to the face,”—persisted in his “dissimulation,” and, on the ground that he was St. Peter, and as such chief among the Apostles, headed a Judaizing schism. If Pio Nono, following his example, will appear at an Œcumenical Council, and, retracting all that he and his predecessors have done and said in derogation of “the Faith once delivered to the saints,” will bear witness to Catholic truth, he may assure himself of a brotherly welcome and a free pardon at the hands of his brother-Bishops and of the whole Church, against which he has so grievously offended. While, however, he refrains from doing this, the indictment against him, propounded with ever-increasing indignation and power of argument by numberless voices throughout Christendom, including many of his own peculiar communion, must, until an opportunity of trying him upon it shall be afforded, stand on record against him—a standing protest and testimony for Christ’s truth against the lie of Antichrist.

That in any impeachment the crime laid to the charge of the party impeached, as well as the needful punishment to be awarded to the offen-

der, should be pointed out, is a matter of necessity; nor can its being done, especially when supported by authorities, be fairly construed into an attempt to "prejudge the controversy." And further, that without incurring the reproach and the error, as it would be, of treating the matter as *res judicata*, it is not only allowable, but highly proper, to appeal to an authority so high as that of Gregory the Great, more particularly when, as in this instance, the authority is one which it would be suicidal for the party inculcated to repudiate, is what I am sure so fair and logical a reasoner as my friend Mr. Lea will not deny.

On this head of the argument, therefore, I need add no more; only desiring in conclusion to remind him of the distinction to be drawn between the "exclusion," upon proper cause shown, and by due process of trial and conviction, "of the Bishops of the Roman Communion," and "the summary ejection of half Christendom from its place in an Œcumenical Council." That distinction would be an important one, even if *all* the Bishops of the Roman Communion were obstinately to adhere to the Vatican decrees; but its importance is infinitely enhanced by the fact that a daily increasing—and that the most enlightened—portion of the Priests and of the flocks is in open revolt, and invokes the sympathy of the rest of Christendom, against the tyrannical abuse of its power by an Episcopate become unfaithful to the constitution of the Church and to the principles which lie at the foundation of its own authority. Nor are we justified in abandoning the hope, indicated at pp. 17 and 18 of my *Plea*, that among the Bishops of the Western Patriarchate some may yet be found who have refused to concur in the last suicidal act of the Western Patriarch, or who may on consideration yet wish to retrace their steps and desire to be restored to the ranks (from which thus they have proved themselves deserters) "of that One and Undivided Episcopate, *cujus a singulis pars tenetur*."

Mr. Lea's second objection is to the views put forward in my *Plea* on the subject of the patriarchate of Canterbury. In the main and for all practical purposes I venture to think that he is, to use his own words, "quite at one with me;" but his comments are of too weighty a character, and raise points much too grave, to be dismissed with such an assumption of substantial agreement while differing on details. And as it would be wholly impossible to discuss them without trespassing upon your space beyond all reasonable limits, I venture to ask the favour of your permitting me to devote in your next number a special paper, in answer to my friendly critic's objections, to the development of the Patriarchal idea in relation to the Church of the nineteenth century and of the future. G. E. BIBER.

86, Montpellier Road, Brighton, April 20.

ON THE ETHICS OF MOHAMMEDANISM.

BY BISHOP PIERS CLAUGHTON.

[The following was the last of the present Archdeacon of London's three lectures at St. Paul's Cathedral on Comparative Religious Ethics:—]

Mohammedanism is a system rather of religion than of ethics,—a system which is founded so far upon truth that it rests upon that which

men are very fond of calling a *faculty*, but which is rather a *law*, of our nature: a thing not so much that we are able to do, as that we are not able to help doing; in other words, it rests upon religious belief. As an eminent writer has said, "it is compounded of: one eternal truth and a necessary fiction;" but it rests upon the great main truth of belief in God, and adds to this what is equally in accordance with truth, a prohibition of image worship and idolatry in every form or degree. It possesses, therefore, the great advantage of resting upon that which is the sole real foundation of morals in man. The ethical system of Mohammedanism appeals to certain eternal laws in our being, and does not, like Buddha, the founder of Buddhism, merely say, These are true laws, these are moral duties, these will bring in the end more happiness than evil if you will obey them.

The system begins so far rightly, in declaring that there is a God and but one God, and it is successful inasmuch as its people actually carry out its laws. It is successful, not only in the fact that it is widely prevalent—which can be explained on other grounds—but in that its professors do, to a very large extent, actually follow the precepts of its founder. It may with regard to this point be contrasted with Buddhism, though in other respects, as I shall show, unfavourably. The wide prevalence of Mohammedanism admits of the easy explanation that it was spread by the sword—a mere earthly victory.¹ But in this sense, also, its success is indeed astonishing. Like a wave it swept over Asia, and threatened to overwhelm Europe; and, but for God's providence turning it aside, it seemed as if it would have swallowed us up, and it still has its existence on our borders.

But the question before us is, whether Mohammedanism is ethically true, not how it has come to spread. And I reply that it is not; it is what men sometimes approve in politics, but which never can be right in morals—it is neither more nor less than a compromise with evil. But it is a mysterious fact in human nature that it is easier to induce men to accept part of the truth, and on the faith of that partial truth to observe certain things as moral duties, than to persuade them to obey simple truth unmixed. Mix truth with falsehood somewhat judiciously, let there be some degree of human subtlety in the composition, and the success is certain. It is only necessary to let men think they are doing something for duty's sake, and give some play to their natural impulses—not only sensual and bodily, but those of the intellect and imagination,—and any sufficiently well organized system will succeed. This, then, is the case with Mohammedanism. Those vices, deeply seated in human nature, and especially in Eastern nature, which would have entirely interfered with the success of his system, Mohammed carefully refrained from condemning in his precepts; so far from forbidding, he made them almost into virtues, and carried them through this life into the next. And so Mohammedanism, in spite of a great deal which almost commands our respect and admiration, and in spite of much which really makes it bear a very favourable comparison with Buddhism,

¹ I do not think the attempt to disprove this account of the success of Mohammedanism from some late or quite exceptional incident in its history is at all successful. I did not notice it in my lecture for this reason—at best it would be an exception.

is still inferior to it in this: it does not, like Buddhism, put certain things before men as duties, which are not duties, and forbid as vices things which are not vices, but it positively elevates vices and sensual corruption into virtues, and while so doing lets its followers think all fair and right, because in some things, perhaps, a greater degree of austerity and asceticism than some other religions teach is inculcated by it. Never can it elevate any race it has supreme sway over; never can it give to woman her rightful place. It is false and corrupt and mistaken in this particular, although it does eminently teach other virtues, and is in many respects an inculcator of a lofty morality—agreeing with that of our Scripture. These general laws of religion, however, are not always so favourable a test of Eastern religions as might be supposed; and especially is this true of Mohammedanism, which borrowed most of them partly from the Jewish and partly from the Christian religion—whatever be the worth of the old tradition that Mohammed had actual intercourse with an Assyrian monk and a Jew.

But though Mohammedanism has undoubtedly drawn much of what in it is good from Scriptural sources, it will not bear comparison with our Lord's wondrous statement of the Gospel law of morality—that entire equity, purity, fairness, between man and man, founded on love to man, and that on love to God; take His moral statements and wondrous precepts, and nothing to be found in the Koran will bear a moment's comparison with these. Mohammedanism is, moreover, utterly and entirely inferior to Christianity as to its social aspects in its effect on the people; and on this point I may speak from my own personal knowledge, derived from intercourse with Mohammedans.

With all their dignity—with much that it is impossible to help admiring—and I give them great credit for the position they occupy among Eastern races—they are nevertheless simply despisers of their kind. Their defence against any other teaching—against Buddhism, which does not attempt to interfere, or against Christianity, which does try to effect their conversion—is isolation.¹ There is no race of men to whom the word "bigot" more exactly and fully applies than to the Mohammedans. Their defence is to keep themselves utterly isolated—to draw, like ancient China, an impassable wall of separation between themselves and all other men. We, indeed, like them, hold all other religions to be untrue, though not in the same sense; but we cross sea and land to take the blessing of the Gospel to others. The Mohammedans, on the contrary, as they cannot now take the sword and compel belief, are content to shut out all other men. In speaking thus I would not be understood to condemn individuals. I know many who hold this creed who are remarkably free from this spirit of bigotry. And the truths of Christianity have, at all events, reached some of them in spite of all these lines of narrow and artificial demarcation. Sometimes when the Gospel has been preached in public places,

¹ Against this I have seen some instances of their attempting conversion by peaceful means. As a proof of their toleration, I can only say that I know too well, by instances that have occurred in my own experience, that my account of them is only too correct. I could adduce some instances of the sort of "gentle persuasion" used by them which would surprise my critics.

and the Buddhist and the Brahminist have gathered round, there have also been seen at the edge of the crowd a few Mohammedans, listening still more ardently, though, if noticed, they would immediately move away. Nay, I have had some coming to me, like Nicodemus, secretly at night, who were evidently in their hearts convinced of the claims of Christianity. I remember also, on one occasion, finding a Mohammedan sitting under the shade of a palm-tree with his son, reading together a book, which was our own New Testament. Nor is this surprising to those who have been amongst these various races, and who know the power of the Gospel, not only with the Buddhist and Hindu, but, when it really reaches them, with the most artificially defended of all—the Mohammedan.

And this has its political significance. The Mohammedans occupy at this moment, not only in Europe but in Asia, a most important position, and I trust our rulers may in God's mercy be guided rightly in dealing with them in our great Eastern possessions. They are, like the Jews of old, clinging to the idea of a temporal reign, and believing in a return of the greatness they have seen pass away. And although there is a great deal of loyalty in them when they are properly and rightly dealt with—and I believe that our Government tries to deal fairly with the people under its sway—yet still, if in one important respect we err in regard to this people, it is impossible to say how great, how terrible, will be the loss to us, even of earthly dominion; far greater the spiritual loss and the shame to us as a Christian people. If we are afraid to uphold our Christianity—I do not mean by simply permitting our Missionaries to go, because they cannot be hindered from going, among these people,—but if our Government is ashamed or afraid to acknowledge our Christianity in these Eastern places—and I do not ask it to do more, or to become missionary,—the punishment will be terribly severe, and the worst part of it will be that we shall deserve it, if we thus lose those bright opportunities, those wide fields of Christian teaching, which now are ours. I do not for a moment confound the duties of the Government with the duties of the Church; but Government has duties of its own even with regard to religion, and it cannot neglect them without guilt, and without this guilt incurring a speedy punishment.

I would now briefly compare these three systems—Buddhism, Mohammedanism, and Christianity—in one most important respect. If men believe they are eternal, if they believe their souls are to live after them, if we know the power of the belief in the Resurrection on ourselves, we may know how important an effect such a belief will have on other men, whatever their creed. First, then, the Buddhist has no *hope* in a future state,¹ he has only some *fear*,—he dreads that he may have to pass through painful periods of existence, either as a man or as an animal in a lower state: at the best, he may be absorbed in an eternal existence, in a state which,

¹ It has been objected to my view of the Mohammedan system that I have entirely omitted *fatalism* as an element in it. My answer is, that it is to the events of his outer life, not to his moral practices, that the influence of this principle applies. It is the "conventional" Mussulman who is ever saying "*Kismet*" when confronted by some difficulty, not the Mohammedan of the East as we know him.

as the Buddhist commonly thinks and feels, is practically one of annihilation. But the Mohammedan believes in an eternity, in a hell, in a paradise. He hopes that, in a certain sense, he shall triumph over death; he, too, thinks that his soul will live in a future state of existence; but this future state as pictured to him is simply one of sensual happiness. Compare with it the Christian view. Death comes as the great barrier beyond which our sight cannot pass, and yet death is the great secret of our victory. All know how deeply and closely our thoughts of a future must enter into every act we do, every duty we perform, every sin we, as Christian men, ask for grace to abstain from; and if it is an unworthy future there is an end of all true morality—the ethical system comes to nothing.

I do not deny that there is a great deal of sincerity in the people of the two religions we have been considering: indeed, if men are brought up in a faith, it is to the honour of mankind, it is God's own merciful law, that they are often true to it. I honour them for having a religion; I have never treated any religion, knowingly, with contempt: but when you come to compare these in that which is the very test of comparison—in their moral teaching—to see how they are dealing with the souls of men, teaching them to live in this world as created by God—then the truth of Christianity shines out more and more. Ours is not a religion which only the learned can understand; Christianity is as true in the cottage as in the cathedral, and you may learn just as much by the dying bed of an aged peasant as you can learn from the philosopher or the priest. But it is not so with Buddhism; all the learning, all the understanding, is with the priesthood; and the people—you honour them almost for their inconsistencies, rather than for following out their system blindly. And the Mohammedan, although he is taught some great eternal laws, higher than those of morality itself—for instance, he prays earnestly and often to the God in whom he believes—has he the true approach to God? He prays not through Jesus Christ the Mediator. God would not condemn him, I say it reverently, because he does not know of the Mediator. But think of the difference in fact. Every prayer *you* offer is in the name of the one Name given among men under heaven—the name of Jesus Christ our Lord. I do not say other prayers are not heard. God will hear the prayers, doubtless, of the devoted Mohammedan; God will hear, in some sort, we must believe, the prayers of the pious Buddhist—taught not to pray, but triumphing over the precepts of his system and *praying*. But think what *our* religion is—to know the true God, to know through whom and how we should approach Him. He has given us His Word; He has revealed Himself, and He has told us that in His Son Jesus Christ every prayer we offer shall be accepted. He dwells in us by His Spirit; He has given His sacraments, His promise, His word, His living ministry. Compare our position therefore as moral beings with that of the Mohammedans, Buddhists, Parsees, and Hindus. In many of them, is a sincere, earnest, heart-felt “feeling after God, if haply they might find Him.” But *we* have the knowledge of God; we are the children of Light. O, let us walk as the children of Light!

BISHOP STIRLING AT THE FALKLANDS.

SIR,—It is long since I wrote to you, but you may be glad to hear of the progress in the organization of our Church at this outpost in the Antipodes. He whom I had frequently welcomed during my twelve years' uninterrupted ministry here, as a dear brother, returned to this colony in H. M. ship *Crocker* on January 12th as my spiritual Father. Having visited the Anglican chaplaincies on the eastern and western coast of South America, including Panama, he has come to us—not to rest but, after his four Sundays here, to proceed onward south to "Fireland," to encourage the Missionaries now stationed at Ushawaia under the direction of the good Deacon Thomas Bridges. On the first Sunday after the Bishop's arrival here, I had the happiness of instituting and enthroning him as Bishop of the Falklands, in the presence of the Governor and a crowded congregation. His Lordship held a Confirmation of twenty-nine candidates in the afternoon, and as many more will—D.V.—be ready for his return from Fireland at Easter. To-morrow he consecrates the cemetery.

I take it as a testimony to the reality of the working of our Church here that, as soon as it was known that the Bishop was to join me for a while, the Roman Catholics sent down a priest from Buenos Ayres to look after their few members in the colony. The Presbyterians also have a pastor on his way hither. We showed all the hospitality we could to the representative of the Latin Church, and this he acknowledged most warmly.

The Bishop of the Falklands is endeavouring to raise a fund of 3,000*l* a-year for chaplaincies for our neglected countrymen on the west coast of this continent. That he should be able to contemplate raising so large an amount shows how kindly he has been received in that part of his vast jurisdiction. The Chinese, too, at Lima and Callao, are not forgotten by him; he hopes to obtain the services of a native Chinese Christian to instruct those neglected heathen immigrants.

After Easter a few months' repose—so called—will be taken by the Bishop; his presence here will enable me to pay a much longed-for visit to England.

Have you seen Captain Muster's book on Patagonia? He has travelled across from north to south—from Sandy Point, the Chilean penal settlement, to St. Cruz, a post of English traders, and thence inland along the base of the Andes up to the head of the Rio Negro. He did not visit the Welsh settlement on the Chupat, but met with Indians who speak highly of the good treatment they had received there. He mentions a romantic tale of an inaccessible city—some say of Inca refugees, but others of descendants of mutinous English seamen—in the Cordilleras on the borders of Araucania. Is this altogether incredible? The discovery of the Pitcairners was as great a surprise as this would be.

CHARLES BULL.

Stanley, Falklands, Feb. 3.

THE MOSLEM MISSION SOCIETY AND ITS WORK.

[The following is from the Rev. J. M. Arnold, B.D., who has returned to England and to his former work as Honorary Secretary of the *Moslem Missionary Society* :—]

SIR,—Permit me to plead in your pages the cause of this association of members of the Church of England which was established in 1861, with the direct and exclusive aim of the conversion of the Moslems. Its labours in Egypt, but more especially in the neighbourhood of Aleppo, were signally blessed in the conversion of several Mohammedans, and in the establishment of schools amongst the recent agricultural settlements of Bedawin tribes. But owing to the death of its chief agent, a native Presbyterian, and the comparative failure of native agency, where no European supervision was possible, that work had received a temporary check. The Society has at length succeeded in obtaining the services of a Presbyterian of our Church, who has worked for about ten years in the East, in connection with the interesting St. Crischona brotherhood. He possesses a thorough knowledge of the language and the people, and desires henceforth to devote himself exclusively to work among the Mohammedans, for which special purpose the Crischona brotherhood has not funds.

The acceptance of the services of another good man, who has served for seven years as Colporteur to an American Society in Egypt, is still under consideration. The climate of Egypt has proved incompatible with his health, but there would be no such hindrance to his working in Syria. Being thoroughly master of the Arabic language, which is spoken in Syria as in Egypt, and being endowed with an extraordinary gift of winning his way to the hearts of the people, we trust that the M.M.S. will at once obtain the moderate sum which will be required for his support.

Another application has just now arrived from Mr. Gladrow at Bairût, student of the celebrated "*Rauke Haus*," near Hamburg. He was engaged since 1861 as dispenser and medical assistant in the "Hospital of the Knights of St. John" at Bairût, until the hospital was transferred to Jerusalem, and the sisterhood from Kaiserswerth superseded the brotherhood. Mr. Gladrow longs earnestly to find a genial sphere in which he can work as a Medical Missionary among the awakening masses of Moslems in Syria. Our Society is in possession of a quantity of drugs and medical instruments, presented to them for the use of a Medical Missionary. Will Christian liberality enable us to accept of this offer of Mr. Gladrow's? He has the highest recommendations as to his professional abilities and his Missionary devotedness.

The seaport town of Kaifa, at the foot of Mount Carmel, not far from Nazareth, recommends itself as a most safe and suitable spot to which converts might safely be brought from all parts of Syria to avoid any outbreak. It has the additional advantage of being under the especial protection of the German Emperor, on account of a little colony of German settlers there, who are engaged in cultivating the fertile plains watered

by "that ancient river, the River Kishon." Akka—St. John d'Acre—on the other side of the bay, the spot so celebrated from the time of the Crusades, is the place to which the seventy Shīa'ah sectarians have been banished by the Government, on account of their religion.

From Kaifa the former work of the Society at Aleppo might be taken up again, Consul Skene writes, under date March 18, 1872, that the good work of the Society at Aleppo and among the Bedawin "broke down simply from want of funds;" and the school-houses formerly built under his direction, only need repairs to be serviceable as before. On the other hand, Damascus, with its fermentation among the Moslems, would be accessible.

To add only one more emphatic call upon the M.M.S.: a letter has been received by us from the Rev. C. Kirk, chaplain at Aden, offering us hearty co-operation on the part of himself and the English community at that important spot, which may serve as the key to the whole of Arabia:—

"I have been much pleased with the report of your Society, and the statement of its principles and aim. We are desirous of getting a Mission started here. The natives are the more amenable to judicious Christian effort through the circumstance of the Rev. G. P. Badger having been one of my predecessors in this chaplaincy; his name is still remembered by them with reverence and affection. Does your Society do anything in the way of literature and of hints to present workers? I find Arabs who gladly listen to me talking of 'Jesus, the King of the Day of Judgment,' who would eagerly peruse nicely written compendia of the Gospels, but to whom our translations are quite unsuitable. I have found an old MS. Gospel of great use. Arabs highly respect MSS.

"Do you keep any of those parts of the Koran—for example, the first Sûrah, el-Fâtihah—which would be useful even for the devotions of native Christians? I would suggest that you publish—why not with the aid of the S.P.C.K.?—in one thin volume, the *Benedictus*, *Magnificat*, and *Nunc Dimittis*, with the Lord's Prayer and Apostles' Creed,—printed in Arabic as carefully as the Korân is printed, with all the vowel-points, &c.

"Wonderful tales come hither of a turning of the Moslems of Syria en masse to Christianity. We hear of 700 secretly baptized. If there is any truth in what is now said, the M.M.S. was not started a day too soon. . . . Could Mustâfa come here a while before going to Algiers? We could support him and use him profitably."

To those who are disposed to help in our work of Moslem Missions, I shall be glad to give further information. The Society's offices have been removed from 24, Lincoln's Inn Fields, to 32, Sackville Street, W. Our Bankers are Messrs. Ransome, Bouverie & Co., 1, Pall Mall East, S.W.; and Messrs. Fuller, Bunbury & Co., 77, Lombard Street, E.C.

I. M. ARNOLD.

THE CHRISTIANS OF ST. THOMAS:—THE *STATICŌN*,
OR EPISTLE COMMENDATORY OF MAR ATHANASIUS.

SIR,—Late in February I received, I suppose from Mr. Baker, or by his direction, a copy of the *Staticŏn* declaring the appointment of Mar Athanasius; and, with it, two enclosures of less importance, the object of which was to shew the improbability of his having been afterwards excommunicated by the Patriarch.

As the *Staticŏn* alone is of considerable length, I must content myself with giving you a description of the other documents; but I will endeavour to do so in such a manner as to represent the full weight of the inference to be drawn from them in his favour, whatever it may be; and I will take the documents in order of date.

The first is the *Staticŏn* itself, dated the 1st of Shebât (February), 1842.

The next is a copy of a letter from Mar Cyril (Cyrillos Joiakim, I suppose) to Mar Athanasius, whom he had come to supersede. It is dated the 6th of Hazirân (June), 1856, and its purport is to make arrangements for a feast, which was to be held at a place called Tirulo. The writer says that, in accordance with the desire of Athanasius, he had written to "the great Father;" and that if he came, "the other" would come in like manner. Who these are is not stated. Perhaps the *great Father* may be Mar Gregory of Jerusalem. This letter is superscribed *To our lofty and illustrious Brother*; and ends with the words, *From thy Brother Cyril*.

The third is a copy of a letter from Mar Gregory, Metropolitan of Jerusalem, written from Chartopalli (which seems to be some place in Malabar), and dated the 1st of Elûl (September), 1856. It is superscribed *To our exalted Brother, Mar Athanasius, Metropolitan of the Throne of Mar Thomas the Apostle*, and is written throughout in a tone of very great affection.


"After kissing his exalted Brother's pure hands," the writer tells "his holiness" that he has received his letter; that he is well in body, but that he feels his (Mar A.'s) departure keenly. He then refers to the unhappy quarrel "between you"—no name is mentioned—a quarrel of which he had heard something before he left Jerusalem, so that he had been delighted on his arrival to see them eating at the same table together "in spiritual love." (Qy.: at the feast at Tirulo?) But, since then, the quarrel had broken out afresh, and Mar Gregory quotes S. Paul on charity, telling Mar A. that contention leads to utter loss of body and soul. The letter concludes with a request that Mar Athanasius would come to the writer, because he is much at a loss without his assistance. There is no allusion whatever to Mar Cyril *by name*, nor to the Patriarch of Antioch; but the people are called the writer's spiritual children.

This letter is thus endorsed (in English): "If Mar Athanasius were excommunicated, would the Patriarch (*sic*) of Jerusalem write this?"

If you can find room for the *Staticôn* (or the more important and characteristic portions of it, cutting out the verbiage,) I shall feel much obliged. Apart from its bearing upon the present question in Malabar, the document is very curious and interesting.

G. B. HOWARD.

THE "STATICON," CONDENSED.

By this will we  thrust at our foes.

The Year of Christ, 1842. 1st of Shebdt.

In the name of the Efficient Cause and Bounteous Lord, the ~~Essential~~ Eternal Necessary Essence, God Almighty, who containeth all, Ignatius, Patriarch of Antioch, the Apostolic Throne, who is Elias the humble.

PEACE.

Every good and perfect gift cometh down from above, from the Father of Light ; not through any that willeth, nor through any that runneth, but through the merciful God.

[L. S.]

Hearken, ye believers in our Lord Jesus Christ, unto what the glorious and holy Father, our Father the great Patriarch Mar Ignatius, saith. May his prayers be with us and with you. Yea and Amen.

In the name of the Father, and of the Son, and of the Holy Ghost, one true God. And on us be His mercies for ever and ever. Amen.

Ignatius the humble, servant of the servants of Jesus Christ, the Word of God Creator of All, Whose abundant mercies are over all, His inexhaustible grace and secret word on every side. The Patriarch of the great Throne of Antioch and of all the East sends divine peace and saith: Holy peace and continual prayers and heavenly blessings be unto our dear children. . . . Know, dearly beloved children, that when ye sent letters saying "We have no Shepherd,¹ neither Priesthood, nor Baptism, nor a Conductor," your complaint oppressed us with much sadness, and we desired greatly to send you a true shepherd, who should come and care for you, and be a faithful conductor. . . . A divine zeal was moved in us that we might make choice as was meet, that there should be herein no crookedness whereby we might be reproached by them that are without. But we were in no hurry, because without trial and examination we might have stumbled at a stumbling-stone, as we have seen and heard of many others doing.

While, however, we were occupied with the thought whom we should send to the land of Malabar, even then there came from among you in peace our beloved son the Presbyter Matthew ; and when we saw him we rejoiced, and said that this thing was altogether desirable, because one of themselves had come, and he would be over them a father and a conductor ;

¹ It seems worth while to notice that *Mar Dionysius of Shapat* was at this time ruling over the Church in Malabar. Indeed, he lived for at least ten years afterwards, though he appears to have resigned his Metrâship some time after the arrival of Mar Athanasius.—G. B. H.

"it was the Lord's doing, and it was marvellous in our eyes." At his presence our love grew hot, even as the horn of ointment in the hands of Samuel the Prophet before David the king; and when our understanding glowed with the divine light, it showed to us this man chosen and inhabited by the Holy Spirit, that he was the *Metropolitan Matthæus the honoured*, who had been chosen from his mother's womb, even as Jeremiah the prophet, and was called to this divine ministry, and was in very right meet and worthy to stand in the degree of the high priesthood, because of his perfection in all things good, because of his humility and meekness, with fasting and continual prayers, and his tender love for the poor, and his spiritual meditation with theology.

Wherefore when we saw him with the eye of the body, our mental vision greatly desired him; and every mouth and every tongue cried out that this was not of men, nor by the hands of men, but of God on high. And first we made him Deacon, then Presbyter, then Monk, and then Metropolitan. And for this cause the voices abounded and were mingled together, saying that this was a call from the Holy Spirit, the Perfecter of all. And he was called by the Holy Spirit a name—*Mar Athanasius*, whereof he is meet and worthy; therefore we exclaimed aloud, we, and the Bishops and Fathers who were with us, saying together, "*Axios! Axios! Axios!* He is worthy and he is just, the shepherd and arch-priest, the honoured Father *Mar Athanasius*, to wit, the Metropolitan *Matthæus*, for the throne of Malabar." And again the Powers and the Angels shouted with us; for they rejoiced in the hour of the crowning of the man who was chosen of God to be a habitation for Divinity. Now therefore he hath valid authority from the Holy Spirit, which was given to him by the hand of our weakness, even as it was given to the holy Apostles by our Lord Jesus Christ, to bind and loose, and to judge causes and laws, and to set rules, and to make Chorepiscopi and Presbyters and Deacons and Monks; and to consecrate churches and altars, and to complete everything, as becometh the children of his order and degree; and to establish schools for the faithful people of Malabar; and, especially, that he may raise up the great school, the Seminary of Cottyam, whereof we enjoin you, to deliver into his hands all the revenue and charges. . . All curses, disciplines, and vows that have come to the churches and to the Fathers he hath authority to take away. And let no man molest him or oppose him; whosoever opposeth him, opposeth us; and whosoever honoureth him, honoureth us. Wherefore every man that bindeth this *Mar Athanasius*, that is, the Metropolitan *Matthæus the honoured*, shall be bound and accursed and separated from God and from our weakness, and shall have no release except by him who bound him: be that man priest, or deacon, or layman, great or small, old or young, man or woman. And every man that blesseth this Father shall receive a blessing from God and prayers from us; he and his fathers and his faithful dead.

And again we request you to prepare joyousness for him; and to fill your mouth with praise and thanksgiving; and to carry in your hands boughs and palms which are spiritual glorification and praise; and to go to meet this true shepherd, calling out before him and saying, *Axios! Axios! Axios!* worthy and just is the honoured Father *Mar Athanasius*,

that is, the Metropolitan Matthew; as we exclaimed with the Fathers that were with us at the time of his coronation by the Holy Ghost, that is, his Ordination. Do ye also raise together with us this spiritual shout, forasmuch as we have been fulfillers of the Divine will: do ye also call out with a great voice, so that your joy may be full in spirit and in body.

And now we say to you, beloved sons, hearken to what our tongue by his mouth sets forth; for we have given him valid authority, even as our Lord gave to His Apostles, in everything in his perfect rules as a Father and a shepherd. . . . Receive him, even as Peter the Apostle, &c. . . .

And again we make known to you, that we have straitly charged and admonished this your Father to be painstaking and diligent about the raising and building of churches and monasteries, and not to walk in the way opposed to uprightness, but to withdraw himself from the oppression of evil lust, not to be a hypocrite, nor to initiate uneclesiastical rules, but to walk in the way of the primitive Fathers, and not to require anything of a man beyond his power, nor to bring down and humiliate the order of the priesthood by bribes. . . .

And as we hear of your zeal, we bless you abundantly with prayers and blessings, that God may look favourably on your upright intention which is with your spiritual Father, blessing you abundantly, and that He may deliver you from all evils, and from every accident and temptation, and may make to pass from you all stripes and rods of wrath, and protect you with His mighty right hand, and look on you with merciful eye, and have mercy on your faithful dead, and give to you and to them inheritance in the mansions of Jerusalem with Abraham and Isaac and Jacob, in the kingdom of heaven, where dwell the just and righteous and the holy martyrs—by the prayer of the Mother of life, Mary the Theotokos, and of Peter and Paul, and of the holy Apostles, and of Mar John the Baptist, and by the prayer of Eugenius, and of Mar Ananias and Mar Solomôn and Mar Michael, and of all the Prophets and holy Apostles. The grace of our Lord Jesus Christ be with you all. Amen.

Moreover, we make known to your love, that with our son the Metropolitan Matthæus we have sent consecrated chrism for your children; and we hope to put forth more after the great festival of the Resurrection, which also we will send to you. Thus be it known to you.

And our Father which art in heaven, &c. Yea and Amen.

And if ye inquire how we are, by the grace of God we are in good health; and our son, the Metropolitan Matthæus, will tell you of all our matters even as we have commanded him.

[Here is subjoined:—

In the year of our Lord 1842, in the month Shebat, I, Cyrillus Metropolitan, who am Matthæus, was at the ordination of our beloved Brother the Metropolitan Athanasius, who is Matthæus. With all the Fathers I also called out three times, Axios, Axios, Axios; our exalted Father Mar Athanasius.

In the year of our Lord 1842, on the 1st of the month of Shebat, I, Cyrillus Bishop, who am Malcho, was at the ordination of our Brother the Metropolitan Athanasius, who is Matthæus. With all the Fathers I also

cried out three times, *Axios, Axios, Axios*, our exalted Father Mar Athanasius.

[In another hand.]

This copy was caused to be made by the hand of the Malpan Philip, of the School of the Syrians, from the Statuon of Mar Athanasius, Metropolitan of Malibar without error.

MR. TREW'S VISIT TO THE KARENS.

[THE Rev. J. Trew has published an account of his recent visit to the Karens on behalf of the Bishop of Calcutta. The Karens are an aboriginal race, occupying a hilly country to the east of Tonghu, and live chiefly by fishing. They received and readily embraced Christianity forty years ago from the American Baptists. Mr. Boardman, the associate of Judson, was the first Missionary among them, and in 1831 he was joined by Francis Mason and his wife, who have laboured among them since. Differences, however, arose between the Baptists and Dr. Mason, and he ceased to be associated with their Missions. He has since rejoined their Society; but not so his wife, who has been for some time anxious to make over the Missions to the Anglican Church. We abridge Mr. Trew's narrative, from the *Indian Church Gazette*:—]

On arriving at Tonghu, I went first of all to call upon Dr. and Mrs. Mason, as my desire was to act with perfect openness. Mrs. Mason of course received me with a warmer welcome than her husband did. I proposed having a public meeting, to which all interested in the matter might come, and that delegates from the various Christian Karen villages should be invited to state their case. This pleased Dr. Mason, but the plan subsequently fell through. After further conversation Dr. Mason became much more kindly, and I ended the day by dining with him and Mrs. Mason. I also called upon Mr. Bunker, another of the American Baptist Missionaries, a younger man than Dr. Mason and much more prejudiced. He stated that if I went to the mountains he would follow me; to which I replied that I should act and speak in the same way whether he were absent or present. After a few days I left Tonghu to go up the river 50 miles, in an open boat, taking with me a map furnished me by Mrs. Mason of the villages to be visited. On the eighth day I thus reached Oom-na-du, the point from which I was to start for the mountains; and was met by about 50 Karen men and women from the village of Ka-daw-per, some with guns, others with spears, others again with gongs and a sort of mouth-organ, the rest with baskets on their backs provided for carrying my goods and chattels. A pony with Burmese saddle was also provided. On the morrow I started for my tour through these little-frequented regions. My first day's journey was 15 miles. After three or four we began to ascend, and the path became so narrow, rocky, and slippery, that the pony was soon of little use. The scenery was grand, totally unlike anything in other parts of Burmah. Trees enormous, beau-

tiful flowers, orchids, &c., and enormous tree-ferns, and other rich growths. At times we climbed on hands and knees; then passed under an arcade of bamboos; then, where these were so closely matted together that their weight had brought them down within a few feet of the ground, through a low cavern many yards long, impervious to the sun. When, again, we began to descend, the work was nearly as difficult. The mountain streams, which are very beautiful and abundant, the water cold and pure, were one of our hindrances to travel; I often crossed the same one several times in a single day. But the worst drawback in walking through these mountains are the leeches, which punished me severely. After the first day my pony broke down, and throughout the rest of the journey I had to walk, each day's march being from 10 to 28 miles. The average height of the mountains is 2,500 feet; some, however, rising to 3,000 and 4,000 feet, whilst a few are 6,000, 7,000, and 8,000 feet.

The view from any of these ranges is bounded by another and another range rising higher and higher; between each range the country resembles a boiling pot of mountains. Not a single plain or tract of table-land is to be seen, and I suppose that this series of ranges of mountains is the feature of the country all the way to China. The sun of course has the same power as in latitudes of less altitude, but the heat is tempered by the deliciously cool air; and at night a fire was always acceptable—this was composed of logs of wood laid on a mat covered with earth. The Karens were most kind and attentive to me, carrying my things from village to village free of all charge. Each village turned out to meet me, and the long line of single file looked very picturesque as it threaded its way along the side of a mountain, some being in the valley beneath us while we were still mounting. The dresses (when clean) are beautiful, and the various kinds of wild music greatly added to the novelty of the scene. Occasionally as we rounded the spur of a mountain some of the men would fire a salute from their old matchlocks. These salutes were answered by those approaching from the next village, with gongs and music in the distance. On reaching a village when quite tired, the ordeal through which I was expected to pass was by no means pleasing, nothing less than shaking hands with every man, woman, and child. Though these mountains abound in streams of water as pure as heaven, the Karens are the dirtiest people that can be imagined, and therefore full of skin diseases, &c. The American Baptists taught them this custom of shaking hands with all comers.

The Karen villages are always placed on the spur of a mountain, built entirely of bamboos, the distance from the ground to the house being 14 feet, to protect them they say from their enemies, the wild tribes called Sawkus and Garkos. The house itself is barely high enough to stand upright in; the walls are formed of large bamboos simply split and laid open as a mat, these are interlined with cross bamboos. The roof is very cleverly constructed of bamboos split in half, laid in a slightly slanting position forming a roof similar to that of tiles. The ascent to the house is by a narrow bamboo ladder. Among the Kün Ong Byhais (pronounced Bwoys) two, three, and four lived together, each having a separate compartment of the house. But among a tribe called the

Kahney Byhais the whole village is *one* house with three or four ranges of roofs and as many passages (very narrow) through this curious abode ; each family has its separate nest, and in the centre a common hall of all and for strangers : one visit to a house of this sort is sufficient, as vermin swarm in them.

The riches of the Karens consist in the number of Kyesees or Than gongs which each village possesses ; these are valued from Rs. 150 to 350, being partly made of silver. The Karens are birds of passage, moving from one mountain to another almost every year. They adhere religiously to the customs of their grandfathers, except in matters of religion. The reason they assign for destroying their village annually and rebuilding one elsewhere is that the ground will not produce a good crop for two consecutive years ; the truth being that they avail themselves of maiden soil rather than take the trouble to cultivate thoroughly the same land. There are, however, exceptions to this rule. They are very simple in their habits, kind and open-hearted, but bitter in their hate towards their enemies and all who have incurred their displeasure, and most unforgiving of an injury or a supposed one. This hatred is hereditary, and quarrels are kept up by succeeding generations. Each tribe wears a distinct dress, of articles manufactured by themselves, and very beautiful in design. Their funeral ceremonies are solemn, and all the surrounding villages testify their kindly feeling by being present. Places of sepulture are religiously kept, and the place where the dead are laid is marked amongst many by a bamboo tomb. The villages are small, the largest not exceeding 300 souls. A pleasing feature in every Christian village is the existence of a chapel in the middle of the houses, built entirely by the people, in which *all* assemble *every evening* for prayer and singing, and four times on Sunday. These services are conducted by a Karen catechist, who is partly supported by the villagers and by cultivation. They have been taught by the American Baptists to be strict Sabbatarians, in fact absurdly and wrongly so, as they will not cut a pumpkin or gather any food, while they will sit by and witness a cock-fight, the birds having accidentally (of course) got together. They have been taught also that to use any liquor stronger than water is sinful, the consequence being that there is no medium between the teetotaller and the drunkard. The American Baptists have certainly done all that has been done among them, and have succeeded in quieting their former petty wars. But while the Roman priests are now living in the mountain, the Baptist preachers deemed it sufficient to visit a village *once a year, and that for one evening only*. The work has been left almost entirely to half-taught natives. Much more might have been done than has been. I visited 18 villages. On the 2nd I was met by Mr. Bunker, and came to a better understanding than at my first interview. He acted as my interpreter in the village of Tom-o-lokee, and did it well. However, the dislike of the people towards him rendered it advisable for him to return to Tonghú and leave me quietly by myself. I now come to the result of my long investigation, and it is as follows :—

The people know nothing whatever about the English Church, but have been requested by Mrs. Mason and their chiefs and teachers to sign a paper

calling an English teacher, in the mistaken belief that on Dr. Mason's death or departure the American Baptists would leave them helpless. Mrs. Mason has unbonded influence with the Karens, and whatever she says they will do. In consequence of the quarrel between her and the Baptists, Missionary work is at a standstill; many heathen villages stating, as their reason for not becoming Christians, that the Christians are not agreed among themselves. It would indeed be greatly to the advantage of these poor half-taught people if our Church as represented by the S.P.G. took them up; but this would not be justifiable at present, as Mrs. Mason has misrepresented the state of the case, and is in a great measure the cause of the present unhappy state of things. I am of opinion that they will all settle down again quietly and receive the American Baptists, if they will faithfully work among them; but should the Baptists fail to do this, they will be all won over by the Roman Catholics. On the whole, I deem it the wisest course for the S.P.G. to open a Mission in Tonghu itself, where there is a great work to be done among the Burmese, specially at the present time, because the Phúngees are divided among themselves. Let there be united with the Mission a good educational department.

From Tonghu as a centre, the S.P.G. might extend its operations on all sides, except that already occupied by the Baptists; and whilst doing this it will test the motive of Mrs. Mason and the Karens. Should these in the future, on principle and from conviction, desire to unite themselves to the Church, they may then be taken in; my firm conviction being that, as a rule, the Baptists are not heartily working, and that faithful work on the part of the Church will, without apparent hostility, cut the ground under their feet.

Mrs. Mason is a clever woman, but knows little about the English Church: her quarrel with the Baptists appears to be, chiefly, because they will not let her have her own way.

Thus ends my Tonghu investigation, which I have endeavoured to carry on in all charity, fairness, and truthfulness. I am thankful to say that, though in the mountains for five weeks during the most unhealthy season, I escaped on the whole very well. Fever I had slightly all the time, but suffered most from acute inflammation of the eyes brought on from exposure to heat and cold; rains and rivers thus caused me much pain, and I have not yet entirely recovered. One lesson I learnt, and that is, to do without what we so often deem necessities. I took a small stock of beer—this was soon exhausted; a bottle of brandy, the only one I had, was broken; no milk, little sugar, no bread or biscuits—cakes made of pounded rice became quite a luxury. Then, too, my boots were worn out. The leeches not only bit and bled me, but their bites became sores. I finished up by our losing our way and walking 60 miles without food, having started at 7 A.M. on Friday, and arriving at Tonghu at 2.30 P.M. on Saturday. I am most thankful to add in conclusion, that my little store of medical and surgical knowledge proved most useful to many poor Karens out of the reach of any medical man.

J. TREW,

Missionary S.P.G. at Mandalay.

THE DIOCESAN SYNOD OF MELBOURNE, 1871.

Some important measures were adopted in the "Church Assembly" which met at Melbourne in October of last year under Bishop Perry. A "Trustees and Vestries Bill" was passed, creating in every parish having a consecrated church a Select Vestry, with a body of registered parishioners, after the example of the Church of Ireland. One clause in this Bill provoked protracted discussion, allowing—to quote the Bishop's exposition—a "consecrated building to be used, with the permission in writing of the Bishop, the incumbent, and the wardens, for other purposes besides the celebration of the services and offices of the Church." Another clause in it forbids the mode of conducting service hitherto customary in any church to be altered without the consent of the vestry.

Resolutions were passed making provision for the election of future Bishops. A proposal to vest the right of election in the Dean and Chapter—which is by constitution half-lay—was negatived; as was also another in favour of the "Council," which holds about the same position as the "Standing Committee" in dioceses of the United States. Eventually a *third* body was instituted for the purpose, consisting of "six clerks and six laymen, to be chosen at the first session of every fresh Assembly by and from its members." This "Board" is to select three clergymen for nomination, of whom the one that shall receive a majority of both clerical and lay votes in the Assembly shall be the Bishop-Elect. If, however, none obtain such majority, the Board shall submit three other names to the Assembly, and so on until the requisite majority shall have been obtained. "The persons administering the affairs of the diocese shall be authorized to take the necessary steps for the consecration of" the Bishop-Elect.

In the addresses with which Bishop Perry opened and closed the Synod, we observe expressions of regret that the impending withdrawal of State-aid had not yet been met by adequate voluntary exertion, and that resort was so often had to bazaars and the like expedients for raising money for Church purposes: "If the rule of giving a proportional part of their incomes to God's service were adopted by God's people, the temptation to use any unbecoming means would be removed." He also urged the need of dividing the diocese:—"The tie which binds me to the Church here is too strong for me to break, even if I dared to do so, without a clear indication of the Divine will. While I speak thus, I must acknowledge that I every year feel more and more painfully my inability to maintain that oversight which a Bishop ought to take of this increasingly populous diocese. It has been my endeavour to visit every parish, and to administer Confirmation in every church, at least once in two years; but this is no longer possible. I therefore earnestly hope that the exertions for raising an endowment for another See may be perseveringly and successfully pursued."

The *Melbourne Church News*, in an article entitled "Dissenters in Church Pulpits," has the following remarks:—"Thanks to our Bishop, the

clause in the Act just assented to by the Church Assembly, providing for the use of consecrated churches for other purposes than those to which they were consecrated, was passed. It was understood that the real meaning of the clause was to enable incumbents, with the consent of the Bishop and churchwardens, to admit to their pulpits persons not in Holy Orders in the Church of England. Practically, we do not think this liberality will do much harm, for we cannot suppose that there are many clergymen in this diocese who would desire to hand over their pulpits to preachers whose opinions and teaching are utterly at variance with that of the Church whose standards they have sworn to observe."

Colonial, Foreign, and Home News.

SUMMARY.

WITH reference to the letter in our last issue upon the Scottish Church's hopeful effort on behalf of Missions, we are requested by a well-informed friend to state his conviction that the numbers of our communion north of the Tweed might have been more correctly set down at 2 per cent. than at 20 per cent. If so, the greater credit will accrue to Scottish Churchmen.

UNITED STATES.—The calling of a Second Lambeth Conference by the Archbishop of Canterbury is anxiously awaited. The Rev. J. Aukett thus writes to the *Guardian*:—"The desire expressed by our president, the Bishop, that there should be, before many years have elapsed, a Synod of all the Bishops of the Anglican Communion, with power to act upon all general matters touching the Holy Scriptures and the Book of Common Prayer, is the common sentiment and earnest wish of nine out of every ten Churchmen in the United States of America. The hearty reception of the Lambeth Conference of 1867 on this side of the Atlantic is proof of the cordial desire for closer intimacy with the Mother Church of England entertained by the Churchmen of America. We all reverence the See of Canterbury as the chief bishopric of the Anglican Church, and (saving the inalienable rights of a National Church) would respect its perpetual presidency, even if the title of *Patriarch* were attached to it. With his Grace the Archbishop of Canterbury, therefore, rests the decision of the weighty question,—*Shall we have a Synod in 1877, or at an earlier date?*"

A writer in the *Hartford Churchman* gives the following statistics of Episcopal work in the Republic during the last Convention year:—"Bishop Armitage of Wisconsin preached over 250 times; Bishop Coe of Western New York, say 210 times; Bishop Kerfoot of Pittsburgh 153 times; Bishop Atkinson of North Carolina, 115 times; Bishop Green of Mississippi, 102 times; Bishop Gregg of Texas, 130 times; Bishop Wilmer of Alabama, 90 times; Bishop Beckwith of Georgia, 7 times. This gives an average of 140 times a-year, or nearly three times

a week ; and although it is a mere chance consultation of a small part of all the diocesan journals, it is, I think, a fair representation of the whole. Our Bishops, therefore, could hardly be said to have an 'easy time of it,' even if preaching (with the amount of travelling incident to it) were the whole of their work. But if one reads in some of these reports—say Bishop Coxe's—the added works, viz. Confirmation administered 82 times (954 persons), 7 ordinations, 10 consecrations of houses of worship, 65 academic visitations, 68 lectures and addresses (in addition to Confirmation addresses), 50 conferences with vestries and committees (not to speak of his many celebrations of the Holy Eucharist, or of his enormous correspondence, or of his writings for the press), I think we shall see evidence of anything but an 'easy life.' ”

The New York *Foreign Missionary Magazine* for March says :—“ We have recently heard the statement from two different speakers that the heathen world must look to the United States for its evangelization ; that Great Britain and the Continental countries of Europe were so burdened with taxation, and had so much to do to take care of their own wastes, that they could do but little for the great world-field beyond them. But we find such a position is wholly untenable. The total contributions in the past year for the Missionary enterprise, from the different organizations in our land, was a little more than \$1,600,000 (about 290,000*l.*), while that of the various Societies in the British Isles alone, as found in a tabular statement prepared by the Rev. W. A. Scott Robertson, an English clergyman, was, in 1870, nearly \$4,500,000 (806,000*l.*). ”

SOUTH AFRICA.—The Report of the *Association in Aid of the Bishop of Capetown* is, upon the whole, an encouraging document. The Metropolitan Bishop, writing from Capetown at the close of last year, thus sketches the events of the twelve months :—“ First, there has been the arrival here of the successor to Dean Merriman. His preaching, as well as that of our new Precentor, has made a great stir ; the cathedral has never been so crowded, nor the communicants so many. The cathedral was re-opened, after some improvements, while I was absent in Namaqualand, with an Octave of Services, &c. The attendances were large, and the effort, I doubt not, has done much good. The arrival of a new Archdeacon of George is another auspicious event, Archdeacon Glover having resigned to live with me. The work of the Sisters in Capetown continues to be very satisfactory, though we are greatly in need of more Sisters for every branch of the work, especially that of Missions and Night-schools. During the year, St. Cyprian's School has been opened as a girls' school for the upper classes, and is already self-supporting. The Roman Catholic Missionaries are meanwhile gradually obtaining the children of the middle class, including many belonging to the Church. The clergy press me to get a branch school conducted by Sisters for the country districts. With our present staff of Sisters it is quite impossible to take up this work. If you can find me half-a-dozen more, I might attempt it. During this year we have undertaken the nursing of our chief hospitals by Sisters and trained nurses, the Government providing

rations and paying the nurses. An association of ladies, who are not strict sisterhood, and have been at work now for three years among Malays and heathens, and are always preparing a certain number for Baptism and Confirmation, have recently commenced a guild for young women of the place, and about thirty have joined it." Bishop Gri refers also to the correspondence which has passed between him and the Dutch Kirk respecting Church union, and which he trusts has not been altogether in vain. Of his personal labours he speaks but briefly, though they seem to have been almost as vigorous as ever, notwithstanding he says he feels the decrease of Mrs. Gray and the advance of years. The same Report contains a cheering letter from the new Bishop of Bloemfontein, respecting the prospects of the Church at the Diamond-fields, "West Griqualand." On the other hand, the Bishop of St. Helena gives a rather discouraging account of that island:—"Poverty is on every side and I am at my wits' end for ways and means to carry on our work. The Government (I believe from absolute necessity) has withdrawn during the last year 340*l.* from the Church."

WEST AFRICA.—*The Wesleyan Missionary Notices* remark:—"For years European enterprise has been seeking the gate which seemed open out to commerce, civilization, and religion, the interior of Western and Central Africa. From our station, McCarthy's Island, on the Gambia, and from Lagos and Abbeokuta, already occupied by us, and from Kumasi, the capital of Ashanti, in which we hope soon to re-establish our Mission, millions of heathens are accessible to our labour. Mohammedanism is meanwhile advancing with rapid strides, with all the prestige acquired by the conquests of the Mohammedan Fellani over the Negro kingdoms on the Niger."

The importance of the Mission work at Lagos is thus set forth by a Wesleyan Missionary there:—"The town of Lagos is not situated on the mainland of Africa, but on a small island bearing the same name as the town, and measuring only three miles by two. A long lagoon runs along the coast of the Bight of Benin, from the river Volta to the Delta of the Niger, cutting off a number of small islands, mostly long and narrow, also flat, swampy, and sandy, like the coast itself. Lagos Island is the north-west corner of one of these narrow strips of land. In the town, which occupies a third of the island, we have about 30,000 inhabitants, principally Yorubas, though strangers abound. There are several thousands who, though belonging to this nation, were born in Sierra Leone, their parents having been rescued from slave-ships, and settled there in Freetown, by the British Government. These form the bulk of our societies here. There are some 2,000 others, who were carried to the Portuguese as slaves to Brazil, where they were taught the Roman Catholic faith; and, having returned to Lagos, they form a large body here. Fanti artisans, Kroo labourers, and refugees from adjacent countries, are also numerous. An idea of the amount of business transacted here can be formed from the returns for the year 1869, when the imports were 416,869*l.* and the exports 669,455*l.*

"Lagos was formerly one of the strongholds of slavery, and it was for the destruction of that traffic, and the exercise of a moral influence over the interior, that possession of it was taken by the British Government. Both these objects have been already to some extent realized. The mass of the population is still heathen and Mohammedan. According to the last census there were 10,000 of the latter and 14,000 of the former. The Mohammedans are by far the fiercer against the Gospel. Our heathen believe in one supreme God, the Creator and Preserver of all things; but they believe that He has portioned out His authority and government to a number of inferiors, whom as His servants they worship and sacrifice to, and through whom, as mediators, they approach Him. Most of these deities are supposed to be dead warriors, kings, or chiefs, to whom the powers of nature are entrusted. The principal *Orishas* (as these deities are called) are,—Obatala, a hermaphrodite, representing the productive energy of nature; Shango, or the god of thunder; Ifa, the revealer of future events; Oro, the god of torment; and Egungun, the god of bones. Esu, or Elegbara, the devil, is also worshipped (though not as a mediator), in order to induce him to refrain from mischief. Images, shells, trees, or almost anything, may be used as a symbol of these *Orishas*. Before this image the idolater lays his sacrifice. He sprinkles it with blood, or pours his libation of palm-oil upon its head, and fills the urn that is standing by, which its powerless hands cannot reach, with water, that it may not thirst; then, bowing or kneeling before it, tells the deaf idol his wants; and then, without hearing any voice, any answer, any that regard, he returns to his toils again. How dreary a picture does idolatry present! There is the heart-craving for something more than the world can give, for something divine; there is a concern lest Deity should be angry, lest evil should be impending; and—alas the ignorance!—a remedy is sought in the uncertainties of conjecture and the errors of superstition. Whilst the aching void is yet unfilled, doubt and fear still possess the mind. There is no conscious pardon, acceptance, and peace, but still a being without hope and without God in the world.

"The C.M.S. has been working hand in hand with us at Lagos for about twenty-five years, and its work still continues larger than our own, it having now in Lagos proper four Stations with good congregations, Sunday and day schools, a Training Institution for young men and one for young women, a Grammar School, and two elementary schools.

"At our own four Stations of Ologbo, Fagy, Ereko, and Idumagbo, we count 645 members, besides scholars who also are Christians. We are not without conversions; upwards of fifty have recently professed to find the Saviour.

"Yoruba literature has had considerable attention from the C.M.S. Half of the Bible is translated, also the Prayer Book, some hymns, Watts's Catechism, 'Pilgrim's Progress,' a Bible Text Book, &c., and a good Vocabulary prepared by Bishop Crowther."

INDIA.—Most of the work of Christian education at Calcutta is done by the Roman Catholics. The *Indian Church Gazette* (quoting from the

report of the Diocesan Board of Education) gives the number of children attending school as 3,697, of which 1,740 are educated by the Roman Catholics.

An article on Mission Schools in the *Indian Church Gazette* complains that "all the pupils, heathen and Christian, are expected to join in the Lord's Prayer, with which they are opened," whereas, "the Lord's Prayer in the ancient days, when the Roman world was converted, was not taught to the unbaptized," and that the use of the Bible in them as a mere reading-book is ill-calculated to promote the adoption of Christianity by its Hindu or Moslem readers,—the less so inasmuch as the teacher of the Bible Class is frequently not a Christian himself.

The same journal urges the importance of pushing on Christian Missions among the Gonds before that tribe is Hinduized, when the task will be much harder. In Forsyth's *Highlands of Central India*, the aboriginal races there are computed at a million, 826,000 being Gonds, and the rest Kôls, Korkûs, Bygas, and Bhîls. In the reign of Akbar, a vast Hindu immigration set in from the north and west, and the Gonds retired to the higher and less accessible lands. The Hindus brought their religion with them, but the Gonds are only now beginning to adopt it instead of their own simpler nature-worship.

A society which was formed some time ago with the name "Anglo-Indian Christian Union," and aims at providing what have been called "omnibus" places of worship and ministrants, has now, by its conduct at Rangoon, incurred the charge of being a disguised engine for Presbyterian proselytizing.

From the *Aden Almanack* for 1872 we learn that Aden "has now two fine English churches with daily prayers and weekly Eucharist, and two plain Roman ones in charge of Capuchin monks. The Arabs apply the word 'Christian' to the French, to the exclusion of the English, for whom, as religionists, they have no name." But by Christianity it is said that they mean image-worship. The population is now 13,000. The Bishop of Bombay paid a visit to Aden in December. The chaplain is in correspondence with the *Moslem Mission Society*, with the view of getting help for evangelizing the natives.

CHINA.—Official correspondence has been published respecting Missionaries in China, between Mr. Wade, the British Minister there, and Earl Granville. According to official representations of the Chinese Government, Roman Catholicism has become most unpopular in the empire, owing to the Missionaries of that religion receiving men of bad character as converts and supporting them against the native authorities. The Chinese Government begs, therefore, that the Missionaries may be subjected to the laws of the land as in all other countries, and restrained from an undue assumption of authority and from acts that produce scandal. Mr. Wade himself expresses the opinion that either the Missionary "must be supported out and out by the sword of the protecting Powers," or be placed by them under restrictions which will enable him to carry on the work of Christianizing China without assuming powers to which he has no

right. Earl Granville, in his despatch, says that the remedy for the alleged assumption by Missionaries of a protective jurisdiction over native Christians in China appears to the British Government to be sufficiently afforded by the treaties. Thus if British Missionaries behave improperly they "should be handed over to the nearest Consul for punishment," like other British subjects, as provided by the Treaty of Tientsin.

HAWAII.—The Rev. C. G. Williamson wrote from Honolulu to the St. Francisco *Pacific Churchman* in February:—The absence of a head for so long a time has been prejudicial to combined efforts for general work; but every individual clergyman here has been doing his best, and God has prospered him—Mr. Mason acting as chaplain to the Sisterhood, Mr. Whipple as chaplain to Captain McKee, Mr. Mackintosh as chaplain to the Native Congregation, and myself as chaplain to the Foreign Congregation in Honolulu. Mr. Mason has also been working as principal of Iolani College, an institution for training and educating Hawaiian youths; Mr. Whipple has had instruction classes for Hawaiian and Japanese; and Mr. Mackintosh has been head-master of the Royal School in Honolulu; while for my own part, any spare time I can afford is at the service of Mr. Atkinson, the principal of St. Alban's College, a first-class educational establishment for English-speaking children.

Now for some statistics:—

During the past year, in Honolulu there have been 35 baptisms against 28 in the preceding year; 14 funerals against 10; 5 marriages against 4. The Church has been growing. We have usually good congregations. The offertories have yielded a very fair amount, and irrespective of hard times, owing to the whaling fleet disaster, the private subscriptions have come in. Queen Emma continues to give her support and assistance to the work among her people as heretofore; and they are looking forward with delight to the new Bishop, who is expected here after Easter. There are many things to be done on his arrival in the way of organization and re-adjustment. Six new communicants have been added to the Church during the past year, and there are several young persons waiting to be confirmed. The appreciation which our schools receive is shown by an increased number of scholars. St. Alban's College has to-day 34 scholars, which is double the number of pupils it had at the commencement of 1871. Iolani College has only been in existence a short time; but it numbers now 26 scholars.

The outside work has to a great extent stagnated. The late Mission-field of Archdeacon Mason is not supplied with a clergyman, but Mr. Whipple, who lives on Maui, goes occasionally to hold a service at Lahaina. Wailuku, also on Maui, the old Mission ground of Mr. Whipple, has no resident clergyman, but is occasionally visited by the old pastor, whose heart is still warm for the well-doing of his late flock. On Hawaii an English clergyman, who is visiting these islands, often officiates, holding services in the church which was erected under my auspices in Kona.

The Church Association of Honolulu, a combination of ladies for Church work, is progressing most satisfactorily. We are all preparing for a useful Lent. You will see from our little monthly, *St. Andrew's Magazine*, that special sermons will be preached in our church here on Friday and Sunday evenings.

MELANESIA.—The Rev. R. H. Codrington writes from Norfolk Island on December 18 :—"Our School here now consists of 154 Melanesians, more in number, and drawn in better proportion than ever before from the various islands we visit from about the 17th to the 8th parallels of latitude. Of this number no fewer than 69 are now baptized,—the last party of thirteen on Advent Sunday. Our communicants are nineteen; and they principally furnish the teachers, without whom it would be impossible to work so large a school. A considerable number of these we may hope will sooner or later return home to teach their own people, either as ordained Missionaries or in some humbler but still useful sphere.

"In the Islands, the principal school at Mota is under the native deacon there, with some few schools around and on the neighbouring islands. In the far Solomon Islands a station has been but lately established under an old pupil of Bishop Patteson, on the island of Savo; and a small party of Christians are gathered there. This last winter a very great advance was made at Mota under the personal influence of the Bishop, who was able to baptize nearly 300 of the people, adults and infants. Similar visits, so far as our present weakness will allow, we hope to make this year. We shall not endeavour to bring so many scholars here again, but shall still number, I suppose, as many as 130 or 120."

Fiji.—A correspondent of the *Australian Churchman* says :—"We have just had our first annual church meeting here. The Rev. W. Floyd—you will recollect—arrived in Levuka last November, and then the work of building up our Church in this group began. You shall hear what we have since done.

"A neat and substantial church has been erected here, capable of seating about 250 people, at a cost of 350*l.*, the land it stands on being also paid for; and the house brought down by Mr. Floyd has been put up. A choir has been formed, which enables us to have semi-choral services. A Sunday-school is held every Sunday.

"In the various districts much desire is shown for the Church. At a town called Suva, the leading planters act in turn on Sundays as lay-readers; they have also promised land, and timber to build a church. At Dreketi River, Vanu Levu, a large block of land at the junction of two rivers, consisting of 160 acres, has been given for Church purposes. At Loma Loma and many other places in the group, subscriptions have been promised.

"Bishop Patteson's death has caused us to look carefully at the Church's position here in reference to her spiritual oversight. Our Church Committee have petitioned the Primate and Bishops of New Zealand that Viti may be made a separate Diocese with a Bishop of its own."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER,

JUNE, 1872.

ON THE CANADIAN CANON FOR THE APPOINTMENT
OF METROPOLITAN.

THE Metropolitan of Canada was originally appointed by the Crown, on the petition of the Synods of the Dioceses of Toronto, Quebec, Montreal, and Ontario, and the Metropolitan See was fixed at Montreal; and Provincial Synods have been holden ever since at Montreal under the presidency of the Bishop of Montreal.

After the first appointment of a Metropolitan the election of the Bishops of Montreal was placed in the hands of the clergy and laity of the Diocese; and a strong feeling arose in the Provincial Synod that it was not desirable that the choice of one who was to be at the head of the whole Canadian Church should be in the sole hands of the clergy and laity of one Diocese. In consequence of that feeling, a clause was introduced into the Royal Patent, providing that the Provincial Synod should have the regulation of the election of the Metropolitan.

Accordingly in 1865 a Canon of the Provincial Synod was passed (with the consent of the Diocese of Montreal), enacting (1) that whenever the See of Montreal became vacant the House of Bishops should nominate two or more persons, to be presented to the Diocesan Synod of Montreal, for the choice of one of them as Bishop of Montreal, and that the House of Bishops should continue such nominations until the Diocesan Synod of Montreal should make choice of one of such persons

as Bishop of Montreal : and (2) that in the event of the Diocesan Synod of Montreal rejecting this Canon, then the Bishop of Montreal for the time being should not be Metropolitan, but the election of a Metropolitan should in such case be vested in the House of Bishops.

Accordingly, on the death of Bishop Fulford an attempt was made in November 1868 to act upon this Canon. The Bishops of Canada duly repaired to Montreal, whither the Diocesan Synod was duly summoned to meet them. The particulars of that meeting are given in our number for January 1869 (pp. 18, 19), from which it appears that the clergy were twice in agreement with the Bishops, but the laity not once—nor would the latter agree even to put the same names to a second vote in any single instance, though that is often done in the United States. The circumstances which led to this state of things are recounted by us in the paper just referred to, but we may add here that it afterwards appeared that a large party of the laity had agreed not to elect anyone of whom they had not some personal knowledge, thus totally excluding themselves from the possibility of choosing the best man ; while of the two persons in whose nomination some of the clergy intimated to the Bishops that all would agree, one was wholly inexperienced as a Bishop excepting in the limited society of Rupertsland, and the other was a United States clergyman who was little known in Canada out of the Diocese of Montreal, in which he had spent some three or four years. The result was that the Bishops adjourned the election to the ensuing May.

In May the Bishops changed their method. Instead of sending down only the names of Bishops, they introduced those of private clergymen ; but in so doing they confined themselves to those resident out of Canada. The laity likewise receded from their resolution of not balloting on the same names more than once. The clergy on every occasion gave a majority for one of the names sent down by the Bishops ; but in no instance did the laity concur in the same person as the clergy. At last, almost in despair, the Synod resolved to seek a conference with the Bishops, by means of a "larger committee." By this expedient the difficulty was at length surmounted. Without repeating the details, which we gave when chronicling the whole transaction (in our number for July 1869, pp. 259—261), suffice it to say here that in a name hitherto unmentioned so large a measure of concurrence was shown by the parties previously at issue, that it was sent down by the Bishops to the Synod, and a decisive ballot was immediately cast—of 57 out of 63 clerical votes, and 44 out of 59 of the votes of the laity. Nor has Bishop Oxenden disappointed the expectations raised by his English career.

But although the result finally arrived at had been so far satisfactory, a general impression prevailed amongst those who attended this meeting, and those who watched its working from afar, that the difficulties had all arisen from the peculiar temper of the Diocesan Synod of Montreal, which was of too narrow and local and modern a character to be capable of judging of so large a question. At the same time every one knew that the majority of Canadian laymen and many of their clergy cannot fail to be affected by the example of the Church institutions in the adjacent Republic, in which there is no metropolitical city, but the senior Bishop is in all cases the Primate, and the place of meeting of the General Convention, which answers to the Provincial Synod, is annually fixed by rotation, in some half-dozen principal cities. The result of this impression and conviction was the general opinion that, so long as the Metropolitical See remained fixed at Montreal, there would always be a danger of the same difficulties and the same loss of time whenever the See should become vacant.

This opinion accordingly found expression in the Canon which was passed at the Session of the Provincial Synod holden at Montreal, in September last, under the new Metropolitan.¹ By this Canon (1) the

¹ After repealing the then existing Canon, the Synod enacted as follows :—

"1. From and after the date on which the See of Montreal shall next become vacant, the Bishop of Montreal shall not, by virtue merely of his office as such, be the Metropolitan of this Ecclesiastical Province.

"2. After the expiration of three months, and not later than the expiration of six months after the next and every subsequent avoidance of the Metropolitical See, the Bishops of the said Province shall meet under the presidency of the senior Bishop, or, in case of his inability to act, under the presidency of the Bishop next in order of seniority (and it shall be his duty to summon them together to that end, at some place within the Ecclesiastical Province, by giving at least six weeks' notice of the time and place of meeting), and elect one of their number to be president of the House of Bishops, and the Bishop so elected shall thereupon *ipso facto* be the Metropolitan Bishop, and shall have, possess, and exercise all the rights, powers, privileges, and prerogatives which the Metropolitan Bishop in the said Province now has, . . . or may, or can have, . . . any law, usage, or custom of the said Province to the contrary in anywise notwithstanding.

"3. The See of the said Bishop so elected as aforesaid shall be the Metropolitical See of the said Province; but the city of Montreal shall be, as it presently is, the place of meeting of the Provincial Synod of the said Province.

"4. Until the election of the said Metropolitan Bishop, the said senior Bishop shall, after each such avoidance aforesaid of the Metropolitical See, be vested with all the rights . . . of Metropolitan Bishop aforesaid.

"5. All rules, regulations, canons, or other provisions of law of the said Province inconsistent with the foregoing provisions, shall be and the same are hereby repealed."

To this the following rider was appended :—

"In such election of the Metropolitan Bishop, it shall be necessary that a majority of all Bishops of the Dioceses in the Ecclesiastical Province of Canada concur, either by actual vote at the meeting called for such election, or else in writing under their hand and seal."—*Journal of Fifth Session*, pp. 63, 64, 70.

election of the Bishop of Montreal is left altogether to be provided for by the Diocese of Montreal as in the case of all the other Dioceses: (2) the election of the Metropolitan is left altogether to the House of Bishops, who are to elect one of their number to be Metropolitan; which election is to constitute his See to be the Metropolitan See during his incumbency: and (3) until the election of the new Metropolitan the senior Bishop is to enter upon "all the rights, powers, privileges, and prerogatives" of Metropolitan Bishop.

We confess a serious disappointment in this change. We are aware that in the ancient world, in all those parts which had grown up under the personal care of Apostles, the Metropolitan Sees became fixed at an early period, and they have continued fixed down to the present time; that in the vast majority of cases, in countries converted since the Apostles' time, the same fixture of Metropolitan Sees has taken place; that the only ancient countries in which there is any proof that this did not take place from the first were the western half of Northern Africa and Pontus; that even in that part of Africa the chief Metropolitan See was fixed at Carthage;¹ that all Churches, with the above exceptions, came under the general rule as early as the fifth century; and that the same rule prevailed throughout Christendom for 1,400 years. That being the case, we think it much to be regretted that a Province in which a Metropolis has once been fixed should again make it ambulatory.

It should be pointed out here that this is not the first time that this question has come up in Canada.

Originally, as we said, the Crown by Patent made the Bishop of Montreal and his successors *ex-officio* Metropolitans; but when this was objected to, and the Crown left it to the Provincial Synod to

¹ Thomassin gives an explanation of the position of the African Church which to some extent confirms the general custom. He says that Carthage was originally the Metropolitan See of the whole African Church; that the Council of Nice had resolved that every Province should have its own Metropolitan; and that about the same time Constantine divided the Civil African Province into six. The African Church, accordingly, following the usual custom of assimilating the ecclesiastical to the civil divisions, became divided into six provinces or quasi-provinces, yet preserving as far as they could their original unity under Carthage. Hence the unusual organization of that Church. The original metropolis retained its fixity and its authority over all the provinces. The provinces, while holding provincial councils (as ordered by the Nicene and earlier Canons), did not elect fixed metropolises, so as to obscure the position of Carthage as the common metropolis, but appointed the senior Bishop in every province to discharge Metropolitan functions, specially to preside at these Councils. And still further to secure to Carthage its rightful honour, these bishops were not called Metropolitans, but in each province *Episcopus primæ Ecclesiæ*. At the same time, however, Thomassin does not regard this explanation as free from all doubt. (See *Vet. et Nov. Disc.*, P. I., l. 1, c. xx. §§ 6, 7.)

frame rules for the election of the Metropolitan, the Committee appointed with that object by the Lower House at the second session of that Synod, held in 1862, drafted a Canon which vested the election absolutely in the House of Bishops, so as to make the See itself migratory. But this proposition was not well received, and amendment after amendment were brought forward, until it was carried by a majority of two-thirds of both orders—

1. "That the Metropolitan See should be fixed to one city" and that, if possible, Montreal.
2. "That a Committee be appointed to devise some measure, in consultation with the Diocesan Synod of Montreal" for that purpose, "and to report to the next meeting of the Provincial Synod."
3. "That in the meantime the election of the Metropolitan be vested provisionally in the House of Bishops."

The House of Bishops concurred in this amendment, and a joint Committee was appointed to attend the next Diocesan Synod of Montreal for that purpose.

That Synod was accordingly held in June 1863, and a Committee thereof was appointed to act with the joint Committee of the two Houses of the Provincial Synod, in framing a Canon, which, based on the two main principles already accepted, might be accepted by the Synod of Montreal, and, being afterwards adopted by the Provincial Synod, might govern all future elections to the office of Metropolitan.

Such a Canon was framed and passed by the Montreal Diocesan Synod, adopted by the Provincial Synod in 1865, and confirmed by it in 1868 (see p. 201).

Now, it may naturally be supposed that a Canon so carefully debated in its first principles in 1862, debated again by the Montreal Diocesan Synod in 1863, and agreed to by it, then passed by the Provincial Synod in 1865, and confirmed in 1868, would at least have had a fair trial, and not have been set aside at once after the first experiment,—especially as the result of that experiment was held to be so successful in its ultimate issue.

It therefore strikes us as a matter, as we have said, of great disappointment and of great regret, and—we were nearly adding—as a sign of unsteadfastness in our brethren in Canada, that, after only one disappointing trial of the Montreal laity, they should at once renounce a policy which was adopted after so much repeated discussion, and with so great deliberation as regards time.

We say "the Montreal laity," because it was not the clergy generally who hindered the success of the policy so deliberately adopted. It

may have been that a few of the clergy of one party stimulated the jealousies of the laity; and we have reason to think that that was the case: but we should have hoped that the experience of our Sister Church in the United States would have prevented the Bishops and clergy from being thrown back by one trial. That Church has had many years' experience of elections of their Bishops in part by the laity. They have had elections in which they could by no means arrive at a satisfactory result at one short trial; in which they have had to return to the ballot again and again; in which they have more than once been threatened with being brought to a dead-lock: but they have always persevered according to their plan, and have never yet altered it.

Nor do we think that, if the Montreal laity in this early stage of the working of Provincial Synods have proved somewhat narrow-minded, therefore Canada should make a retrograde movement. Look at the history of the Church in the Republic: how much of the regretted changes made in our Prayer-book by that Church is owing to lay-influence in early times! And yet it is an acknowledged fact that amongst them, as time goes on, it is the laity who have gradually become more and more conservative;—more conservative than the clergy. Why, then, should we not have patience with them, and trust that they will gradually rise above the narrow-mindedness of mere local interests and sectional jealousies and imperfect education, and in time enter upon their duties with larger minds and more expanded views?

But we feel that other influences were at work to which we have barely adverted. The desire to revert to primitive example was not a spontaneous dictate of the Canadian clergy, or even of the Bishops. Living side by side with the clergy of the United States, and seeing in them men of great energy, great experience, great breadth of views, and great success, they have every natural respect for them, and are disposed to adopt their views and practices. Thence there was at first a decided predisposition amongst their oldest men, both Bishops and clergy, and amongst their most influential laity, to follow American precedent: and if different views have from time to time prevailed in the Provincial Synod, it has been due more to the influence of a less aged section of the clergy, but one more imbued with the learning and spirit of the earlier centuries.

Our prepossessions, we fully avow, lie in that direction, and we earnestly desire to bespeak the attention of Canadian Churchmen, nay, of all Colonial Churchmen, to the reasons why we think that our brethren of the Diocese of Montreal should have still another trial,

upon the primitive plan ; that the House of Bishops should once more meet at Montreal, that they should propose to the Synod of Montreal one or more clergymen for their choice, and continue the nomination until one of the names so proposed shall be accepted. Such reasons have been stated by Dr. Beaven (for many years the Prolocutor of the Lower House of the Canadian Provincial Synod) as follows :—

“ It appears best, in this as in all other matters, to be governed in our decisions by the fundamental principles which as Churchmen we profess to recognize.

“ We observe the first day of the week as *the Lord's own day*, and set it apart to purposes of holy worship and consequently of holy rest, chiefly because it comes recommended to us by the concurrent voice of the Universal Church, beginning with the Primitive and Apostolic Church. No doubt we find this practice to be in accordance with what we read in the New Testament ; but we should never have understood the words of the New Testament in that sense, were it not for the practice of the Church.—On a similar ground we have continued the practice of *Infant Baptism*. It has come down to us without interruption from the Primitive Church ; and it is confirmed to our judgment by reasonings derived from Holy Scripture.—On a similar ground we practise *Confirmation*. We have concurrent testimonies from primitive times that they had such an ordinance, that they believed they had derived it from apostolical practice, and that it was referred to in certain passages of the New Testament ; and these, when examined, attest what is stated concerning them.—On a similar ground we receive and hold fast the *three Orders* of bishops, priests, and deacons, the use of *forms of prayer*, the particular forms observed in the administration of *the Eucharist*, the essential rules in regard to ordination, and other matters of discipline.

“ But why do we thus defer to the Primitive Church ? Simply because it seems certain that what was general or universal in the Primitive Church, unless it was something inherent in human nature, must have been ordained by that one authority which all Christians then recognized, viz. the inspired Apostles, or by the Lord of the Apostles. Therefore, where the Scriptures are silent, or when various interpretations may be placed on their language, it is a fundamental principle with us, especially in matters of Church government or discipline, to appeal to the practice of the Primitive Church, as being reasonably concluded to be founded on inspired authority.

“ Now, on this subject it is well known that there was a rule which prevailed in the Primitive Church, and not only so, but one which those who mention it expressly state to have been ordained by the Apostles ; and it was this : that when a See became vacant, the Bishops of the Province assembled together at the place which was the See of the deceased Bishop ; that they endeavoured to ascertain who would be the fittest person to be elected Bishop of that See ; that having made their own selection, they proposed his name to the assembled clergy and laity of the Diocese for their acceptance or rejection. It was in that way that in the ordinary

course of things *every* Bishop was elected, and consequently *every* Metropolitan.

"This was the ordinary course;—the *nomination* proceeded from what we might call the House of Bishops; the *election* was in the clergy and laity; and as the Bishops were directed by Apostolical rule to endeavour to propose a person, who was at the same time a fit person, and likely to be acceptable, the nomination of the Bishops was generally accepted. The people felt that they had a check upon an unsuitable appointment, and were satisfied.

"But in some cases this unanimity was disturbed. Party feeling ran high; or there was some person desired before all other men by either clergy or laity, or both (as in the cases of Athanasius and Ambrose), but not so acceptable to the Bishops. In such cases the Bishops had to withdraw their own nominee and propose one whose election could be carried, or even to accept the nomination of the clergy and laity.

"It is not my purpose at present to trace how this custom, acknowledged on all hands to have been Apostolical, fell into disuse. The process was different in different parts of the world; but the great cause was the tumults which prevailed, when the laity met in a mass, without any selection. This evil is provided against by our system of representation; and at the same time the voice of the pious and intelligent part of the laity is more really expressed than it could have been in those early times, after the Church had spread beyond the bounds of the cities, and taken in the surrounding country; the voice of whose inhabitants was but little heard in the assemblies for the election of Bishops, which consisted mostly of the city population.

"This custom then appears to offer a method whereby the canvassing of the clergy and laity in favour of particular persons may be avoided, and therein all the scandals which have arisen from such canvassing,—whereby the Province would not be liable to the evils anticipated, if the election of its chief Pastor were confined to the clergy and laity of one Diocese,—whereby the diocese which is to be more directly governed by the Metropolitan would be saved from having a Bishop forced upon it contrary to its wishes,—whereby the election might be conducted with the dignity and gravity suited to the occasion,—whereby the best means are provided for having the best man,—whereby the views held by the majority at the former Provincial Synod may be carried out, and the feelings of the Diocese of Montreal may be respected, and which at the same time has the very recommendation which is one of the essential principles of our whole Church government and usages, viz., Apostolical rule. I will add that this principle is sanctioned by Scripture itself; for we read in 2 Thess. ii. 15; these words, "Stand fast, and hold the traditions which we have been taught, whether by word or our Epistle." The context in ch. iii. 9-12 evidently shows that these traditions included rules of order; and the text therefore establishes the principle that we should endeavour to hold fast such rules of order as have been established by Apostolical authority. This is acknowledged to be such a rule; should it not then be one of the strongest of all recommendations to us, where different plans are capable of accomplishing the ends desired, that this plan was adopted and handed

on by Apostles? Is it not the dictate of faith in the Holy and Blessed Spirit by whom the Apostles were led, to prefer a plan devised by them; especially when the objection to it which human weakness brought up is done away, so far as human infirmity permits? And are we not more likely to have the blessing of our great Head upon our plans, if they have been devised in a spirit of faith, than if they are merely the results of our own reasoning?"

It is of course obvious that the main principle on which we advocate this method for Montreal ought to lead to the adoption of it in the elections of all the Bishops of the Province; and we hesitate not to confess that that is the very thing we desire. And we thoroughly believe that the Bishops and other members of the Provincial Synod of Canada, and the clergy and laity of the Diocese of Montreal, will be found to have earned for themselves the thanks and blessings of succeeding generations of Churchmen, if they shall be found in the end to have been the first to restore this Apostolical ordinance, and if through their example it shall be revived throughout Canada. Nay, may we not hope that the benefit of their example will not be confined to Canada; but that it will spread from country to country, until the whole of our Colonial Bishops are chosen according to the Apostolical pattern? Already Canada has had the honour of being led to adopt that Constitution and those rules of Synodical action which have formed the basis of Synodical organization throughout the British Colonies. May she have the still higher honour of giving the example to other Colonies of the restoration of the primitive and Apostolical method of the election of Bishops!

We mentioned Montreal in what we have said above; and we mentioned that city because it was the city which has hitherto been the Metropolitan See. What were the motives which first led to its selection we are not informed. Probably the fact that it was the commercial metropolis of Canada, and its largest city, had something to do with it; probably that it alone possessed an edifice worthy to be called a Cathedral. But whatsoever were the motives, they were not such as generally influenced the Church in the primitive ages. Then the civil metropolis was, as a rule, the ecclesiastical one; and if in that respect likewise our Canadian brethren should think proper to revert to early usage and constitute Ottawa their ecclesiastical metropolis, as it is already their civil one, they might find their difficulties removed or lessened.

And let not our Canadian brethren think that they will be adopting the wisest course by following the United States' Church, in her innovations upon the general practice of antiquity. What was the

language of the President of the Lower House, of the General Convention of that Church in 1865, when the then Bishop of Montreal, Dr. Fulford, and the then Prolocutor of the Lower House of the Provincial Synod of Canada, Dr. Beaven, visited Philadelphia as a deputation from the Provincial Synod to the General Convention?—"I thought I saw that the American Church, in her experiment of independence, had left out some of the ancient things of the Catholic Church, which you are illustrating alongside of us, and which it would be well for us to return to."

And what a striking comment has time made upon this utterance of the Rev. Dr. Craik! Already have our American fellow-Churchmen begun to return to ancient practice, by naming their Episcopal Sees after individual cities, instead of states or territories: witness Pittsburgh, Easton, Albany. Already are they proposing to break up their Church into Provinces, thus restoring another "ancient thing." Already are they following the example of those "alongside of" them, by calling some of their churches Cathedrals, and their clergy Deans and Canons: witness Chicago and Buffalo. Already are they inquiring into the practical working in our system of such officers as Archdeacons and Rural Deans.

We trust that our Canadian brethren will not hastily do anything to check this wholesome tendency: but that they surely will do, if they persist in falling back upon a migratory primacy, and thus "leave out" of their system one of the "ancient things"—the fixedness of Metropolitan Sees,—which "the American Church in her *experiment* of independence had"—no doubt unawares—"left out." Let them be slow to confirm the Canon of 1871, passed under the influence of dis-appointment. Let them rather endeavour to approximate more closely to the primitive pattern than they have ever yet done, and trust that, notwithstanding some occasional results which may not appear very promising, they will, on the whole, attain by this course to the greatest stability and the highest blessing.¹

¹ It may be of use to give here the method of electing the Metropolitan in use in the Church of Sweden. Each Diocesan Chapter—which, being now partly lay, would correspond pretty closely, we suppose, to the Standing Committee in many of our Colonies—votes for three names, *dignus*, *dignior*, *dignissimus*; also does the University; and the net result of all this voting is made equivalent with that of the clergy of the Archdiocese of Upsal. The Crown decides between the elements of Province and Diocese, if necessary.—ED. C.C.C. en

Correspondence, Documents, &c.

ON DR. BIBER'S PLEA FOR AN ŒCUMENICAL COUNCIL.

SIR,—I resume, with your permission, my reply to my friend Mr. Lea's criticisms by examining the objections he raises to the notion of a Patriarchate of Canterbury. It seems to him "scarcely possible to grasp the idea of a patriarchate without territorial limits." Why should it be so difficult to "grasp" that idea? Why should "territorial limits" be considered an essential ingredient of patriarchal authority? Is there in this objection anything more than the unconscious influence which old associations exercise over men's thoughts?

What, let us ask, is the fundamental idea of the Patriarchate? What is it that gave rise to the establishment of patriarchal authority? Was it not that same law of subordination which, by means of general distribution and partial concentration, pervades the divine government of the universe—which in the visible world by the combined action of centripetal and centrifugal forces keeps the heavenly bodies revolving in their orbits, on which the heavenly hierarchies of the unseen world are founded, and which necessitated the analogous constitution of hierarchical powers in the kingdom of heaven upon earth, that is to say, in the Church militant?

When the touch of Almighty power, by disturbing that most mysterious part of man's organization, the gift of speech, prevented the remnant of antediluvian humanity from frustrating the divine purpose—that in "multiplying" it should "replenish the earth," and "dwell on the face" of it within the "bounds of habitation" appointed to the different "nations" that grew out of the diversity of speech,—there was in the counsel of God a time appointed for the reunion of the human family by an inverse process to that which produced the local scattering of its component parts. The Pentecostal gift of spiritual utterance radiating into diverse languages, as the pure ray of light does into diverse colours, was the reversal of the miracle of the confusion of tongues; destined in course of time, even as the colours of the rainbow in rapid revolution reconstitute the pure white ray, to bring out of the interchange of thought in national forms of speech the unity of spirit which underlies the idea of the Church. It is in the course of transition, still in progress, from this national diversity to ecclesiastical unity, which is to be perfected in Christ the Head, that national Churches arose, whose Bishops, their pastors and rulers, along with their flocks, clustered together in subordination to one of their own number, to whom they assigned a pre-eminence of rank and authority; on the principle of the thirty-fourth Apostolical Canon: *τοὺς ἐπισκόπους ἐκάστον ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον*. And as in those early days of Christian civilization the different *ἔθνη*, dwelling within the "bounds of their habitation," were separated by "territorial limits," circumscribing the *παρτιά* of each, the chief rulers of the national Churches came naturally to be designated by the name of *πατριάρχαι*. Originally, it is well known, that title was of much more extensive signification; it

was only in later times, and under the concurrent influence of the political divisions of the Empire after it had become Christian, that the five great Patriarchates gained their superiority over the rest, and the meaning attached to the title of Patriarch became more restricted. Under all those successive modifications the Patriarchate continued to be, as it was from the first, an essentially *national* institution; the *territorial* circumscription of the authority attached to it being a mere incident of its rise and progress. The fact that eventually hierarchical ambition succeeded in consolidating it within the "territorial limits" of what are now *καὶ ἐξοχίῳ* termed Patriarchates, as it cannot do away with the original, the essentially national, character of the Patriarchal office and dignity, so neither can it be permitted to stand in the way of any fresh modifications which may be called for by altered circumstances in this world of changes. Add to this that the progress of civilization, with all its scientific appliances overleaping and all but annihilating distances of space as well as time, has altogether superseded the ancient territorial divisions of the world—most conspicuously so in the spread of the Anglo-Saxon race over every quarter of the globe—and that for all practical purposes similarity of language has become of infinitely greater importance to mutual intercourse than contiguity of habitation,—and not only does the idea of a Patriarchate "without territorial limits" cease to be as ungraspable as my friend Mr. Lea imagines, but that of an Anglican Patriarchate suggests itself as an obvious condition of the great Anglican Communion occupying its proper place and fulfilling its high mission among the Churches of Christendom. So far from "introducing quite a new element into the organization of the Christian Church," it would, on the contrary, bring the Patriarchate, as a most important branch of that organization, back to its original and essential character, which is not territorial, but national. Nor does this its national character militate against its being—which Mr. Lea seems to dread, and to regard as conclusive against it—at the same time "cosmopolitan." The attempt to make the Roman Patriarchate "cosmopolitan" failed, because it ran counter to the nature of things. An Anglican Patriarchate—though claiming no pre-eminence, but content to stand on an equality with others—would be *ipso facto* "cosmopolitan," as being the Patriarchate of a cosmopolitan Church and people.

But, says my critic, he "does not quite see" that "in convening the Lambeth Conference the Primate of all England exercised patriarchal functions," and that, consequently, "by the force of events the patriarchal character of the See of Canterbury" has, as I have ventured to point out, "become a *fait accompli*." Let him forgive me for suggesting that his inability to "see" this arises from his inability to see that according to the true theory of the Church, as a body joined and knit together in love, there is no such broad distinction as that insisted on by him, between an "invitation" and a "summons." It was the happiest and the most admirable feature of the Lambeth Conference that the call which brought it together bore the former, and not the latter character. Surely my excellent friend would not wish to see the day when the coercive power of a summons *in foro externo* should be needed to bring the Bishops of the

Church together to consult for her welfare ; surely he would, with me, rejoice to see the day when a fraternal "invitation" would suffice to effect an object which, all are agreed, is an indispensable preliminary to the reunion of Christendom. And all the more cordially must all who keep that highest aim of the Church militant here in earth in view, unite in looking, in working, and in praying for the assembling of an Œcumenical Council so convened, since in no other way than this is the gathering together of such a Council possible in the present condition of the world. In the absence of any temporal power exercising, as did the Imperial power of old, a universal sway over all Christendom, and in the face of the utter improbability of a concurrence of all the temporal powers in the convocation of an Œcumenical Council, the Churches of Christendom, placed in the most varied and heterogeneous political positions, are, providentially, as we may well consider it, reduced, for any course of action which shall embrace and affect them all, to the common bond of love and mutual recognition in Christ their Head ; and that bond, unless we surrender our faith, and give up the cause of the Church in despair, is assuredly strong enough to bind and hold them all together, without the aid of any extraneous coercion.

I am sorry to find that Mr. Lea attaches so little weight to the designation of the Archbishop of Canterbury as *alterius Orbis Papa* by the Patriarch of the West. Making every allowance for the peculiar circumstances which led "judicious" Hooker to regard it in the light of "a mere compliment," I cannot but think—and I have the authority of Archbishop Laud to endorse the opinion—that there was more in it than he is willing to allow. But taking it at the very lowest estimate, it is a testimony to the patriarchal character of the See of Canterbury which is not altogether to be made light of. When Caiaphas declared that it was "expedient that one man should die for the people," he was not himself aware of the full significance of that declaration, but spoke, as we are by inspired authority taught to believe, prophetically, by virtue of his office. May not, in like manner, Urban II., in the high position which he held, have been led unwittingly to declare a fact which was to find its accomplishment in after ages in a sense which he little suspected ? And are we not, when the time for its accomplishment has arrived, justified in referring to a testimony from such a quarter as to the eminent position which even then the See of Canterbury occupied among the Churches of Christendom ? It might not be sufficient to build an argument upon ; but is it to be altogether overlooked when the exigencies of the case point to Canterbury as the See on which the initiative for convening an Œcumenical Council by fraternal invitation seems most obviously and most legitimately to devolve ?

Sympathizing, as it is evident Mr. Lea does, with the main scope of my proposal of an Anglican Patriarchate, if he could see his way to it, apart from the objections which I have been endeavouring to remove, I am sure he will be gratified to learn that communications which, since the publication of my "Plea," have reached me from more than one quarter, all tend to the conclusion that the formal recognition of the patriarchal character of the See of Canterbury by the sister and daughter Churches of

the Anglican Communion may be looked forward to at no distant day as the result of another Lambeth Conference.

For this, as proximately the next stage towards the assembling of an Œcumenical Council, let us hope and trust, and, above all, pray, in the full confidence that "if we ask anything according to His will,"—which the reunion of Christendom most assuredly is,—“we know that we have the petitions that we desired of Him.”

G. E. BIBER.

86, Montpellier Road, Brighton, May 22.

SIR,—Will you permit me to say a few words on a subject deeply interesting to every Catholic Christian who desires to see his Divine Master's prayer fulfilled, “that we may be all one” and in accordance with the Apostolic injunction forbearing one another in love may endeavour to keep the unity of the spirit in the bond of peace? But before I enter on the immediate subject to which I wish to call your readers' attention, it is necessary that I should refer to Dr. Biber's quotation from S. Cyprian, which occurs in his reply to Mr. Lea, on page 177 of your May number. Dr. Biber there speaks “of that one and undivided Episcopate *cujus à singulis pars tenetur*.” Those are not S. Cyprian's exact words. His words are “*Episcopatus unus est cujus à singulis in solidum pars tenetur*.” With great deference to Dr. Biber's superior learning, I cannot but think that the omission of *in solidum* seriously affects the meaning of S. Cyprian's words, and greatly weakens the force of Dr. Biber's own argument. *Tenere in solidum* everyone knows is a law term equivalent to ours of “holding in fee.” S. Cyprian's object is to show that the unity of the Church is preserved by union with the Divine Head, as the many rays of light in the sun, as the various streams from the one fountain meet in their source, as the branches of a tree in its roots; and division from the head is fatal to existence. But each Episcopate is complete in itself and independent of every other, so that if the major part failed, the others would still retain their integrity, and the true faith be preserved; circumscribed as to the space in which it prevailed, but still the representative of Christ's Church on earth. This principle is plainly asserted by S. Ignatius in his Epistle to the Smyr-næans, § 8: “Where Jesus Christ is, there is the Catholic Church;” meaning where the faith of Christ is. Numbers do not constitute Catholicity, nor can customs, however ancient, if opposed to truth, be admitted as binding on any Church. “*Nec consuetudo*,” says S. Cyprian, “*quæ apud quosdam obrepserat impedire debet quo minus veritas prævaleat et vincat; nam consuetudo sine veritate vetustas erroris est*.” The principle of our Reformation was that advocated by S. Cyprian in his celebrated letter to Pompeius. Our Reformers reverted to the Divine, Evangelical, and Apostolical teaching, and by their reference to the head and origin of Divine tradition human error ceased. In Mr. Lea's letter on Dr. Biber's “Plea for an Œcumenical Council” he says, “You are but part of the Church, though a great part; you cannot assume a Catholicity which you have not.” Now, this necessarily involves the question, What is Catholicity? Is it numbers or Truth? Is it Romish customs and

Romish error, no matter how widely spread; or it is the Truth once for all delivered to the Saints, maintained inviolate by a portion of the Church, however small? We must in such a case revert to ancient principles, and deal with what we believe to be heresy, as the Primitive Church deals with it. Now, we have the rule laid down in the *Commonitorium* of Vincentius *Lirinensis*. In the 4th chapter he says: "What shall a Catholic Christian do, if some part of the Church cuts itself off from the communion of the universal *faith*? Then he must prefer the sanity of the universal body before a putrefied and corrupted member. But what if some new error should infect not only a small part, but should be ready to spread itself at the same time over the whole Church? Then he must take care to hold fast by antiquity, which cannot on a sudden be totally corrupted by any new imposture." Now the instance of the smaller part which he adduces is that of the Donatists; the larger part *Rome*—*Arian Rome*. Would Mr. Lea in such a case suppose that the orthodox Church would have invited Arian Rome to assist in a Council called for the preservation of Divine Truth? My conviction is that sad confusion prevails in the minds of many—that the substitution of the word *Church* for *The Faith* has led many into error, many into the heresies of modern Rome. Is it not a significant fact that the Athanasian Creed, about which so much contention has lately arisen, and which is really the bulwark of Divine Truth, does not even contain the word *Church*? We read of the Catholic Faith, of Christian Verity, of the Catholic Religion, but nowhere of the Catholic *Church*,—and why? Because it is evident that so large a part of the Church was in deadly heresy, so strongly asserted its claim to be the Catholic Church, that the writer of the Creed, without doubt, fully recognizing the Divine organization of the Church, fell back on its original constitution and set forth the verities of the Gospel as its essential characteristic. Apostolic doctrine was to be maintained: without it, Apostolic succession, while it kept up the outward form of the Church, had lost its vitality. Everyone who is familiar with the writings of the early Church must have seen how universally this is insisted on. But there is and has been for some years a morbid desire for unity, without any reference to *The Faith*. Rome has taken advantage of this, and seduced many into her fold on the plea of her being the centre of unity.

The Church of England holds at this moment the most important place in Christendom. She is the centre of the Catholic *Faith*. It remains to be seen whether any undue haste in endeavouring to draw other Churches into union with her will not tend to corrupt her, rather than extend the pure faith to others. Conferences, such as that at Lambeth, will no doubt help to strengthen a union with all Churches now in communion with the Church of England; but it does not seem that the Providence of God has as yet opened the way for an *Œcumenical Council* without great danger to ourselves. Moreover, how is it to be called? Our Twenty-first Article forbids the assembling of a General Council without the commandment and will of princes. It is quite clear that such a command cannot be had. And, further, are we so at unity with ourselves as to venture on such a sea? We have those in high position in the Church anxious to get

rid of the Athanasian Creed ; we have some who have defended the writers of the *Essays and Reviews*. On what *Faith* are we to stand ? Is unity to be sought by the relinquishment of the Catholic Faith, and a broad latitudinarianism to embrace all creeds under the name of unity ? Is Ovid's description of Chaos to be realized in the union of discordant beliefs ?

“ Quia corpore in uno
Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus.”

Is not the strength of the Church of England at this moment to sit still, to maintain her own faith inviolate, to protect herself from internal enemies ? Is it not her wisdom to wait until God's Providence opens a way for union with other Churches, without any danger of risking a shipwreck of her own faith ? With what probability of success would the calling of an Œcumenical Council be accompanied, if it could be done ? Can we not learn some lessons of wisdom from the history of the Councils of Basil and Florence—the former of which ended in the election of another Pontiff ; the latter, in the Grecian deputies declaring, when they returned to Constantinople, that all things had been carried on at Florence with artifice and fraud, and the schism, which was intended to be healed, became more confirmed, and the animosities between East and West more aggravated ? How can we think that any good could be derived from an Œcumenical Council with the speeches in our own Convocation staring us in the face ? Certainly it is not the fate of the Church of England that brethren dwell together in unity. We should indeed pray for the peace of our own Zion, and for the time when universal peace may reign. But I cannot but think that ultimate unity may be more surely and more speedily attained by such intercommunion with the English Church as that lately held by the Archbishop of Syra, by making our doctrine, discipline, and Catholicity known to foreign Churches, and specially by making them familiar with our own inestimable Liturgy, which even a Dissenter said he believed to be the work of a minor inspiration, by our readiness to give all information as to what we hold as Catholic and Apostolic, than by any hasty and ill-devised scheme of a General Council. Above all things, let foreign Churches understand that the position of the English Church is not wilful isolation, that what she contends for is not any supremacy, but the Faith once for all delivered to the Saints, and that no desire for unity could lead her to give up one jot or tittle of the Divine Law, or substitute the unity of the Church for the unity of the Faith. Let me conclude in the words of S. Cyprian : “ Nemo fraternitatem mendacio fallat, nemo fidei veritatem perfidâ prævaricatione corrumpat.”

CATHOLICUS.

THE ENGLISH BIBLE REVISION AND AMERICAN CO-OPERATION.

SIR,—Among the many *gaucheries* by which the present movement for the Revision of the English Version of the Holy Scriptures has been unhappily distinguished, must be numbered the treatment of the affair as regards co-operation with the United States. Clearly, I think, as an

integral part of the Anglican Communion, possessing nearly as many Bishops as that Communion counts within the British Empire, the Sister Church in the United States ought to have been invited by the Convocation of Canterbury to unite in the work, in like manner as the Province of York was invited. I have reason to believe that that Church would have returned a more favourable reply than was received from that Province. The Bishop of Winchester, indeed, was authorized to make overtures of co-operation to the Church in the United States, but, most infelicitously, in the first instance he wrote to the Bishop of New York, instead of to the Presiding Bishop, and thus the matter failed to be brought in a regular way, as would otherwise have been the case, before the House of Bishops—and then before the Lower House—at the late General Convention. The application to our Sister Church came thus, it would seem, to be regarded by the Canterbury Committee as abortive and hopeless, and thereupon Dean Stanley was authorized by this body to open communications with Dr. Schaff, a well-known non-Episcopal divine belonging to the German *Unité* denomination, with the view of organizing through him a co-operative Committee on a non-Church basis. Such a body has accordingly been formed, and is now at work: it includes only two Presbyters of our Communion, and one of its members is a Unitarian. Of course, after the Canterbury Committee has decided on retaining the services of the anti-Nicene Mr. Vance Smith, we cannot marvel at a divine who, though Unitarian in denomination, is, I am informed, essentially Trinitarian, being included in the Transatlantic “omnibus” body. To Dr. Schaff’s leadership there are two objections—first, that it involves a distinct ignoring by the Canterbury Committee of the exclusive Divine right of our Sister Church in the United States to be in that land the “Witness and Keeper of Holy Writ;” and, secondly, that he is a German, and therefore, notwithstanding his undoubted proficiency in modern as well as ancient learning, cannot be altogether a competent judge of questions of English language.

Whatever be the numerical proportion of our Sister Church in the United States to the denominations around her, and the consequent proportion of scholarship, Church principles are still Church principles, and ought never to have been disregarded. I contend that the alleged danger of a distinct Denominational Revision across the Atlantic might still have been avoided, had a course more satisfactory to the Anglican Communion been taken by the Canterbury Committee.

ANGLO-CATHOLICUS.

P.S.—I subjoin the main portion of a paper issued by Dr. Schaff:—

On the 7th of December a meeting was held at the study of Dr. Schaff, No. 40, Bible House, New York, for the purpose of forming an organization to co-operate with the British Committee in the Revision of the Authorized English Version of the Scriptures. The Dean of Chester was present by special invitation, and took part in the deliberations. After prayer, Dr. Schaff introduced the subject of the meeting, by stating that he had been requested by the British Committee for the Revision of the Authorized English Version of the Scriptures, through the Dean of West-

minster, to invite American scholars to co-operate with them in this work. He had accordingly extended such an invitation to a limited number of scholars, most of them Professors of Biblical Literature in Theological seminaries of the leading Protestant denominations. In the delicate task of selection, he had reference, first of all, to the reputation and occupation of the gentlemen as Biblical scholars; next, to their denominational connection and standing, so as to have a fair representation of the American Churches; and last, to local convenience, in order to secure regular attendance on the meetings. He would have gladly invited others, but thought it best to leave the responsibility of enlargement to the Committee itself when properly constituted. He had personally conferred during last summer with Bishop Ellicott, Dean Stauley, Professor Lightfoot, Professor Westcott, Dr. Angus, and other British revisers, about the details of the proposed plan of co-operation, and was happy to state that it met their cordial approval.

Dr. Schaff then read the following list of scholars who had been invited to engage in this work, and who have accepted the invitation:—

I. *On the Old Testament.*—Professors T. J. Conant, D.D., Brooklyn, N.Y.; George E. Day, D.D., New Haven, Ct.; John De Witt, D.D., New Brunswick, N.J.; Wm. H. Green, D.D., Princeton, N.J.; George E. Hare, D.D., Philadelphia, Pa.; Chas. P. Krauth, D.D., Philadelphia, Pa.; J. Packard, D.D., Fairfax, Va.; Calvin Stowe, Cambridge, Mass.; James Strong, D.D., Madison, N.J.; C. V. A. Van Dyck, M.D., Beyrout, Syria; and Taylor Lewis, LL.D., Schenectady, N.Y.

II. *On the New Testament.*—Professors Philip Schaff, D.D., New York; H. B. Hackett, D.D., Rochester, N.Y.; Charles Hodge, D.D., Princeton, N.J.; M. B. Riddle, D.D., Hartford, Ct.; Henry B. Smith, D.D., New York; J. H. Thayer, D.D., Andover, Mass.; Rev. E. A. Washburn, D.D., New York; Rev. T. D. Woolsey, D.D., LL.D., New Haven, Ct.; Ezra Abbot, LL.D., Cambridge, Mass.; Professor James Hadley, LL.D., Newhaven, Ct.; and Charles Short, LL.D., New York.

At the same meeting Dr. Schaff also read a letter from Bishop Ellicott, conveying a resolution of the "British Committee." And on the same day, in the evening, another meeting was held, of a public character, and in a church of our Communion—that of Dr. Washburn, one of the three clergymen associated with the sectaries—at which not only Dr. Schaff spoke, but also Dr. Howson, Dean of Chester, who was then on his visit to America. The Dean attended only as a friend, and not officially, but one cannot help wishing that he had stood aloof, as his presence might be easily misconstrued.

THE C.M.S. PROPOSALS FOR A MISSIONARY BISHOP IN CHINA.

SIR,—It is some time since I have observed anything in your pages or elsewhere respecting the efforts of the C.M.S. to obtain the appointment of a "Missionary Bishop for China;" but though the grave objections which lie against the plans of that body have been clearly set forth in

your correspondence, those efforts are still being continued, and I presume it is no secret that Bishop Alford's resignation of the See of Victoria was mainly due to his fear that they would succeed. That resignation, however to be regretted, has at least the one good consequence of divesting the controversy of all personal considerations.

The See of Victoria being thus again vacant, the question naturally arises, What was the intention of its founders—I mean of that “Brother and Sister” to whose munificence its existence is mainly due? I have reason to believe they intended its purposes to be not merely Colonial, but Missionary—to extend to the whole of China, and not merely to be concerned with Hong Kong and half a dozen British Chaplaincies. Letters are producible, written by Archbishop Sumner, Bishop Blomfield, and others, attesting—if it is necessary—that such was the mind also of the Church; and in that faith the “Brother and Sister,” of whom one is still alive, gave their money. The Letters Patent were worded accordingly.

Therefore, if the Colonial Bishops Council do not oppose the schemes which would deprive the See of Victoria of its *raison d'être*, they will complete that want of confidence as to donors' wishes being carried out which the Natal scandal has already made so detrimental, financially, as otherwise, to our Transmarine Episcopate.

I am alarmed and sorry to hear that one member of that Council, whose antecedents give him especial weight in a matter of this kind, is disposed to advise compliance with the persistent efforts of the C.M.S. Surely, he must, for once, have failed to grasp the question aright. Depend on it, it will be a common blow felt by our Church throughout all her new plantations, if in China is set the example of two Bishops for the same Mission,—one to superintend the European Missionaries of the Mission, and the other the Native flock—for this, your readers will remember, is one of the alternatives urged by the C.M.S.; or if, while the Bishop of Victoria is left to superintend the Missions below 28° N., the *Secretary of all the C.M.S. Missions in China* visits these same Missions in Episcopal orders for purposes of “Native Church Organization”—which is the other alternative that has been urged.

This question about appointing a “Missionary Bishop” is not one of *territorial distance*; for all the Missions of C.M.S.—even Pekin—are sufficiently accessible from Hong Kong, as is well known in mercantile circles. Neither is it a question of *language*; for no Missionary in China speaks the vernacular except of his own Mission, so that Mr. Russell, *e.g.* if consecrated “Missionary Bishop,” would be obliged, both at Hong Kong and Foochow, and at Hangchow and at Shanghai and at Pekin—everywhere except at Ningpo—to preach, confirm, and ordain in the Mission Churches *through an interpreter*, precisely—save only Ningpo—as was the case with Bishop Alford. Nor, again, is it a question of *work*; for the work which that Bishop had to perform as *Bishop* left half of his time free for other ministerial purposes.

What can the two Chinese clergymen, one at Hong Kong and the other at Fowchow, and the three or four candidates at Ningpo, reported by the C.M.S. as fit for ordination—what can they need “a Bishop of their own” for? Such a Bishop would be simply the agent of the

C.M.S. in China, receiving both his salary and his directions from Salisbury Square; while a Bishop merely for Hong Kong and the Chaplaincies would among the British in China have about as much *Episcopal* work to perform as a Bishop appointed to act in a parish containing about 3,000 souls, with a rector and two or three curates as his clerical staff.

The whole aim of the C.M.S. in this affair is—I write it with reluctance—to substitute Societies' Bishops for Bishops of the English Church, and to absorb Episcopacy in the action of a Committee in England—so far as any real independent superintendence is concerned. May the danger yet be averted!

PHILO-SINENSIS.

[To what the above writer says we may add the remark that the appointment of a "C.M.S. Bishop" for Chinese Missions would greatly tend to preclude the resumption of the suspended S.P.G. work at Pekin—would go far to make China, *i.e.* above half the heathen population of the world, the exclusive field of the C.M.S. We subjoin also part of a letter from "a Layman in the South of China," which some time ago appeared in the *Guardian*:—

"Hong Kong does *not* want a Bishop, if *he is only to speak English*. The two chief functions of a Bishop, as such—*viz.* confirmation and ordination—are hardly ever required. Thus much for the 3,000 or 3,500 Europeans (including Portuguese) in the colony. But what shall we say about the 115,000 natives here? Do *they* want a Bishop? I say *Yes*; but one who will devote his life and energies to learning their language and labouring amongst them. Is it desirable that the confirmation and ordination of native Christians should as a rule be conducted through an interpreter?

"Again, what good is a Missionary Bishop of Ningpo in the province of Canton, or at Foochow? He could neither understand the people nor be understood by them. If it be desirable that the Episcopal supervision of China be under the Bishop of Victoria, let this be made a Metropolitan See, having as Suffragans Missionary Bishops at Foochow, Shanghai, Ningpo, Hankow, or elsewhere, who can speak the language of the people, and to whom should be entrusted the supervision of the Missions, *and* the Consular Chaplaincies, now, however—thanks to the economy of the Government in religious as well as other matters—being rapidly abolished."

No settlement of the Episcopal question in China will be satisfactory moreover, which does not determine in a more secure way than a mere "understanding," the relations of the Bishop or Bishops sent out from England with the one sent out from the United States. It seems a "waste of power" for the latter to come over from Japan to Shanghai as the head-quarters of his Chinese Mission, and for the Bishop of Victoria to visit the same place as the seat of a British Chaplaincy.]

ON ARABIC BIBLES.

SIR,—I should be glad to learn whether the Arabic version of the Bible by the Bishop of Seville, about 717, or the Psalter in Arabic by Augustinus Nebiensis, is still to be found. The translators of our authorized version (1611) in their preface "to the Reader" refer to them as rather common in their day.

Government is said to have given £500 to that able Arabic scholar, the Rev. G. P. Badger, towards the cost of bringing out a new Arabic dictionary for their employes in India. When do the booksellers expect it?

STUDENT.

[1. We do not remember to have seen either of the versions referred to. The first printed Edition of the Pentateuch in Arabic which we know of is that published at Constantinople, in 1546, in Hebrew characters. The version was made by one Rabbi Sa'ad Gâdn. The next Edition was that of Erpenius—the translation by a Jew—published at Leyden, A.D. 1622. The Propaganda Edition of the Arabic Bible, printed at Rome A.D. 1727, was reprinted by the British and Foreign Bible Society, and has had a considerable circulation. None of these Editions, however, nor any that we have seen, are correct, either as translations from the original or as regards diction. In fact, they are most faulty in both respects.

The Bible translated into Arabic a few years ago by Fâris-esh-Shidiâk, and published by the S.P.C.K., is far superior to any of the preceding in every way; but it has just now been superseded by an Edition, with all the vowel-points, printed at Bairût by the American Missionaries. It is a wonderful work, both as a translation into good Arabic and as presenting the Christian Scriptures for the first to the Arabic-speaking populations of the East in a shape worthy of the Book. It has been left to the Americans to remove the disgrace which has hitherto been attached to our Scriptures, in Arabic, by Muslims, that we left the meaning obscure and equivocal, as it certainly is without the vowel-points.

2. With regard to Mr. Badger's projected English-Arabic Dictionary, we are in a position to state that the compiler is hard at work upon his task, but there is little chance of its being ready for publication within four years from this date. The work is as gigantic as will be its utility. It will supply a want which all English and English-speaking students have felt in acquiring the means of expressing themselves, and of writing in Arabic. The only work of the kind is Richardson's, but, as all students of Arabic must know by experience, that work is comparatively useless. Mr. Badger, we believe, will in addition to the classical equivalents give the colloquial equivalents also. We may here, however, remind our querist that the honorarium promised by the India Office is contingent on the completion of the work.]

ON THE FOREIGN CHAPLAINCY ACT.

SIR,—At the last meeting of the *Anglo-Continental Society* I had no opportunity of confirming a remark in Mr. Hubbard's excellent address. May I therefore request you to insert a letter, written by me some fourteen years ago—when residing in Madeira—on a state of things, still unremedied, which acts as a heavy drag on the operations of our Church abroad? Why does not some friend of the Church of England move for an amendment of the Foreign Chaplaincy Act?

ALEX. J. D. D'ORSEY.

13, Princes Square, W.

"The Act 6 Geo. IV. cap. 87, known as the 'Foreign Chaplaincy Act,' applies to all foreign places where there is no English Colonial Bishop, where a Chaplain is 'appointed and maintained by subscription,' and where the subscribers *choose to avail themselves* of the provisions of the Act; though I need hardly say that an English Act of Parliament has no more compulsory force in a foreign realm than an English Bishop's 'jurisdiction' in a Roman Catholic diocese.

"The provisions of the Act are remarkable. Section X. speaks of 'Divine Service according to the rites and ceremonies of the United Church of England and Ireland, or of the *Church of Scotland*.' Section XIII. specifies that the Chaplains are to hold office 'during her Majesty's pleasure, and no longer.' The 'Regulations for the Management of British Church affairs at Foreign Ports and Places,' issued by the Foreign Secretary, have the following enactment:—'VIII. *Any person who, for the purposes mentioned in the Act, has subscribed £20, either in one sum or by an aggregate of several sums, is entitled to be present and to vote during the first year after the £20 shall have been so paid. And in case no person shall have qualified himself, the management of Church affairs will devolve entirely on the Consul.*' And again: 'IX. *All British subjects have a right to subscribe, and the Treasurer cannot refuse to receive any subscription.*' Section X. adds that the '*General Meetings* have the power of making rules and regulations,' which must be 'sanctioned and approved by the Consul,' who, however, is not 'unnecessarily to oppose *any* measure which the *residents* may be *desirous of adopting*.' Section XIII., however, *seems* to protect the spiritual interests of the Chaplain, for it says, 'The Act of Parliament gives no power to the residents to interfere with the spiritual administration of the Church: this must be left to the Chaplain, who is accountable to the Crown for his proceedings.'

"Now, from these quotations, it is no difficult task to infer that '*all British subjects*' include Romanists, Dissenters, and Atheists—that on payment of £20 they have a *right to vote* at the General Meeting; that their subscription, no matter how heterodox in faith or infamous in life they may be, *cannot be refused*; that the General Meeting can make 'rules and regulations,' even to the *refusal of the Chaplain's salary*; and that the saving clause, XIII., which *seems* to protect him, is *powerless*

against a Meeting that can tell him, 'We cannot, it is true, interfere with the spiritual administration of the Church; but we can deprive you of salary, and petition the Foreign Secretary to dismiss you, if you do not preach and perform Divine Service as *we* think right.' And the Chaplain must either yield to this junta of all denominations or be *dismissed*, as 'not *suiting* the people!' Besides this, the Act provides for the 'Church of Scotland,' meaning thereby the Presbyterian Establishment; so that if Presbyterians are the majority, they can turn out the English Chaplain and have a Minister of their own!

"No English Bishop can interfere; for though a vague impression exists that the Bishop of London has a quasi 'jurisdiction' in such cases, a moment's reflection will show, as I have already said, that he cannot have any sort of rule *beyond his own diocese*, even in England, and, *a fortiori*, in a *Roman Catholic* diocese, in a foreign kingdom. In such circumstances, is it not the duty of every true son of the Church of England, whether resident or visitor here, to refuse to submit to Simoniacal enactments, by which the accidents of *birth-place* and *money* confer power which is *denied to communicants*, especially when a congregation exists in the same town free from such objections?"

PRESENTATION OF AN ALMS-BASON BY THE UNITED STATES' CHURCH TO THE ARCHBISHOP OF CANTERBURY.

At the last meeting of the Convocation of Canterbury, Bishop Selwyn of Lichfield announced in the Upper House that he had been deputed by the General Convention of the American Church to present to the Archbishop of Canterbury an Alms-bason, together with an address. The Archbishop said he was deeply sensible and most grateful to his brethren of the American Church for this mark of their respect and kindness. It afforded another evidence of the Christian sympathy that subsisted between the two Churches, and he believed this union would not only conduce to the benefit of the two, but contribute to the maintenance of the amicable relations that ought always to exist between two kindred nations like England and the United States of America. He added that he thought he could not fix upon a more appropriate occasion for the first public use of the present than the day on which the Episcopate of the two Provinces of England annually meet in the chapel of Lambeth Palace for the celebration and reception of the Holy Communion. A copy of these words of the Archbishop was ordered to be forwarded to the Presiding Bishop of the United States.

Of this Alms-bason, expressive of the Sister Church's gratification at the visit of the Bishop of Lichfield and other English clergy to the late General Convention, the ornamentation is thus described by the *Vermont Burlington Free Press*:—

"The design is peculiarly appropriate. In the centre is the hemisphere, showing the Atlantic Ocean in the midst, with the Old World on

the east of it and the New World on the west. A scroll on the ocean bears the inscription, which expresses the spirit of the gift: '*Orbis veteri novus, occidens orienti, Filia Matri.*' At the South Pole is the date, 1871, of the Bishop's visit. In the upper part of the hemisphere is a circular chased medallion, which covers nearly the whole of Great Britain, and bears a quaint little ship. This is the ship of the Church, having the Cross at its prow, the Labarum on its sail, the Pastoral staff of the Apostolic Episcopate as its mainmast, upheld by two ropes on either side for the other two orders of Priests and Deacons; and 'S.S.' on the rudder, for the 'Sacred Scriptures.' This ship is leaving England, and is headed towards the New World, indicating that our Church received its existence from the Catholic Church through the Church of England.

"Outside of this hemisphere is a band about an inch wide, with the names of the six undisputed General Councils of the ancient Church, separated from one another by six hemispheres of *lapis lazuli*. As the word 'Catholic' signifies 'all the world over,' so this band runs all around the globe.

"From this band, on the outside, spring twelve oak leaves, and between them are twelve twigs, each bearing three acorns with burnished kernels. This use of the English oak sets forth the English Church growing outwards, and carrying her Catholicity with her wherever she goes, in every direction. The *twelve* is the number of Apostolic fulness and perfection, and the *three* is a reference to the doctrine of the Trinity. From behind the oak leaves and acorns spring alternate maple leaves and palmetto leaves, the former symbolizing the North, and the latter the South, and thus representing the historical truth that both parts of our American Church are the outgrowth of the Church of England.

"The rim bears the inscription, 'It is more blessed to give than to receive.' It begins and ends at a jewelled cross, composed of five amethysts, four topazes, eight pearls, and eight small garnets, all clustered within a circle, the cross itself thus forming a crown of glory. The words are divided by large stones, more than an inch in diameter. As they refer not to the faith, but to gifts, which are of infinite variety, no two are alike. They are all (with one exception) American stones, the one exception being a species of *prase* from New Zealand, which was found in a lapidary's shop in Philadelphia. As Bishop Selwyn has done more than any other one man to organize the system of the Colonial Episcopate, the piece of that New Zealand stone was secured, to be placed *first* in the series.

"Outside the inscription is a very bold cable moulding, the finish of which shows that it is a threefold cord, not easily broken. This means the three Orders of the Apostolic ministry; one strand being burnished bright, to represent the Episcopate; the next under it having *twelve* cross threads representing the Priesthood; and the next below that having *seven* longitudinal threads, signifying the Diaconate, the original number of the deacons being seven. Outside this cable moulding, again, is a margin of leaves all growing outward, showing the vigorous outward growth of the Church all the world over.

"On the under side of the rim is a plain Latin inscription, more speci-

fully detailing the circumstances of the occasion which called forth this gift from the American to the English Church. It runs thus :—

“✠ *Ecclesiæ Anglicanæ matri, per manus Apostolicas reverendissimi Georgii Augusti Selwyn, Dei gratia, Episcopi Lichfieldiensis, pacis et benevolentiae internuncii, ejusdemque auctoris, hoc pietatis testimonium filii Americani dederunt.* ✠”

“On the case there is a circular silver plate : in the centre is a shield, bearing the Union Jack and the American arms quartered upon a Cross (shaded *gules*), and with a dove for a crest, whose rays of light and heat fill the circle. This means that the true unity of England and America is a spiritual unity, in maintaining the doctrines of the Cross of Christ.”

THE SCOTTISH CHURCH AND MISSIONS TO THE HEATHEN.

THE following circular respecting the formation of the Board of Foreign Missions of the Scottish (Episcopal) Church has lately been issued :—

“Of all the religious bodies in Scotland, the Episcopal Church alone has hitherto had no foreign Missions of its own, nor any agency for that purpose. Several circumstances have combined to indicate that the time has now arrived when this Church is called to fulfil its Lord’s command, by sending out its own Missionaries to preach the Gospel. The Primus of the Church received last year a communication from India, calling for help. More recently, a letter from the Secretary of the S.P.G. directed attention to a Mission field in South Africa, formerly under the episcopal charge of the present Bishop-coadjutor of Edinburgh, in which there is an opening for the Scottish Church to send a Missionary Bishop. A memorial, since received, from the Bishops of South Africa to the Bishops of the Church in Scotland, earnestly calls on them to render this aid. The conviction that the Church could no longer, without a dereliction of duty, delay commencing Missionary work of its own led the Episcopal Synod, in November last, to pass resolutions, provisionally, until the meeting of the General Synod, establishing a Board of Foreign Missions : the objects of such Board being, on the one hand, to provide for a Mission or Missions of the Church ; on the other, generally to stimulate and direct Missionary zeal among its members. This Board is now constituted, and appeals for such support as will enable it to act in behalf of the Church. One of its first objects will be to provide the Missionary Bishop for *Kaffraria*, where there are already four Missionaries of the S.P.G., which Society has resolved, with the concurrence of its president, the Archbishop of Canterbury, to place its Missionaries in that country under the Bishop who shall be appointed by the Scottish Episcopal Church. All contributions from Scotland to the S.P.G. beyond 250*l.* a year will be made over to the Scottish Board of Missions, which will also have the general management of the S.P.G. Missions in the district to be assigned to the Bishop. The other object proposed is to send out an ordinary Missionary

to Chandah, in the Central Provinces of India, to act there under the authority of the Bishop of Calcutta. A Central Executive Committee, of which the Bishop-coadjutor of Edinburgh is chairman, has been appointed to act for the Board in the intervals between its meetings. Contributions for either or both of the proposed objects, or to be apportioned at the discretion of the Board, can be made either through diocesan associations, or to the treasurer of the Board, H. Y. D. Copland, Esq., 27, Stafford-street, Edinburgh. Payments 'to the account of the Board of Missions of the Scottish Episcopal Church' will also be received at the Union Bank of Scotland, Branch Office, 62, George-street, Edinburgh."

We have already reproduced the resolutions of the S.P.G. in favour of the proposed Missionary works of the Scottish Church. From the letter of the Indian Metropolitan to the Scottish Primus we extract as follows :—

"I shall be truly rejoiced if your Church, in whose prosperity I have already felt a deep interest, can undertake a Mission in some portion of my diocese. Mission work in India is of a peculiar character; what we have to anticipate is the growth and extension of a Native Church of India, which will in all probability frame its own system and develop itself by growth from within. This entails upon us the duty of forming and instructing all the natives gathered into the Church, upon that which we believe the best and truest pattern of Church order and government, that they may be able to take a conscious and enlightened participation in the structure of the future Church. On the other hand, it makes it unnecessary and undesirable to give any national peculiarities, as distinguished from spiritual and ecclesiastical principles, to the form and method of our instruction and discipline. We have thus perfect freedom of action, as far as is consistent with those principles. Hence, in our Indian dioceses, we cannot and do not consider it an intrusion if other Churches undertake to assist us in their own method and after their own pattern. Hence, so far from feeling any jealousy, it is impossible to feel anything but gladness at the idea of a Sister Church occupying any field that we are unable to fill.

"I do not think that in India a better field could have been offered to you than that which has been suggested to you by Mr. Carruthers, with my consent and approval. The huge territory from Gwalior to Chandah, which we might call, loosely but sufficiently, *Central India*, is almost unoccupied by any Missionary efforts. There is a small Free Church Mission at Chindwaree, and there is a School and Mission of the same community at Nagpore, and there is a Christian Missionary Society's Mission at Jubbulpore; but, by referring to the map, you will see how vast a territory is here open to and unprovided with Missionary labour. I have lately sent a native Cathedral Chaplain Missionary to Mhow, near Indore, who would, I am sure, be most glad to be united, and to unite, his small beginnings with any Mission undertaken by your Church. He is a learned Pundit and a most devout man, and he might become a teacher of any men sent out by you in the beginning of their work. The Mission might be called the Central India Mission, and thus the field be extended as widely as possible. The native States of Scindia and Holkar, the very interesting State of Bhopal (the Begum of which is a

great friend of mine, though a devout Islamite), the province of Bundelcund, might all be comprehended, if you could form a strong Mission; so there is 'ample room and verge enough, the characters of *Heaven* to trace,' without intruding on any preoccupied ground.

"With respect to border territories, Burmah is already to some extent occupied by S.P.G. The C.M.S. are on the north-west frontier, and I do not think that the scattered hill-tribes of the Himalayas offer an advisable field, especially when there are so many populous districts requiring help. In the territory which I have suggested, there are both cities and all the native civilization of India, as well as the numerous aboriginal races, as they are called, so that there could be variety of work.

"With respect to the languages, Hindi would be the most generally useful. Mahratti and Hindustani would also be spoken in parts of the territory; and south of the country which I have spoken of, in the Bishop of Bombay's diocese and the Nizam's territory, similar opportunities would offer themselves, if the Mission could be formed on a considerable scale, or grow with a powerful development."

The following is part of the letter of the South African Bishops:—
"Between the eastern districts of the Cape Colony and Natal is a tract of country inhabited by different Kafir tribes, who are for the most part wearied out, either by continued warfare among themselves, or, in the case of those on the immediate frontier of the older colony, by a quarter of a century of ineffectual struggle against British rule; and, in spite of the disturbing elements still existing among them, which occasionally may seem to imperil the peace of the country, it is an undoubted truth that their feelings in general have so altered as regards English supremacy and the benefit of a strong civilized government in their neighbourhood, for the maintenance of peace and social order, that they gladly welcome, and in most instances eagerly seek for, the introduction of European influences among them, whether through the medium of the Commissioner, the trader, or the Missionary. A few scattered Mission Stations, principally of the Wesleyan body, have kept up for some thirty or forty years a little light shining in a dark place. The Scotch Presbyterian Church has also entered vigorously on the field of action. By the combined effort of these, a line of Missions has been established towards the coast between the older colony and Natal, while the upper country still remains an almost uncultivated field, or, to speak more hopefully from the indications given above, a field whitening to the harvest.

"Our English Church Missions across the Kei—now four in number—together with several out-stations held by native teachers, need a closer superintendence than they can under existing circumstances receive, and the invitations given to us to extend our Missions eastward from these, whereby they may be brought into connection with the Station newly planted in Adam Kok's territory from the Natal Diocese, seem to indicate the propriety of trying to establish now what was designed and almost carried into execution some years ago, viz., a Bishopric in Independent Kaffraria. The attempt made on this behalf by the S.P.G. at the period alluded to was only abandoned for want of the necessary funds to carry it forward. The time seems highly favourable for reviving this project.

The effort now being made to bring into some kind of political federation the distant provinces that come under European rule or influence in South Africa, which if successful could not but include this country, invites us if possible to include it within our ecclesiastical federation.

"The encouraging advance of the work of Christian Missions in the Transkeian territory, together with the rapid development there of a taste for European habits, gives a hopeful augury for an attempt at present to extend these benefits to the tribes beyond the Bashee. Should the Episcopal Church of Scotland consent to take up the work which we venture to propose to it, it would, by occupying this country, which is already surrounded by Dioceses of the Church, complete the as yet broken chain of the Church's Missions from the extreme west of the Cape Colony to Natal, and the regions beyond, stretching up nearly to the Zambesi river."

The South African Bishops add that the S.P.G. and C.M.S. had alike been vainly requested to undertake this proposed work. The Bishop of the new See will have a seat in the Provincial Synod of South Africa.

DR. DÖLLINGER'S LECTURES ON CHRISTIAN REUNION.

LECTURE III.

IN order to the reunion of separated Churches, of which I spoke in my last lecture as my hope, there must first be a better understanding of each other, we must seek mutual explanations of points of difference in a spirit of peace, we must distinguish between dogma and mere opinion, and be bold enough to put away stumbling-blocks and reconstruct wherever the Church had degenerated. We must distinguish between the old traditional doctrine and the artificial product of a defining theology. Two separated Churches cannot fall at once into each other's arms, like friends after long absence. Church reunion is only possible where there exists a higher degree of spiritual cultivation, cemented by religious insight and fervour. Men of a lower order of culture treat simple ceremonial and ritual as life-and-death matters, and then instead of peace comes the sword. In Mohammedanism all heresies and schisms have been thus resolved by simple extermination. So it has been too in Christian religious persecutions which have been carried on, when great moral corruption had raised religious zeal to fanaticism, as in the case of the Albigenses in France, and, still later, in that of the Huguenots in the same country.

Casting now a glance round the nations who might be inclined to assist in this work of peace, we must at present leave out the Romance races, Spaniards, Italians, even French. These races are partly too indifferent to religion, are partly too absorbed in politics, and since they belong nearly entirely to one Church, they do not feel as others the sting of separation. The great Republic in North America must also be laid aside, for there the general sectarian spirit is still in full bloom. At present, too, among the Slavonic peoples, the idea of nationality is so absorbing as to place all religious questions in the background. There remain to us, thus, first England, and then Germany.

As regards England, the number of the friends of Church reunion is very large, and still daily increasing. The movement which has been for thirty-five years in progress, the so-called Oxford school, is in its essentiality, and for the most part also in the consciousness of its adherents, an effort towards reunion with the old Churches, the Latin and the Greek. For some years a religious publication has appeared in England, solely devoted to the work of Church union : but, on the other side, there is in England also the sharp Protestant spirit, the antagonism, above all, to Rome and to every extension of doctrinal statement which goes beyond the strictest letter of Scripture, to every enrichment of the form of worship. This antagonism is nowhere so great as in England ; in the great denominations of the Baptists, the Congregationalists, the Wesleyans or Methodists, this spirit—sometimes called the Calvinistic spirit—is exceedingly powerful, and from them affects also the members of the State Church. And as regards the State Church herself in England, there must, if she will deal seriously with the attempts at union, first be accomplished a profound alteration in her situation ; she must, as I think, lose her present status, by which she is the dominant State Church ; being thereby at once too narrow and too broad, too loose and too confined, too free on the one side and too dependent on the other.

Germany, then, remains. In the new Empire the proportion of Catholic to Protestant is as one to two ; but, taking German-Austria into account, the proportion becomes about equal. Here Germany is singular among the other Powers,—Holland and Switzerland alone exhibit a similar proportion : in most other States there is one overpowering Church. But apart from mere numerical statistics, in Germany the lead in science and literature is almost wholly or most preponderantly in the hands of the Protestants ; our *belles lettres*, and nearly all scientific literature, medicine excepted, is in their hands. Especially as regards theology, my opinion is that, in quantity and quality, the Protestant theology is at least six times as rich as the Catholic. The fact is traceable to Romanizing influence on education, to the working of a foreign and thoroughly un-German order in the schools, which studiously neglected the German language, kept down classical study, and gave to instruction only a formal drill, with no thought or style, no thirst for knowledge or instinct of advancement. For two centuries and a half Catholic Germany has thus been deteriorating. But for the object we are now considering this sad fact is an advantage ; for the desire of union cannot but be quickened by our sense that there exists by our side in this nation a good which we should like to share. And, in fact, there have been many efforts in Germany for our reunion with the Protestants, whereas the Protestants, even when by the passing of the Baltic provinces under the sway of Russia they have come in actual contact with the Greek Church, have hitherto made little or no attempt at an ecclesiastical understanding in that direction. Such an isolation, however, from the Greek Church, whether on their part or on our own, is very undesirable, and will not, I am persuaded, continue. If it did, indeed, and a reunion between us and the Protestants were essayed, a greater chasm would be opened between us and the Greeks, to our further detriment. Therefore now, when we turn our thoughts to

the possibility of union with Protestants, it needs that we think also and not less of union with the Easterns. And if in our attempts we should leave on one side the English Church, then there would be wanting to us a link, as indispensable as valuable, in the golden chain, the division of which we hope to abolish and the continuity of which we hope to restore.

Turning now to the older separation between the Eastern and Western Churches, our first thought must be as to its cause. For a thousand years they were one; in very early times the terms Eastern and Western were used, but only as a geographical distinction between Greek and Latin speaking Christians. Christianity travelled from East to West: all early Christian documents, especially the Holy Scriptures, are in Greek;—not till the end of the second century did Latin begin to be used in the records. Then the Eastern part of the Church possessed for a long time a perfect intellectual superiority,—even in Rome itself the Christians used the Greek tongue. The whole Latin theological literature of the ancient Church, down to the fifth century, down to Augustine, is essentially only an appropriation and a copy of works produced by the Greeks. Then the history of the period began to draw the East and West asunder. With the fourth century the Bishop of Constantinople, the Imperial city, began to gain a chief influence over the Eastern Church, and survived while the ancient Sees of Antioch, Jerusalem, and Alexandria fell under Mohammedan power. Then in the West there came the migration of the “barbarians,” and from that time forth the two Churches began to go more and more each their own way. The bonds of ritual began to slacken, differing uses obtained, as the introduction of unleavened bread in the Communion, and, later, the removal of the Cup and immersion in Baptism. Then came the great acknowledged cause of schism, the addition of the *Filioque* to the Creed, in the West in the ninth century, an addition which the Franks, Charlemagne especially, forced on Papal Rome, which long resisted it; and out of which resulted the dispute as to the Procession of the Holy Ghost, which continues to the present day.

Yet still far down in the twelfth century, Church communion was not absolutely sundered; but then came the Crusades and the violence of the Latins on their way to Palestine through the Greek provinces; but, above all, came the novel system of a Papal supremacy, which aimed at the submission even of the Greek Emperor. Then, in 1204, an army of Crusaders sacked Constantinople and overran Greece: they set up a Latin kingdom, which the Pope forthwith took under his protection. The Eastern Church was Latinised. Pope Innocent III. set up Latin Bishops over Greek Sees, and the Greeks began cordially to hate the Westerns, and Roman influence most of all. That unlucky Latin kingdom and hierarchy soon fell, and in the Council of Lyons, in 1274, an attempt was made to re-establish outward union between the Churches, but it remained a dead letter. The Council of Florence, 160 years after, tried to make peace again, and because the Greeks wanted help against Mohammedan aggression, they yielded to Rome; but when the pressure was withdrawn, their concession was also withdrawn, and two Greek Councils condemned the Florentine decrees of 1439. The breach was perfected.

Thus the schism took place not so much through difference of doctrine

or ritual as through the growth of the Roman Papal power. The Eastern Church in the thirteenth, fifteenth, and sixteenth centuries was pressed to acknowledge an absolute monarchical form of Church government, for which was lacking every assumption, every testimony in her former history and literature—a form which had been built up in the West, first in the ninth, then in the eleventh and twelfth centuries, and there also only on the basis of a long string of inventions and falsifications. By these the Western clergy had been cheated, and the same means were freely employed with the Greeks: in Councils and Conferences the Papal attitude was justified by similar inventions, so that the Greeks began deeply to mistrust all such attempts at union.

Then the growing power of the Russian Empire began to absorb the influence of the Eastern Church: from 1588 to 1720 Russia had its Patriarchs, and remained true to the Greek rite. And then Rome sent her Jesuit emissaries into Poland and Lithuania, which were Greek in their form and ritual. The Jesuits were here outwardly successful—they gained over the aristocracy and the Bishops to give up the Greek rite, accept the *Filioque*, and submit to the Pope; but the lower clergy and people clung to their old faith. And this Jesuit intrigue ruined Poland; it carefully fomented the division between the upper and lower classes, and ultimately brought in Russia upon them. Russia attacked Poland as a matter of duty to help her co-religionists, and after the kingdom was annexed, a popular vote was taken and the people chose the Greek rite. The outward union accomplished by Rome was only a work of violence, force, and intrigue, and the whole matter may be summed up as a Church tragedy, whose beginning, middle, and end was violence, persecution, and bloodshed, ending in the downfall of a great Empire, for Poland in the time of its power included twenty-seven millions of men. It teaches us how Church reunion should never again be effected.

But we need not therefore lose all hope. When we look at the matter somewhat more closely, we see that in the main the Eastern Church has remained where she was in the tenth or twelfth century, when the two portions of Christendom acknowledged each other: no doctrinal disputes have arisen within her; there has been no occasion for dogmatic decisions. Her theology is Patristic, and essentially closed by the works of John of Damascus in the eighth century: whilst on the other hand, in the Western Church, the theological movement began in the ninth century, culminated in the scholasticism of the thirteenth and fourteenth, and was stirred up again by the Protestant teaching in the sixteenth and seventeenth. The Eastern Church has escaped this. Moreover, we take our stand on both sides on the first seven great Œcumenical Councils and their decrees, and only from such general assemblies as represent the East as well as the West, can or may be concluded for the whole Church further binding decisions. In connection with this stands the Patriarchal theory—that is, the idea that there exist five Primates over the whole Church—four Eastern and one Western—the Pope, to whom belongs the first rank among the rest, but no proper lordship over the rest or over the whole Church.

Thus, before the year 1854, when Rome aggravated it, the difference

between us and the Greek Church remained, after all, but small in regard to dogma. That difference concerned, in the first place, the clause *Filioque*. The Greeks said that the Latin Church by herself had no right to insert it in the Creed; but the Popes on their side conceded that it need not be adopted by the East. Another matter of difficulty was Purgatory which they completely reject. But at the Council of Florence the Pope himself and his theologians consented that the idea of a cleansing should be given up, or accepted only as opinion, confining themselves only to exjoining prayer for the dead, without wishing to define more closely their condition. Then, again, the denial of the Cup in the Communion, which in the West has caused streams of blood, and fostered the spread of Protestant teaching,—this had never been practised by the Easterns; but strangely enough, this has never been complained of by Rome. It is the same with the marriage of priests: every one admitted as a priest in the East and in Russia must be married before ordination—cannot be married after; but this use the Popes have never combated; they have never demanded the introduction of celibacy. Another point is, that at the Council of Trent, with reference to the Greek practice, divorce on account of adultery was condemned as an error. Then, in Baptism, the Eastern use is immersion, the Western affusion, and for a long time the Greeks re-baptized those who came over from the Latin rite. But in 1620 a Russian Synod, under Philaret, ordered baptism by affusion; this did not long obtain; still, re-baptism is now given up. These are all the points of difference; the entire earlier separation was objectless, had it not been artificially fostered. Nothing could be easier than union where differences are so slight. Rome never called the Greeks heretics, only schismatics “the Schism of Photius,” as it is so incorrectly designated. We have acknowledged the Greek Bishops, and the validity of their acts.

What then is the great stumbling-block now? For all Orientals it is especially the Papacy, such as it exists since the eleventh century, since Gregory VII., as an absolute unbounded lordship over the whole Christian world in spiritual and worldly matters. And now again, by late events all hopes of a reconciliation and future reunion have, as we might say, lost the last gleam; as appears at the first glance, they are torn out by their root. Lately the Pope has promulgated three new articles of faith—in 1854 the Immaculate Conception, in 1870 the Papal universal Episcopacy and the personal Infallibility. For 1,800 years past no Pope ever put forth anything like this. Boniface VIII. tried to put out a single dogma and failed. The whole history and literature of the Eastern Church is opposed to these dogmas; the two Churches are no longer separated as they were before: Rome must declare, if she is consistent, the whole Eastern Russian Church, with her 75 millions of souls, to be heretic and apostate and let the Curia and the Jesuits take the consequences. Under such circumstances to hope for union borders on madness. We can only indeed assume that it was the intention of Rome to make the separation more complete for all eternity. But man proposes, and God disposes.

The leaders of thought in Russia look upon her as destined to accomplish two glorious tasks for Christendom—to constitute a great Slavonic Church of 80 million souls under her leadership, whereby the Pa-

Slavistic theory will find its solution ; and the other, the restoration of the old Patriarchal Sees in Asia and Egypt. Such views have been warmly advocated by Mourawieff and others in Russia ; and there are signs of movement in other parts of the Eastern Church ; an ecclesiastical literature is being rapidly developed ; foreign literature is much studied. Young Greeks receive their education at German Universities. In Russia, in particular, there are energetic efforts to reform abuses, such as the distinction between the "white" and "black"—the secular and religious—clergy ; and as respects Baptism, she has retraced a false step, even when it was decided at a Council. The Eastern Church is not obliged by the basis of her constitution to drag her errors after her in imagined infallibility, like a ball chained to her foot.

In conclusion, the eyes of the Christian world must be very much fixed on Russia, and hopes of future union lie in great measure in her hand.

My next lecture will be devoted to the Protestant Churches, and hopes and prospects respecting them.

Colonial, Foreign, and Home News.

THE tabular statement respecting the annual outlay in the British Isles upon Foreign Missionary work—in the broadest sense of that term—by the Rev. W. A. Scott Robertson (of Elmley, Kent), to which we adverted in our last number, has not appeared in these pages. As it relates to the outlay in 1870, and will be soon followed, we trust, by a similar statement for 1871, we content ourselves with observing that it sets down the income spent for Foreign Missionary purposes by English Church organizations at 327,695*l.* ; that by English Nonconformists at 259,951*l.* ; by joint societies of Churchmen and Nonconformists at 100,654*l.* ; by Scottish Presbyterians at 96,054*l.* ; by Irish Presbyterians at 12,902*l.* ; making a grand total of 797,256*l.* This amount consisted entirely of subscriptions, donations, and legacies received in 1870, and did not include balances in hand at the end of 1869, nor income derived from invested capital. Mr. Robertson estimated the amount obtained from additional sources at rather more than 8,000*l.*, which would raise the total contributions from the United Kingdom to 806,000*l.* "This sum of British money," says Mr. Robertson, "is not nearly so much as the cost of two ironclad ships, and it is not very much more than went to the bottom of the sea when the ship *Captain* foundered."

UNITED STATES.—Referring to an anticipated effect of the agitation about wages in the agricultural districts of England, the *Hartford Churchman* writes :—"The daily press informs us that there may be expected ere long an extensive migration of agricultural labourers from England. If our Church will take pains to have a proper clerical agency at our chief ports—at any rate at New York and Boston—each English country clergyman may know whom to address in commendation of his migrating flock. Our agents can ascertain where the new-landed will set forth to, the diocese and town, and, where it is possible, put them into the hands of our clergymen in their new home.

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"The work to be done is an important one. At first it may perplex the rustic mind not to hear the Queen prayed for, and he will miss some familiar dates in the calendar. He will be a puzzle to his new spiritual guides, and perhaps it will be as well to let slowly dawn upon him the mysteries of the hiring of ministers, lest he should find their condition too nearly akin to his own in the land he left. But other religious bodies here can do nothing or next to nothing for the English peasant, and if our Church fail in duty it will be the abandoning of the one strong, elevating, and renewing power which can meet the exigency."

The *New York Church Journal* says:—"Our General Convention ought to appoint a committee to investigate the authority of the rubric before the Apostles' Creed, permitting the omission of the Article on the 'Descent into Hell.' Although the Archbishop of Dublin may have strained a point in saying that our Church had 'bracketed' that Article, and although Mr. Richard H. Dana has explained to the *Guardian* that this rubric is practically *obsolete* in our Church, and never observed, yet there it stands in the American Prayer-book. Dr. Vinton has brought satisfactory evidence for Bishop White's opinion that this rubric is an 'interpolation,' and has no original legislative sanction. The question is one of importance in the light of foreign criticisms upon it."

S.P.C.K.—*Monthly Meeting, March 5.*—Grants were made of 30*l* and 25*l*. towards two new churches in Dunedin Diocese, N.Z. To Dean Holly, of the Anglican Church in Haïti, was granted 20*l*. worth of books. A memorandum was agreed to in honour of the murdered Bishop Patteson.

April 9.—A grant was made of 500*l*. towards endowing the Principalship of the Theological College proposed to be founded at Dunedin, N.Z. Bishop Nevill, in applying for this, stated that the University of Otago at that place has refused to accept the foundation of a Theological Professorship in connection with itself; that five young men have already offered themselves to him for ministerial training; that twenty-eight acres of ground have been secured for a site for the new College, with chapel and Bishop's residentiary house. Grants towards new churches were made—two of 25*l*. for Auckland and Christchurch dioceses, N.Z., and three of 30*l*. for Vancouver Island (one of the churches being for the Quamichan "Indian" converts). A further sum of 25*l*. from the India Fund was assigned to the Punjab Tract Society, which will enable them to add to the publication of *The Life of Mohammed* and *Mohammed's Writings compared with the Bible*, by the native Presbyterian Imaduddin, a work in Urdu on *The Religions of India*, by Yuhanna, a catechist near Umritsar, of which Sir W. Muir and others speak highly.

THE ANGLO-CONTINENTAL SOCIETY.

THE Annual Meeting was held on April 26, at Willis's Rooms, the Bishop of Ely, President, in the chair. Among those present were the Bishop of Lincoln, the Rev. Lord Charles Hervey, Sir H. Bartle Frere, K.C.B., Archdeacon Huxtable, Canon Wade, Rev. F. S. May, the Danish Chaplain, J. G. Hubbard, Esq., J. G. Talbot, Esq., M.P., J. C. Sharpe, Esq., &c. &c.

After prayers by the Rev. Lord CHARLES A. HERVEY, one of the Secretaries,

The BISHOP of ELY, on taking the chair, apologized for the absence of the Archbishop of York, Lord Lyttelton, and other eminent persons who had promised to attend. He then continued:—However respectable may be the numbers who attend our annual meetings, it is not to the audience in this room that the speakers confine themselves. Throughout both Europe and America the operations of this Society are regarded with interest; and if anything more than another persuades me to speak briefly, it is the fact that one knows that one's speeches are not only heard here but reappear elsewhere, and at great distances. This is a motive also for caution. One of the last things I have received is a report of a speech of my own, made to you at our last meeting, printed in Spanish, at Barcelona.

With regard to the principles of this Society, I have so frequently spoken of them here that it is scarcely necessary to dwell upon them now. The great wants of the Church may be said to be unity and truth, and I am sure that these are the great objects of this Society. Loyalty to truth is the first duty of the Christian Church, and next to loyalty to truth must be care for unity. If we do not unite upon truth our fabric will be built upon the sand. Once having fixed our foundation upon the Rock of Truth, the next thing to do is to bind as much as possible all in one. Some who desire unity would advocate one set of principles, others another. Some think that the only possible unity to be obtained is by submission to the dicta of an infallible living human authority; but that cannot be the way to unite free spirits—men who trust in the real force of truth—together in one. Others, perhaps, may think that unity in the Church of Christ can best be supported by giving scope to each man's private opinions; but while we who belong to this Society would leave a certain freedom to individual opinions, we can but regard the hope of the Church of Christ being united simply upon a principle which is hardly a principle at all, as perfectly vague and hopeless. By neither of these methods—the entire submission of every mind and heart to an infallible authority, nor the yielding to every fancy that occurs from each individual's private opinion—can it be possible for us to act. But the method by which truth and unity can, as we believe, be obtained, is that of recurring entirely to Scriptural truth and Primitive example. If we can unite together on the basis of Scriptural truth and Primitive example, our foundation is a rock, and there is a bond of union which need never be broken. These are the true principles of the Anglican Church, and this Society, desiring union on these principles, does not desire simply to gather units from different Churches, and unite them in some body not yet in existence, but, on the contrary, to unite whole Churches and all Churches in one great Catholic communion. We do desire, not to dictate in any manner to other Churches and communities, but simply to commend to them the principles we ourselves believe to be true—the principles of Primitive Christendom—the principles on which our own Church was reformed, and which, if thoroughly understood, might lead to that which otherwise were Utopian—the union of all Christians in one body and one spirit—in one Flock, under one Shepherd.

I have said there is great interest taken in the working of this Society,

and in the working of the English Church altogether in very various parts of the world. Our Sister Church in the United States takes great interest in such work as ours. Bishops of hers who have visited England have expressed to me their strongest possible sympathy with this Society, and satisfaction at its intelligent adhesion to right principles. That Church entertains so strong a sense of the importance of the work of this Society, that it has appointed a Committee on Continental Church Affairs, similar to our own, and they send out Presbyters and also Bishops to Italy and elsewhere, in harmonious promotion of our common purpose. So too even in the furthest East there is great sympathy with the Anglican Communion, and interest in this Society. It is a blessed thing that the ancient Churches of the East are becoming acquainted with our true principles. They may not agree in every tenet which we hold, but they have conceived a great desire to draw closer to us. In proof, let me read to you a few words from a letter I have received from my valued friend the Archbishop of Syra. Many present will have read the discussion which took place at Ely, between him and myself and two Presbyters on either side: the result of which was, I think, to acquaint him better with what we believe in England, and certainly to make us better acquainted with what is believed in the East. My brother the Bishop of Lincoln had a similar discussion with him, but it has not yet seen the light. The Archbishop says in his letter:—

“ I have the greatest pleasure in mentioning that the cordial reception I met with in England has not been without its results, for since that time not only the hierarchy, but also the people of the East, feel greatly inclined towards England, and all wish that it may not be long before our Churches extend to each other a brotherly hand to effect a perfect union. As we are aware what strength lies in Christian love, we should carefully foster it, and pray to the Lord of the Church, graciously to remove all obstacles which stand in the way of a union, and thus to seal brotherly love by such a perfect union. We are anxiously looking forward to the issue of the great movement of the Old Catholics in Germany, rejoiced as we are to find that there are men now amongst the Latins who are moved by the spirit of Evangelical truth, and decidedly opposed to the impious dogma brought forward by sinful Rome. We are equally afraid, on the other hand, that these men may perhaps overstep the bounds within which they ought to limit their efforts, and thus, at the expense of the Church, endanger the wished-for result. In our opinion, the only thing we can do is to take for our pattern the Church as it was before the schism, and to proceed exactly as our Patriarch Gregory [of Constantinople] justly remarked to the delegates of the Pope three years ago:—‘ If anything have been added since the time of the schism, let it be taken away; if anything be taken away since that time, let it be added.’ For, after the separation, nobody had a right either to add or to take away anything. In this manner, those who style themselves Old Catholics will be able to cleanse the Latin Church doctrine from all that the Popes have added since the schism, of their own accord and contrary to the true spirit of Christianity; they will form a community which will possess greater authority and more spiritual power than the present Romish

Church ; they will thus render themselves worthy of the name of 'Old Catholics,' and largely contribute to the union of the Churches ; for with such a community the Eastern Church, as well as any other Christian body which is striving for the truth of the Gospel, will much more easily come to an understanding."

He goes on to add further expressions of regard for us in England. I think this letter shows that there is a deep sympathy growing up, not only among the clergy of the East, but among the people of the East.

To pass from America and the East to the Continent of Europe,—I have just received from our Secretary, Mr. Meyrick, a letter addressed to him by Dr. Döllinger, of which the tone is an assurance that he takes not only deep interest in England, but that he feels a special interest in this Society. Writing from Munich on April 12th, he says:—

"I have received in due time the volumes and pamphlets you mention in your letter, and let me tell you that I use them with feelings of the sincerest thankfulness for your kindness. What you have written against Liguori and his apologists is excellent, and I hope to profit by it in what I am preparing for publication respecting this new doctor of the Church. Liguori a doctor of the Church, together with Augustine, Ambrose, &c. ! Who would have thought that such an idea could enter the head of a Pope ? The correspondence of Wake and Dupin I had read of, but never before seen it. Your edition of it is a godsend for me, as I am just occupied in making my short review of former attempts to come to an understanding more complete and substantial. In consequence of my lecture on the English Church, I have received plenty of letters and some newspapers with articles referring to it. You may easily imagine that the Romish followers of Manning feel stung to the quick. They cannot bear to be told that their ancestors have been the unhappy victims offered to that Moloch of the Papal deposing power. I suppose that you will soon return to England, and, as I am now a constant reader of the *Guardian*, I hope to find there an account of what you are doing, and to read some details respecting the meeting for which you have drafted the resolutions which you have kindly transcribed in your letter. Is there no hope of a new edition of your book on the Church in Spain ? I have tried in vain to procure a copy of it. God bless you, and believe me to be, with full appreciation of the important services you have done and are doing to our common cause, yours sincerely, I. DÖLLINGER."

This letter shows not only that this important movement in Germany is interested in the state of the Church of England, but that it is interested also in this Society. May that movement tend to the enlightenment of the whole Continent of Europe, to purer faith, and ultimately to the union of all Christians in one body. If advantage be taken of what is now going on, this hope may be fulfilled. Yet, on the other hand, we must remember that this and other movements are unavoidably tending to the disintegration of the ancient Churches on the Continent, and we cannot tell what the coming together of the atoms again may be. The *natural* gravitation of the disintegrated atoms is not, I am afraid, towards truth, but rather towards unbelief. The great danger of all these movements is,

not that they will issue finally in the reformation of the Churches of the Continent, but that in many instances they will result in the shaking of the faith of large numbers of persons, and in turning them over, not to any form of sound belief, but to some of the various forms of rationalism which are bidding at the present moment for the custom of Christians in Europe. We of this Society are no doubt opposed altogether to the usurpation of the See of Rome, but what we wish to see is the re-establishment of the true primitive Catholic doctrine and discipline; our aim is thus not negative, but positive. And most desirable is it, in the present state of religious trouble and Church disintegration on the Continent, that some sound form and idea should be set before our brethren, which may show the possibility of rejecting the corrupt Romish dogmas concerning the Papal Infallibility, the Immaculate Conception, and the like, while maintaining the true Apostolic Faith as set forth in the three Creeds, on the warrant of the Canonical Scripture, and also a sound Church organization on thoroughly primitive principles.

The BISHOP of LINCOLN moved—

“That the Old Catholic movement so happily inaugurated in Germany by the venerable and learned Dr. von Döllinger and other eminent theologians is such as to encourage the liveliest hopes for the future of the Christian Church, and to call out our warmest sympathies; and that the friendly feeling towards the Church of England entertained by the Old Catholics of Germany, and exhibited as well in Dr. von Döllinger’s lectures as in other ways, deserves to be gladly acknowledged and cordially reciprocated by English Churchmen.”

He said: If ever there was a time in which we ought to be thankful for the existence of this Society, and to do what we can to promote its interests, it is the present. As has just been said, we are now menaced by two great dangers. Not merely we in England, or the Continent of Europe, but Christendom at large, is in danger; imperilled by the existence of two very energetic forces in very opposite directions—Ultramontaniam on the one side, and Infidelity on the other. These two opposite forces act and react the one upon the other, and are driving each other to greater excesses, on the one hand by the promulgation of such dogmas as that of 1854—the Immaculate Conception, impugning the unique sinlessness of our blessed Lord; and by the Vatican Council of 1870, asserting that the Roman Pontiff is not only supreme in regard to articles of faith, but likewise in morals and in matters which concern men’s practice not only in private but in public life; in fact, that he has an infallible authority in society and in politics as well as in the domain of religion. This is one of those points which command our interest not merely as Christians but as citizens; for wherever this Vatican decree is accepted there will be an Ultramontane domination assuming supremacy not merely over Churches but over Cabinets—aye, and camps too—and which, unless encountered and opposed, will shake every throne in Christendom. There is a popular opinion that the loss of the temporal power has been a severe blow to the Church of Rome. For my own part I take a very different view of that matter; I believe it has been its

exaltation. Simultaneously with the appropriation by the Italian kingdom of the secular power of the Papacy, there was conceded to the Pope by the Italian Government supreme power in all spiritual matters—a power which the Church of Rome never possessed even in the time of Hildebrand himself. And therefore, in matters concerning the dominion of conscience, the Papacy is in a more powerful attitude at present than it was in the eleventh and twelfth centuries. In consequence of the law of Papal guarantees, Pius IX. has taken to himself the uncontrolled nomination of all the Italian bishops, and has filled up of his own mere motion 100 vacant Sees. Observe the result of that, with regard to the action of Councils. Of the 800 prelates contained by the Vatican Council, a large proportion were Italians. Add to these 100 more, and what will be the action of the Councils hereafter, when all are to be the mere nominees and even the pensioners of the Papacy? We are told that the Pope is a prisoner in the Vatican; if so, his chains are gilded, for it is a notorious fact that all these hundred bishops receive from him a salary at the present time. He is able not merely to nominate but even to endow 100 bishops out of his own private purse; he has done that within the last year. And all these bishops, you must remember, who are nominated by the Pope, and by the Pope alone—the abolition of Concordats having been spontaneously effected by Italy herself—are bound by an oath of vassalage to the Pontiff. Vassals of the Papacy themselves, they in their turn act upon the priesthood, and can dismiss any priest or suspend him from the exercise of his priestly functions at any time without assigning a reason. Through the confessional, the priesthood can exercise an arbitrary, secret, and mysterious authority, and especially over soldiers and civil officers. Have you not, then, a Spiritual Power at Rome, in this nineteenth century, which has hardly a parallel in the history of the civilized world? Such is the state of Christendom at the present time. It is clear, therefore, that civil society is now menaced by a terrible foe. I believe that statesmen are little aware of it, but I am persuaded that in a short time, even in our insular position here, we may be made to tremble before the autocratical power of Pius IX. unless we do something to control it. You have seen that through the mysterious energy of the Papacy, well-nigh all the bishops of the Vatican Council succumbed before the “idol of the Vatican,” as Montalembert called it. Mgr. Dupanloup, Dr. Hefele, and the rest, even the late Archbishop of Paris, ended by accepting the decree of July 18th, 1870. Within the last week it has been promulgated in Paris; and thus all the traditions of the Gallican Church have vanished. All are forced to wear the livery of Pius IX. in politics as well as religion. At Bordeaux, the other day, a priest was censured and condemned because he chose to wear his ecclesiastical dress though he did not acknowledge the autocracy of Pius IX. and protested against the dogmas of the Syllabus and the decree of Papal Infallibility. It would seem as if France were quailing before Pius IX., and courting his alliance for her own political purposes. The present Archbishop of Paris, everybody knows, is a most outrageous Ultramontane, and yet he is the nominee of the present President of the French Republic. A reaction

is therefore taking place. The intelligence of Europe is drifting to Infidelity. Men who see Christianity in no other form but this cannot accept it, because it propounds to them, both in religion and politics, such dogmas as the Immaculate Conception, unknown even to St. Bernard, who flourished in the twelfth century, and the dogma of Infallibility. Men eminent in literature and science are revolting from Christianity, from which they recoil because it is presented to them in such a form of intolerance, and even of imposture, that they cannot imagine it to be true. Let us, therefore, acknowledge with thankfulness God's providence to Christendom in raising up such men as Ignatius von Döllinger and his colleagues. You have read the Munich *Programm*: compare it with Dr. Döllinger's book on "The Church and the Churches," written some eight or ten years ago. His description of the English Church in that book is not drawn in favourable colours. His very name of Ignatius would seem to suggest that he is himself raised from Jesuitism to contend against the usurpations, corruptions, and aggressions of Ultramontaniam. But *now*, in the letter addressed to our amiable and admirable Secretary, Mr. Meyrick, which has been read by our President, he speaks of the Church of England, as he did in the Munich *Programm*, in terms of affection and respect. In that *Programm* the "Old Catholics" held out the hand of Christian fellowship to four bodies: to the Eastern Church, to the Churches of Holland, England, and America, as holding the sacred deposit of Primitive, Scriptural, Evangelical, and Catholic Truth, together with the Apostolic discipline and regimen of the Episcopate. The very necessity of having Episcopal ordination, which they are deprived of by their own excommunication and by the attitude of the Roman Catholic Church, will lead them to examine with care and respect the condition of the Anglican Church, with regard to the possession of orders, mission, and jurisdiction. There are few so well qualified for this task as Dr. von Döllinger, from his knowledge of ecclesiastical history. And the time may not be far distant when they may have to come to one of these Churches in order to have a continuity of holy orders among the "Old Catholics." This is a remarkable consequence of the action of Pius IX. By God's Providence the Vatican Council is leading and forcing men like Dr. Döllinger and his colleagues, who possess infinitely more learning than five-sixths of the bishops present in the Vatican Council, to write such letters as Dr. Döllinger has written to our Secretary. Official letters have also been addressed by the Secretary of the Old Catholic Congress to the Bishop of Ely and myself. These are facts which are patent in the history of mankind, and they are subsequent to a fact which may perhaps be not without some interest to you, namely, that at the Congress held at Nottingham in October last, at which 3,000 laity and clergy were present, and I believe as many as sixteen bishops, there was an expression of the deepest sympathy in the movement of the Old Catholics in Germany. It is remarkable that this was due in a great measure to the action of a Nonconformist minister at Nottingham. He said to me, "We cannot approach the Old Catholics; they will not recognize us." He therefore wrote to me as bishop of the diocese, and he urged me to come forward officially. His message to

me, who was a stranger to him, seemed to imply an avowal that it is only a Church like the Church of England, with Apostolic order, as well as Evangelical truth and Catholic love, that can enlist the sympathies of the Old Catholics, and check the errors and aggressions of Ultramontaniam. You cannot counteract the Papacy and maintain the peace of Christendom with a mere negative Protestantism, much less by a creedless fanaticism. It can only be done by Catholicity. Therefore there was an expression of sympathy sent to Dr. von Döllinger, and I dare say you have read what he said upon that Congress in his lectures, which have been published, concerning the Church of England. He says: "I heartily desire that we in this country were able to do what has been done in the Congress of Nottingham—that we were able to produce so much feeling in a right direction—with so much of erudition and learning on all questions of ecclesiastical history and discipline." "I envy," he says, "the Church of England such a Congress as this, and feel that we have nothing as a parallel to it in Germany." We have already the confidence of this great man, and I hope nothing will be done to forfeit our relations of friendship towards this and other leaders of the movement. The Anglican Church holds, undoubtedly, a position of peculiar responsibility towards it. She stands almost alone, on account of that twofold character which has been conceded to her by even a De Maistre—being able to hold out the hand to the true Old Catholics on the one side, and to Protestant non-Episcopal bodies on the other. She holds Scriptural and Evangelical truth neither interpreted by the private caprice of the individual, nor by a so-called infallible authority at Rome—not expounded by the arrogance of the one, where every man is a Pope for himself, nor by the presumption of the other, where there is a Pope for every man; but acknowledging no other authority than that of Christ, no other chart than the Holy Scriptures, interpreted by the authoritative judgment and common received practice of the universal Church in Apostolic times, and of undivided Christendom.

It is because the Church of England has this character that she is able to exercise what I may almost call a conciliatory and mediating influence among all the bodies in Christendom. Hence, again, she can stretch out her hand to brethren in Syria, Constantinople, and Russia, and she can welcome them in her temples. I remember with thankfulness that the Archbishop of Syria was my guest at Lincoln, and that our meeting resulted in understanding one another better, by looking one another in the face. We felt that there are many more things in which we agree than in which we differ; and there is a prospect in God's great goodness that the time may come when, as my guest expressed it to me in its ancient Minster, "the ears of England may hear the Gospel preached from the lips of Greece." The Church of England is now fighting a great battle for one of the Creeds received by the East as well as the West; and if we do not give up one tittle or iota of our Creeds as recited by our people more than a thousand years ago, the time may come when this Church of England may be a praise and a blessing to the earth. It is because I believe that this Anglo-Continental Society is a faithful representative and exponent of the principles of the Church of England,

neither more nor less, that I earnestly hope and trust you will give it the benefit of your prayers, your efforts, and your alms.

Mr. J. G. HUBBARD : I estimate so highly the deep learning and sound judgment of the last speaker, that it requires no effort of faith on my part to induce me to second any proposition which he has made. I second the resolution with great pleasure, as a layman anxious to record my entire acceptance of the principles this Society is acting upon, and the more eagerly because I am aware that its action is sometimes misrepresented, or at least misunderstood. It is often spoken of as an aggressive body, impairing the very essence of Church principles, by interfering with the action of other Churches. From the scrutiny which I have been able to bestow upon its action, I am certain that the censure is undeserved. At this moment this Society stands in an attitude far more interesting and important than at any earlier period of its existence, for the condition of things which we are now so intently watching on the Continent adds to our hopes for the efficacy of our labours, and encourages us in the course which we have begun. This new movement comes before us with peculiar claims to our admiration. Other reformatations have sometimes sprung—though they may have ended for the advantage of mankind—from very human and very corrupt motives, and the actors in them may not have been men of the highest intelligence or the purest character ; but in the present movement the leaders are men not only of profound learning, but of the utmost purity of life and character. We are bound, therefore, to give their efforts all the aid we can, and it must be a gratification to all who have been connected with this Society to receive the assurance we have learned, from the letter read by the chair, of the benefit which even so great a man as Dr. Döllinger has been deriving from our publications. I am aware that any help we can give to such a movement must be given not only with great calmness and temperance of action and feeling on our part, but with such an amount of discretion as will not expose us to be misunderstood. Not many months ago, I was the humble means of making to an Eastern Church an advance of a very simple character, which one would have thought would not have been misunderstood—the presentation to the Holy Synod of the Greek Church at St. Petersburg of the evidences of the truth of our English Orders, expressed in words which had even wrought conviction—as I know—upon many bishops in the so-called Œcumenical Council at Rome. In the hope that the presentation of the statement would be beneficial to the cause of Christian unity, I forwarded it to Russia, with a letter from the President of the *Eastern Church Association*. But the only public notice of the matter as yet taken there is a paragraph in a St. Petersburg paper, alleging that a letter from the English Church had been received requesting admission into the Church of Russia, and that this had been referred to a special committee. I mention this absurd misrepresentation to show with what caution our advances to any foreign Church should be made ; and I am glad to believe that the various advances which have been made by this Society for more fraternal feeling towards foreign Churches have been made with much discretion and wisdom. There is, however, a means of

acquainting them with our principles more important than presenting them with written and published printed works: I mean the visible action of the English Church on the Continent itself. It is quite true, and one cannot deny, that any religious services of the Anglican Church on the Continent must more or less be of an anomalous character. It must be an intrusion into the diocese and jurisdiction of the acknowledged bishops of the country; but is it to be endured that English Catholics, because they are away from their own homes, travelling in a foreign land, should be deprived of the administration of religion? because, although they are in a Christian country, they are in one in which the Church dominant persists in misrepresenting and misunderstanding their position, and which would not, if it could, present to them through its own medium the administration of the necessary religious rites. Therefore, the establishment of Chaplaincies on the Continent, for the benefit of English travellers, is a positive necessity. One great advantage of these establishments is this, that if conducted in harmony with those formularies which we have taken care to make known to foreign ecclesiastics, they will be the best commentary upon them, and confirm the favourable impression which the knowledge of them must produce. But nothing could be more fatal than that foreign Christians should see on the one side the formularies of the English Church reaching to the fulness of all Catholic teaching and ritual, and on the other see the actual administrations of the Church carried on in a way utterly repugnant to those formularies. I believe that the care of foreign Chaplaincies is becoming one of the most important works of the *Society for the Propagation of the Gospel*, and I am sure that in the present state of Christendom there are few subjects more deserving of its notice and more deserving of our own individual help.

The resolution was put by the Chairman and unanimously adopted.

SIR H. BARTLE FREER: I have been charged to offer to your consideration this resolution:—

“That it is the earnest hope of this meeting that the Old Catholic movement will not be confined to Germany, but will continue to gather strength and to extend itself in France, Spain, Italy, Austria, and wherever the Latin Church has sway; and that our respect and admiration are due to those French and other priests who have dared to face persecution and poverty in their resistance to the pretensions of the See of Rome.”

Perhaps you will permit me, as a layman, following my friend Mr. Hubbard, to state briefly some of the grounds why it seems to me that this resolution is one which peculiarly recommends itself to those who are here present as supporters of this Society; and to offer for your consideration one or two of the instances which have occurred to me in travelling in different parts of the world, of the power which the kind of action this Society lays down for itself may have in promoting the spread of principles such as we have always upheld in the Church of England. The first instance I would specify is that of a Syrian bishop whom it was my fortune to see some years ago when he assisted two Anglican bishops at the ordination of a Presbyterian of our Church in India. I asked him what had drawn him into any feeling of fellowship with the Church of England, and

he said the first thing which attracted his attention was that it was a national Church, that it placed before its own people, in its own language and according to its own forms, all those truths of Christianity which are universally believed by Catholic Christians. This feature had peculiarly attracted his attention, because he had been all his life exposed to the persecution of Romanizing Syrian bishops, who were bent on bringing the whole of the Syrian Church within the fold of the Pontiff of Rome, and the practice of the Church of England in regard to the language used in its formularies seemed to him much more in accordance with Apostolic usage than that of Rome. The next thing that attracted this bishop's attention was the Apostolical succession, which the English Church claimed to maintain, and having satisfied himself that this claim was well founded, he no longer felt any doubt as to any question of doctrine sufficient to keep him aloof.

The second instance was that of a late Coptic Patriarch—the predecessor, I believe, of the present head of the Coptic Church. When it was proposed that I should be presented to him, I remember inquiring what were his views with regard to our own Church; and my informant, who had been long resident at Cairo, said: “Probably there are at the outside half a dozen Coptic priests who are qualified to give you any sound information upon the history of their own Church; and probably, with the exception of the Patriarch himself, there is no one who could give you any trustworthy information regarding any European Church.” My friend, who was an American, added: “If you ever expect to be recognized as a branch of the Christian Church by the Coptic Christians of Egypt, take this in your memory—that you must, in the first place, educate the Copts to understand something of your own Church history.” Now, this seems to be very much what this Society undertakes to do.

I wish to refer to yet another instance, which occurred to me more recently and nearer home—with regard to the Bohemian Church. I dare say there are a great many present who, like myself, were in ignorance of the survival of any remains of that ancient Church. When I lately happened to be in Bohemia, I made inquiries of a Presbyterian divine, who had been a resident there for fifteen years, and who had paid more than usual attention to these subjects. He told me that when he first inquired he had always received one invariable answer to all his own inquiries after the ancient Church of the land—that it had entirely disappeared. He had learned, what many here present doubtless know, that Bohemia was converted by Missionaries from the Greek Church more than a thousand years ago; that for a long time they maintained a very stern conflict with the prelates of Rome, and that they at last won for themselves, by persistent opposition to the usurpations of Rome, an acknowledgment of their right to have the administration of the Sacraments in both kinds, to have the Scriptures in the vernacular tongue, and to permit their priests to marry. These three ancient rights were formally confirmed by the then Pope of Rome, and were only torn away from them after their Church was supposed to have been completely crushed in the middle of the seventeenth century. Now, as far back as the reign of our Richard II., his wife, a Bohemian princess, unfortunately fell ill and died in England.

Her dying request to the country was that the works of Wycliffe, the great English Reformer, should be translated by a gentleman attached to her Court, whom she directed to remain at Oxford for that purpose, and who carried the translation back to Prague. There are copies of the translation still preserved, but the operation of this early intercourse with our English Church is rather curious. After the Bohemian Church was entirely crushed—after the great Thirty years' War—it was made penal for any Bohemian either to read the Scriptures in his own tongue, to offer prayers according to his own formularies, or in any way to conform to what was the Church of his fathers; and it was supposed that these measures had been entirely effectual. As late as 1848 it was penal for a Bohemian to profess himself a member of any Reformed Church, except as a Calvinist or as a Lutheran. My informant, though a Scotchman, speaking for his adopted country, deplored to me this state of things. I asked him why this alternative of Lutheran or Calvinist was not sufficient? His answer was characteristic. He said: "Do you suppose the sons of an ancient Church would contentedly submit to be classed with the denominations of Calvin or Luther? There are still many here who highly honour those great men, but while perfectly willing to acknowledge their obligations to your own ancient Church, with these 'modern Germans and modern Swiss,' as they call them, they wish to have nothing to do." Such was the feeling in Bohemia at that time. There is now a resurrection, as it may almost be called, of this ancient Church. A very few poor and down-trodden people still kept up their ancient national rites in secret, though they were forced to conform outwardly to one or other of the only two non-Roman communions which alone were recognized by the law. It was over their fields and their corn that the great battle of Sadowa was fought, and in the course of the contest their villages were trampled down and destroyed, and they themselves were reduced to absolute beggary. They went into Prague to ask for some assistance to restore their villages, and they there met with a Scotch lady—a very zealous Presbyterian—from Glasgow, who not only assisted them herself, but got her friends in Glasgow to assist them. To Glasgow, as a friendly city which had held out to them the hand of charity in a time of their greatest need, about six years before, they deputed a couple of their own pastors—good and zealous men, who had traditionally a very considerable knowledge of their own Church history, but uneducated men; obliged to live from hand to mouth by their own labour in their own fields, and completely ignorant of the ecclesiastical history of England. To these shores they came, then, and were hospitably received at more than one house in London. They found, not only among their Moravian brethren, but among the Quakers and among the members of other English-born denominations, large sympathy and many cordial friends; but it was not until they had absolutely made all their arrangements to return to Bohemia that they discovered there was a great Church still in England, with which their own Church long held intimate intercourse. When they returned home they reported this fact with joyful interest, though with what result I do not yet feel in a position to state. I may mention, however, that this Society has received an invitation from Bohemia to engage in work among the

compatriots of Huss, and we may soon find the Czech as vigorous in re-asserting the old rights and liberties of his national Church, as he is already in asserting his rights and liberties as a subject of the crown of St. Wenceslas.

The Rev. F. S. MAY seconded the resolution. The Old Catholic movement has been nicknamed by the Ultramontanes the Munich Schism, and they have attempted to depreciate it with regard to its numerical dimensions and the area over which it may be expected to extend. But it is the commencing return of a large body of Christians of the Latin Communion to primitive faith and discipline; already it is not limited to Germany or France, and it is destined to extend over the whole of Latin Christendom; already we have had the remarkable appearance of three able priests in France, in addition to Père Hyacinthe—Dr. Michaud of the Madeleine, Canon Moulis, and Dr. Junqua of Bordeaux—in opposition to the decrees of the Vatican Synod, with, there is reason to believe, the tacit concurrence of a large number of even their clerical brethren. And the recent insolent bearing of the Archbishop of Paris and of other members of the French Episcopate in proclaiming the Vatican decrees without the consent of the Government—as stipulated by the Concordat—will arouse, I trust, a strong feeling throughout France, and induce the French people to protect the Old Catholics, and encourage men to come out and show themselves. In Italy, too, notwithstanding our disappointment as to Passaglia and others, bodies of “Old Catholics” are now formed at Rome and elsewhere, in addition to the earlier band led by Protà and his brethren of the *Società Emancipatrice* at Naples. In Spain, again, there is a similar movement: those priests in Madrid who have united in putting forth a programme for a national Church may be disposed to go a little further—at least than the leaders in Germany; but at all events they are impregnated with the same spirit, and have evinced a desire to continue a maintenance of the historic framework of the Church with a conservative reform similar to that which we have among ourselves. Nor are these efforts in Germany, France, and Spain to be regarded as the less important because the bishops of those countries have, as the Bishop of Lincoln stated, submitted, with the solitary exception of the “Abdiel” of Diakovar, to the impious novelties of *Ludibrium Vaticanum*. Not only may we expect that Bishop Strossmayer will in a short time elect to accept excommunication and appear as an Old Catholic bishop of German culture ready to lead the men of Munich, but there is also the Church of Utrecht, and in the East the hierarchy of more than one Uniat Rite, prepared to give the “Old Catholic” *Acephali* all necessary Episcopal succour. When I paid a brief visit to Holland and the Rhine last year, I had the honour of promoting the measures which have now been completed, and in the month of July the venerable Archbishop Van Loos of Utrecht will journey to Germany to hold a series of confirmations for the Old Catholic *διασπορά*. The circumstance that in Holland there is already a fully organized Church, un-Reformed, but standing firm against the new accretions of Romanism, is thus shown to be very important, and affording without difficulty to those who can no longer continue in the Communion of Rome

a home of shelter and an ark of refuge. Then, again, there are two hierarchies of Uniats in the Levant, who, still refusing to accept the Vatican dogmas, must be regarded, I think, as virtually leagued with the Old Catholic movement in the West; though with them it is rather a contest for retaining the measure of comparative freedom and purity which Rome has hitherto allowed than for shaking off long-growing evils. Take the Chaldeans. A letter has been shown me written by a resident at Mosul, which states that on his return thither from Europe he found that the two bishops whom the Patriarch Mar Yusuf had been shamefully compelled by the Pope to consecrate while attending the sham Council at Rome had been rejected by the dioceses which they were bidden to claim, and that the Patriarch had declined to interfere, the old canon being still in force there—*Nemo inuitis detur*. The whole sense of the Chaldean community is against the new decrees, and neither the Patriarch nor any of the other bishops, with one exception, have submitted. Also the Armenian Uniats have taken up a firm attitude; they have set at naught a Bull interfering with their prescriptive privileges. I believe the result will be that their anti-Ultramontane party will triumph. Nearly the whole of their hierarchy have refused to submit to the new Vatican dogmas. As I said just now, these Eastern Uniats have at present rather to conserve than to reform. The *Espérance de Rome*, an Old Catholic organ, in making the same remark, observes that these Uniats have maintained much good which Rome has elsewhere destroyed—among other things the right of marriage to the clergy, the administration of the Chalice to the laity, and services in a language more or less vernacular. I think, then, that the movement of which the resolution speaks, nicknamed by the Ultramontanes the Munich Schism, will be enabled to extend over the whole of Latin Christendom. But many are the material sacrifices which the clergy especially, but also the laity, have to submit to when they declare themselves Old Catholics; and when we try to picture these to ourselves, we cannot but honour the sufferers as Christian heroes. Excommunication in those countries is accompanied by very disagreeable social results, even where the Government, as in Prussia and Bavaria, give to its victim something of protection, for by the blinded followers of the blind he is looked upon as a heathen and publican, and declared to be “worse than a Protestant or a Jew.” I have seen men on the Continent endure patiently and calmly all these things rather than give up their convictions and smother the voice of conscience. They are deserving of our heartiest sympathy: let that sympathy be displayed not merely in words and transitory emotions, but in substantial support to this Society and to its special fund on their behalf.

The resolution was unanimously agreed to.

Mr. J. G. TALBOT, M.P.: It is matter for congratulation that no one of the speakers who have preceded me has failed to contribute some fresh experience of his own to the information we already possessed. Though my own remarks will not be gathered from personal experience, I cannot shrink from moving—

“That this meeting desires to strengthen the hands of the *Anglo-Continental Society* in its work of diffusing abroad a knowledge of the principles

of the Church of England, and in fostering within the Churches of the Continent the hope and wish to return to the doctrines and practices of the Primitive Church."

My resolution seeks to turn to a practical account the yearning towards unity and truth which is now showing itself in various parts of the world, especially in Germany. This Society ought now to be brought more into notice, though the state of public feeling on the subject is certainly improved. There was a time when, if anybody spoke of the unity of the Church, he was thought to be half-way over to Rome. Strange and melancholy that such a state of feeling should ever have grown up among those who professed to be members of one Catholic Church, and to be followers of Him who said all men should know we belong to Him, by our love one to another. While we strive for primitive unity in the truth, we are not to forget that each branch of the Church may maintain its own special view of the truth, for truth has its various aspects. We do not ask our brethren of other Churches to conform in all particulars to ourselves as a model, but we labour to persuade them to endeavour to keep the unity of the spirit in the bond of peace, in accordance with the fundamental principles which distinguished Christendom in Primitive and undivided times.

The Rev. CANON WADE: The maxim which is to actuate the followers of our Lord, is to seek to extend the blessings we enjoy ourselves. If we are thankful to God for the truth enshrined in our own portion of the Church, we should do our best toward enabling our Christian brethren abroad to enjoy it in equal fulness. The resolution I am seconding indicates the aim in which this Society acts, namely, to foster *within* the Churches of the Continent the wish and effort to approach nearer to the doctrines and practices of the Primitive Church—not to induce them to leave their own Church—the Christian body in which they have been born and baptized. This Society carefully guards against all operation that may provoke disruption in the several Churches abroad. I trust, therefore, that the holding of this meeting, and the impressive statements which preceding speakers have brought before it, will strengthen the hands of the Society, and furnish it with more adequate means for carrying on its operations as the width of the field and the exigencies of the present crisis demand.

The resolution was unanimously agreed to.

The Rev. LORD C. A. HERVEY, in moving the customary vote of thanks to the Chair, directed the particular attention of the meeting to the fund which the Society has just opened in support of Abbé Michaud and his French fellow-confessors. The finances of the Society were, he regretted to say, in by no means a flourishing condition. This was the more unfortunate, as never was such an opening for usefulness as now. There was indeed always an immense deal to be done in circulating the knowledge of our Church among the bishops, priests, and others of foreign countries.

The vote of thanks having been unanimously accorded, the President responded, and dismissed the meeting with the Episcopal Benediction.

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JULY, 1872.

THE "OLD CATHOLIC" MOVEMENT.

A CORRESPONDENT wrote to us from Utrecht on the 13th of June:—"Our Archbishop will go in a few days to confirm at Mering, Kiefersfelden, Passau, Kaiserslautern, &c." This piece of intelligence agreed with an announcement already made in the *Rheinischer Merkur*; and the "Old Catholics" of Germany and the legitimate Church of Holland are both to be congratulated on it.

Such a step on the part of the Archbishop of Utrecht invests with fresh interest the letters which have been received from himself and from his comprovincial of Dauterive in acknowledgment of the Acts of the Canterbury Convocation respecting the Vatican Council and its false dogmas. We published those Acts last August (page 301) in their original English form, and last January (page 9) we added the authorized Latin translation of them, executed—as also a Greek one—by the Rev. J. W. Joyce. That presbyter, to whom was further entrusted the duty of their transmission to Holland, accompanied his Latin translation with a note in the same language, informing Archbishop Van Loos and his suffragans that it was in like manner intended to communicate with the heads of the Greek and Armenian Communion, "in order that both Easterns and Westerns might see more clearly the sentiments of the Church of England respecting the novel doctrine and discipline of the *Curia Vaticana*; and her aspirations.

respecting Christian Unity. The Dutch Archbishop, in acknowledging Mr. Joyce's communication, observed :—

"Although I may not concur in every particular with the language of the decrees of this Provincial Synod of Canterbury, I cannot but be gratified by the purpose of this solemn declaration on the part of the Church of England ;¹ the more so as by such means we may best ascertain how far we are one in belief, or in what we differ ; whereby eventually, God willing, we shall be able to make such mutual approaches² in all matters which have been held always, everywhere, and by all, as to say the same thing, so ' that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.'

"For our own part we are of opinion that, even if the Vatican Council might be termed General, it has certainly no claim to be accounted Œcumenic, seeing that as well in examination as in deliberation it was utterly destitute of freedom, nor were its decrees sanctioned by a unanimous vote. Hence that Council is to us of no authority, nor the profane novelties decreed by it concerning Papal Infallibility and Omnipotence.

"With our holy Fathers we confess that the Roman Bishop is Primate of the whole Church and first teacher therein ; but that he himself is subject, as well in doctrine as in jurisdiction, to the supreme authority of the Church Universal.³ If on this head we express ourselves differently from you, as perhaps in other points, may God grant that such difference be eventually removed ; so that with one heart we may believe, and with one tongue confess, whatsoever our Lord Jesus Christ hath commanded."

We next give, in full, the reply of the Bishop of Daventer, Herman Heykamp :—

"I have learned from you with great satisfaction that the Anglican Church also has risen against the false dogma of Papal Infallibility, protesting against it as contrary to the tradition of the Primitive Fathers and their successors. I congratulate the Church of England that she has boldly and with righteous zeal spoken in a matter which will greatly imperil and injure Catholic doctrine unless vigorously withstood. Hence we account most blameworthy those many Bishops who, renouncing the rights which by Divine institution belong to their office in the Church and cannot be surrendered without the greatest risk to their own souls, and stopping their ears to the voices of sacred tradition which we have objected to them, consider not nor examine a thing so deadly to the Church of God, but rather neglect it, and labour to do violence to con-

¹ "Quamquam enim non omni quod decretum est consentiamus, attamen significatio illa sententiæ ab Ecclesiâ Anglicanâ solemniter proclamatæ nobis ingrata non esse potest."

² "In tantum ad invicem appropinquare poterimus."

³ "Episcopum Romanum Primatem totius Ecclesiæ primumque in Ecclesiâ magistrum esse, subijci autem tum in doctrinâ tum in jurisdictione et ipsum summæ totius Ecclesiæ auctoritati." We have ventured to represent the word "magistrum" by "teacher," in like manner as King James' Bible reads "teachers" in 2 Tim. iv. 3, for the Vulgate's "magistros" (διδασκάλους).

sciences. Let us 'reprove, rebuke, exhort, withstand, in season and out of season,' according to the charge of the Apostle; for peradventure God may open their understanding to the danger to which they expose their own souls by not acting as Bishops ought to act.

"You are aware what the Church of Holland has suffered for the last century and a half in maintenance of the pure faith of the Gospel and true Catholic Unity, enduring with all patience the greatest wrongs and insults from the Court of Rome. We are charged, indeed, with schism, but wholly without cause, as is clear to everyone of sound mind. Rome has never dared to submit the accusation to canonical trial, but challenging a wholesale and blind submission to her decrees that she may have an evil dominion over our Faith, she has ever striven, in the absence of reasons, to make reconciliation impossible—or rather to destroy us—by calumny and by reiterated excommunications. The Church of Utrecht, meanwhile, has returned blessing for cursing: being ready to give account of her faith and conduct, she has constantly offered to submit her case to a regular trial; and that unrighteous obstinacy and rage she has ever met with evangelical respect and humility. She has steadfastly maintained this attitude in spite of the taunts of heretics or their allurements to schism on the one hand, and of the multiplied slanders and anathemas of the Court of Rome on the other.

"But marvellously amid all these things is seen the Providence of God, who, through the evil deeds and designs of men, has been working out His counsels of mercy towards us. When the Church of Rome, which already for many centuries had refused all reformation, was so corrupted by evil opinions, superstitions, bad morals, and, finally, false dogmas, as to lose the ancient face of the Church and to be changed into the Babylon beheld by St. John, God chose the Church of Utrecht, that, separated by unjust excommunication from the universal mass of corruption, she might preserve the Church's olden glory, displaying to every inquirer after the truth the Primitive Faith and—so far as the times allow—the ancient discipline.

"It is my heart's desire that the Almighty and most merciful God, the Giver of all good gifts, may turn to Himself the hearts of the evil, and enlighten the eyes of the blind, and thus cause us to sing for joy, 'The Lord hath visited His people. Behold how good and joyful a thing it is for brethren to dwell together in unity.'—Amen. Amen."

This letter from the Bishop of Daventer was received earlier than that from the Dutch Archbishop: and this, we suppose, is a reason why Mr. Joyce—as we find—replied to it alone. Our English divine judiciously observed, after first thanking Bishop Heykamp in warm terms:—

"The Anglican Church has often heard of the bitter reproaches and angry excommunications launched against the Church of Holland by the Court of Rome. But your Church has by no means been alone in such sufferings. That Court treated in like way the most ancient Orthodox Church of the East, defiling by its curses the high altar itself of St.

Sophia at Constantinople. Nor have we in England escaped. Undoubtedly, the echoes of the Roman thunderbolts have filled the whole world.

"Hence it would give the utmost joy to many Christian souls, if the Eastern Bishops, maintaining to this day their ancient rights and liberties, and they of the West who have cast off the Roman yoke, banding together with those also of whatsoever region who would now reject that yoke's latest and unprecedented aggravations, would repel those attacks and unite in condemnation of the novelties of doctrine and discipline decreed by the recent Vatican Council."

Mr. Joyce's letter proceeds to enlarge in eloquent Latinity upon the benefits which might be reasonably expected from the assemblage of all anti-Roman Bishops of the Church Catholic in one free Synod for such purpose. We regret that our space forbids us to make further extracts.

The Canterbury Acts have also been sent to and acknowledged by the Old Catholics of Germany—the Secretary of the Munich Committee replying to Mr. Joyce as follows :—

"Our Committee have all with much pleasure received those Synodal Declarations of the Province of Canterbury. Our *Programm* of last September will have shown you our desire for a reformation whereby our Church, the ancient doctrine and discipline being restored, may be united with all other orthodox Churches throughout the world in the bonds of brotherly love and affection. And what ought Christians more to long after than the removal of the hindrances which prevent them from embracing the precepts of God with hearty unison?"

Enough time has not yet elapsed to permit us to learn the manner in which these Canterbury Acts have been received in the East. Nor have we before us any information as to whether they have been sent to the Scandinavian Church—a body which, of course, ought not to be left out from fear of its not being altogether acceptable to the Latins in Holland and Germany whose responses we have been giving; for such a fear might, in great measure at least, have precluded transmission to the Greeks and Armenians.

We pass on to note a few of the more important occurrences in the Old Catholic movement outside of Germany—dismissing with but bare mention the conflicts of the Prussian Government with the Bishop of Ermland and with the "Army-Bishop" Namzanowski, and the progress making in the enactment of a new law which, by divesting all Jesuits and members of affiliated orders—such as the Redemptorists—of the right of citizenship, will render it possible for the State to exile them at will.

In France, while Dr. Michaud—now being reinforced by Père Hyacinthe—continues to pursue his indefatigable labours at Paris

unmolested, the influence of Ultramontaniam in the courts of law has shown itself at Bordeaux in the severe sentences passed upon Canon Moulis and Dr. Junqua for attacking their diocesan in the press, and for the more sentimental grievance of still wearing the clerical garb after his censures. From Spain we learn, by means of some members of the new journal edited by the priest Aguayo, *La Iglesia Espanola*, that thirty-six ecclesiastics held at Madrid, on June 11th, a conference preliminary to a larger assembly convoked for the 30th. Two tendencies are said to have then been manifested, but we confess ourselves unable at present to prognosticate the direction which this new movement will take. Lastly, from the Levant has come the gratifying intelligence that the Armenian Uniats have, by an overwhelming majority, elected a civil head for their community at Constantinople, who is pledged to support their Patriarch—more properly called, we think, the Catholicos of Sis—in defiance of the excommunication of Rome for disobedience to the tyrannically innovating Bull *Reversurus*.

Italy, to which we first directed our eyes in hopes of a new Reformation, still seems to lag behind other parts of Latin Christendom. It is stated, however, that thousands of the population returned themselves as "Old Catholics" in the late Census; and whatever that may mean, it is a fact of value that Old Catholic Committees have been established at Rome, Florence, and elsewhere. That at Rome (of which Père Hyacinthe is President) has published the programme subjoined:—

"The Committee established in Rome for the defence of the Catholic Faith against the innovations of these latter times, and for the promotion of a disciplinary and moral reform in the Church, feels the necessity of proclaiming that it is on the Divine foundation of Jesus Christ that it intends to erect its work. Any attempt at religious reform inspired by another spirit is, in its eyes, struck with impotence; it confesses Christ to be the Son of the living God, the sole Redeemer of souls and of nations, and it is from Him that it expects the regeneration of which the world has need.

"Firmly attached to the Faith established in the Church by Christ and his Apostles, we accept, with the Holy Scriptures, all the traditions of Divine origin, and all legitimate decrees of the Catholic Church. But we absolutely reject the human traditions which have become mingled with the results of revelation, as well as the abuses of authority by which it has sought to maintain and impose them. We particularly reject the Council of the Vatican as deficient in liberty and œcumenicity, and the dogmas it promulgated as being the consecration of all the errors and abuses previously introduced into Catholicism.

"We demand, as did our fathers in the faith, the reform of the Catholic Church in the persons both of the pastors and of the flock. We believe

that reform to be now more necessary and more urgent than ever, by the very reason of the obstinate refusal to accomplish it, and of the intolerable excess of the evils we suffer from. Without disregarding salutary ulterior developments, we think it necessary to revert, in order to operate an efficacious reform, to the epoch prior to the separation of the East and of the West, and that it is on the groundwork of the first eight centuries that the much-desired union of the various Christian communities may be at first prepared and afterwards effected.

"At no price will we separate ourselves from the Catholic Church to form a new sect ; we recognize the legitimate authorities that represent it, but we also affirm our rights and our duty to resist arbitrary prescriptions which are also iniquitous, and which can in no way bind the conscience of a Christian.

"In the violent and essentially transitory state in which the Catholic Church now finds itself, the different committees organized throughout its extent are to combine to give a unity of direction to the movement of resistance and reform, and to prepare the meeting of a really free and Œcumenical Council, and the choice of pastors faithful to the ancient Faith, and to the spirit of charity and liberty that ought to reign in the Church of Jesus Christ."

Correspondence, Documents, &c.

NOTES OF VISITATION: BY THE BISHOP OF GIBRALTAR.

(Concluded from page 128.)

FIFTY-TWO hours on board the *Maria Pia*, impelled by a strong northerly breeze, sufficed to bear me across the 520 miles of sea that separate Madeira from Lisbon. The first land we made was the island of Porto Santo, of a good outline, but treeless ; Madeira (as is usual in northerly winds) cloud-capped. Soon, however, we were running along its sunny southern shore of volcanic rock, cleft by deep ravines, and rounded into the beautiful bay, or rather roadstead, of Funchal, the town occupying the lower part of a semicircular hollow in the mountains that "stand about" it. The houses are interspersed with gardens and trees ; above them a zone of the bright yellow-green of the sugar-cane, and then vineyards, and towards the mountain-tops tracts of dark pine wood. As the bay lies open to the S.E. there is a strong surf on the shingle beach, through which, however, our boat was in a moment hauled up by a lusty pair of oxen, who made themselves further useful by drawing my luggage on a sleigh up the streets, whose close-packed pavement of lava-pitching has never yet felt the pressure of a wheel. Another pair of oxen were told off to draw me in like manner in a *bui-car* a kind of wide sedan-chair, open at the sides and set on runners. Uphill this conveyance is pleasant enough, but in descending there is a degree of "yawing" which is less agreeable. In the absence of wheeled vehicles the means of locomotion are (1) legs ; (2) excellent smart, sure-footed horses ; (3) the above-

described *bui-car* ; and last, but pleasantest of all, the hammock. This is borne on a long pole by two bearers, who are provided with staves slightly forked at the top, on which they rest the hammock whenever its inmate wishes to stop and exchange greetings with a friend. The hammock-bearers are a singularly handsome race, very clean in their dress, and thoroughly trained to keep step. Nothing can exceed the luxurious comfort of this mode of travel.

Madeira has been too often described to render any long account of it necessary ; so I shall only mention personal impressions. The first of these was the delicious balminess of the air. Generally speaking, the more unconscious the act of respiration the better, but on first reaching Madeira it is a matter of conscious enjoyment, somewhat like that of drinking at some sparkling mountain spring. Then the next impression was the exceeding luxuriance of the vegetation, whether fruit or flower bearing. No plant looked as if it had ever been checked or blighted from its youth up—the gorgeous Bougainvillea, in its varieties of magenta, orange, and red, half concealing the walls of the quintas (or villas), and the small scarlet Bignonia, sometimes peeping out with its bright clusters from the midst of the dark foliage of some old stone pine, up whose trunk it had clambered. Nor are the fruits less perfect in their growth than the flowers. Cherry-moyas, guavas, bananas, mangoes, pine-apples, alligator pears, though in themselves exotics, all seem to find in Madeira a happy home. Nor is the scenery less exceptionally beautiful than these its adjuncts. Surmounting the ridge that encircles Funchal, there is, at a level of some four to six thousand feet, a narrow strip of bare mountain ; but from this a rapid descent into deep gorges, which open out upon the north coast, their sides richly clothed with the timber of the bay, teak-tree and mahogany, and with a rich undergrowth of arborescent heath and whortleberry and fern. From these mountain expeditions the return into Funchal is accomplished by yet another application of the sledge principle. There is one continuous paved descent of 4,000 feet. Down this, small square wicker baskets on runners, with seats holding two or four, are guided by two moderators holding them back by strong ropes of thong, but at a pace by which the descent is traversed in less than half an hour. There is a certain sense of hypothetical fear of what might happen if—, but on the whole the rush down is most enjoyable, and I can quite enter into the feelings of a distinguished English admiral, who is said thrice in one day to have ridden to the summit of the slide that he might thrice enjoy the run down in a *carro*. My visit to Madeira was from November 17 to December 3, a time when at Paris the thermometer descended to -10° , and when a skating club even was formed at Florence ; while at Funchal all windows remained open till 11 p.m., where yet during the day the temperature seldom exceeded 69° . There are of course cases of delicacy to which the Madeira climate is unsuited, and there are others to whom the sea-passage is an insuperable obstacle, but, setting aside these, I cannot help feeling that a large amount of money and of fond hope is wasted on the treacherous winters of the French Riviera, and of Rome

and Naples, while the delicious *winterless* climate of Madeira is left untried. Pleasing as is the physical aspect of Madeira, the social is not less so. The combination of a singularly hospitable and kindly community of residents with the health-seekers and their families, who for the most part are able to take their share of the many enjoyments the island affords, makes the Madeira reunions most pleasant. There is a Consular chapel in which the Consular chaplain offers the privileges of daily morning prayer, weekly Communion, and two services on the Sunday. There is also the little Beco chapel, with its separate minister, once a badge of disunion, but now no longer so. I held a Confirmation in the former, at which nine candidates presented themselves, *all* of whom knelt at the altar on the succeeding Sunday. On the previous Lord's Day I had administered to forty-one communicants.

Madeira during my stay was not a little enlivened by the presence of the Channel Squadron, and of my old companions in the Holy Land, the "Trafalgars." After what I have written I need scarcely add that I left Madeira regretfully, December 2, but with the pleasant reflection that it would be my *duty* to revisit it.

Thirty-two hours on board the *Calabar* (from Liverpool to Sierra Leone) brought us to Santa Cruz, in Teneriffe, the Peak graciously revealing itself at sunset in its full proportions. Those thirty-two hours included Advent Sunday. We had a good gathering of the passengers and ship's company for our service, at which I was assisted by Mr. Heecker, a young Deacon going out to preside over a school on the African coast. In Teneriffe I remained ten days, during which time I performed one marriage and three baptisms, and confirmed two candidates, who afterwards formed part of a band of eleven communicants. Coming from Madeira the scenery of Teneriffe loses some of its enchantment; the absence of wood and the presence of the cactus-fields, with their calico-banded leaves, forming an unfavourable contrast with the sugar-canes and fruit-trees of Funchal. Oratava, however, which I again visited, is well able to maintain its supremacy. While there the weather was *furious*; real tropical thunder squalls, which during two successive nights supplied me with a bath of the freshest, softest water, by the simple process of placing said bath under a hole in the ceiling. But I was rewarded for preferring my garret, spite of the landlord's warnings, by the Peak suddenly revealing itself, utterly snowclad, in the midst of the storm-clouds and in relief against a tract of azure sky. As Teneriffe has been already "noted," I will no further describe it. The Channel Squadron, which had come on from Madeira, was fairly blown out to sea, where, however, there was plenty of room and no danger.

December 12 I shipped on board the French packet *Souëra* for Gibraltar, touching at Mogador, Mazagan, Casa Blanca, and Tangiers, and reaching my journey's end on the 21st. This interval was not unpleasantly spent. With a four-berth deck-cabin to myself, and a most genial French captain and his brother as my only companions at table, and fair weather, there were all the chief elements of a pleasant

passage. At each of our landing-places a welcome awaited me. At Mogador I confirmed three candidates, who afterwards (on a Saturday) formed part of a congregation of twenty-four, and of a band of fifteen communicants. At Mazagan the Anglican community numbers only six; these, however, met on the Monday afternoon for Evensong and a short exposition. At Casa Blanca the Vice-Consul and his wife are the only Anglicans. At Tangiers I was able to arrange for a future visit, to include a Sunday. Meanwhile the aspect of the deck of the *Souëra* had somewhat changed. Between Mazagan and Tangiers we had gradually shipped 560 Hadjis, or Moorish pilgrims to Mecca, who for fifty francs a head are conveyed to Alexandria, *viâ* Marseilles. This body of living creatures could not but be an incumbrance, and the small shelf-like berths that surrounded our little dining-table became occupied by an aged Sheikh and his two black wives and a Gibraltar Israelite. Room naturally was scarce, but I must bear the strongest testimony to the thoroughly *gentlemanlike* courtesy of the Moors. Only once did I see one apparently prying into my cabin, and then I discovered he was giving his little child a peep at its contents through the window. I am in hopes that during next winter a clergyman may be found for Teneriffe and Grand Canary, and an arrangement made for a chaplain at Tangiers, who may occasionally visit the Morocco coast as far as Mogador.

During a subsequent visit to Tangiers, which included Sunday, January 21, I held a service at the Legation, and administered the Holy Communion to fifteen. The six weeks from December 21 to January 31 passed away pleasantly, and therefore rapidly, at Gibraltar. Since my last visit, Sir Richard Airey had been replaced by Sir Fenwick Williams, and there had been sundry other changes, military, clerical, and civil, causing many a feeling of regret, which, however, the kind cordiality of those carrying on the new *régime* did its best to efface. I was able to preach and celebrate at the Cathedral at the forenoon services of each Sunday during my stay, as also on Christmas and New Year's days. The Sunday evening services I assisted at were at the King's Chapel, the "Bishop's School" Chapel, and on board H.M.S. *Minotaur*. On the latter occasion I had a purely voluntary congregation of 110 seamen, as well as a large body of officers. On January 4th I confirmed thirty-nine candidates from the Channel Squadron, and on the 25th thirty-one of both sexes, drawn from among the military and civilian communities. It may not be uninteresting to those who study climates to be told that the *mean* temperature at Gibraltar, from December 21 to January 21, was 54.4°; that at Cannes, during the same period, 48°, a difference of six degrees and a half. From Gibraltar my course lay by sea to Malaga. My first visit there was to the lovely cemetery, and the scarcely closed grave of him who had planned and completed it, Mr. Penrose Mark, our late Consul, whose recent and premature death had cast a gloom over all at Malaga. On February 3, six candidates presented themselves for confirmation, and on the morrow were among a goodly company of forty-five communicants. The Church services are

held in a nicely appointed room in the Consulate, and there is a not inconsiderable English community, partly of old residents, partly of those connected with the large cotton factories, partly of winter visitors. The latter class might be largely increased were not the beauty of situation and climate balanced by streets vieing with Tunis as to mud, and that thorough uncomfartableness which characterizes Spain in general. My next point to Malaga was Marseilles, and as the bad weather had dislocated the steamboat arrangements, I was fain to perform the journey by land, *vid* Valencia, Barcelona, Gerona, and Perpignan. The transit occupied from 7 A.M. on Monday to 4.30 on Friday, involving seventy-three hours of actual travel, and permitting only ten hours of bed—a weary journey throughout, with the exception of the ascent from Malaga through a valley teeming with richly laden orange groves, while the mountain sides were literally roseate with the almond blossom. At Marseilles four candidates were presented for confirmation on Sunday, February 11, who were afterwards among the communicants. On the Sunday evening the usual meeting for prayer and singing and exposition of Scripture took place at that excellent institution, the Sailors' Club, which has, I fear, like the Chaplaincy, a hard struggle for existence under the altered circumstances of Marseilles, since the withdrawal of the Italian traffic. The Chaplaincy has been rendered vacant by the resignation of Mr. Gibson. From Marseilles my course lay along the French and Italian Riviera to Genoa, Leghorn, and Florence. This now four times visited district does not afford much matter for "Notes." There was a pleasing contrast, however, between its thronged churches this winter, and its dreary emptiness during the war-winter of 1870-71 : at Hyères, the then closed church now in full action; at Cannes, the three churches of Christchurch, St. Paul's, and Holy Trinity, each with its congregation—that of St. Paul's, through the liberality of Sir Richard Glass, completed by the addition of its chancel. At Nice, the two churches at Carabacel and La Croix de Marbre were both crowded on Sunday, February 15th, and not less so on the 27th to join in a service of earnest thanksgiving for the recovery of the Prince of Wales. At Mentone there were good congregations. At Bordighera an established chaplain, Dr. Burgess, under the Colonial and Continental Society. At San Remo, as at Cannes, Mentone, and Nice, I held a confirmation, the four localities yielding thirty-five candidates. From San Remo I availed myself of the newly-opened railway to Genoa. The convenience is great, but the enjoyment of the scenery is sorely interfered with by the perpetually recurring tunnels, whose smoky darkness replaces the lovely views which broke upon the eye in rounding the several headlands. At Genoa I was much cheered by the progress made in the church. Leghorn was *in statu quo*, but at Florence fourteen candidates were presented for confirmation. From Florence I went on to Rome, my first visit to its Anglican and English inmates as their Bishop. In respect of frequent and hearty and well-attended services at the "Old" church, all is well, and a matter of thankfulness, but the very necessity of prefixing this epithet tells of a most regrettable division in

our formerly united congregation, which has given rise to the "New English Church." It is the "old, old story" of High and Low, and in large English communities is perhaps an unavoidable result of our divisions, but at Rome the separation is most inopportune, not only as attesting our inability to be at one in the face of the head of the Roman Church, but as crippling by dividing the efforts made to erect a seemly Anglican church in Rome. The value of a site alone is nearly 4,000*l.*, and when this has to be added to the cost of a church to hold 800 worshippers, it may be readily understood that a very strenuous and united effort will be needed to raise the requisite funds. Our American fellow-Churchmen have already given 3,600*l.* for a building site. I had the pleasure of celebrating the Holy Communion according to their beautiful Eucharistic office on Sunday, March 17, and of confirming two of their congregation among seven that were presented to me. From Rome I passed on to Naples, where there are no marked changes, and the new Church Constitution works well. On Easter-Eve I confirmed three candidates, and on Easter-Day administered to 160 communicants. On Easter Monday I crossed over to Palermo, where I was glad to see the church foundation being excavated, and after a few hours proceeded by Lipari, Messina, and Syracuse to Malta. At Lipari the Bishop and his suite came on board. He is an aged man, and infirm, but with singularly gentle winning manners. He at once entered into conversation with me as a brother Bishop, expressing his sanguine belief that the proclamation of the Papal Infallibility must lead to the reunion of the now divided communions of Christendom. He then asked me what was the feeling of myself and my brother Bishops in England on the subject. I was compelled to tell him that, although no less anxious than himself for the restored unity of Christendom, we feared that the decree of the Vatican Council had rendered the prospect of reunion between the Anglican, Oriental, and Roman Communion more than ever hopeless, and moreover threatened to rend asunder the Roman Church itself. This view seemed new to him and disappointing, but failed, I think, to command his assent. Seven weeks at Malta furnished, as usual, but few subjects of ecclesiastical or religious interest. The most pleasing episcopal act I had to perform was the confirmation of 125 candidates from the fleet. I cannot speak too highly of the quiet reverence with which these young men approached the rite, indicating as it did the careful and earnest preparation they had received at the hands of their chaplains. I held two other confirmations for military and civilian candidates, numbering sixty-six of both sexes. For once I quitted Malta without regret, having fallen into the grip of its most depressing fever, which from some unexplained cause had become epidemic, and had seized most impartially on fleet, army, and native population. A week at Palermo did much to shake it off. I had the gratification of finding the foundations of the church filled in with concrete and ready to receive the first course of stones. From this nascent work I had the pleasure of passing on to one now completed at Genoa, where another beautiful little church, designed by Mr. Street, was awaiting consecration. Accordingly, on

Tuesday, June 4, the ceremony was performed under most favourable auspices. It was the first fine day after five weeks of rain; the floral decorations were most beautiful and tasteful, and a full choral service was admirably rendered by the choir. After the many years of hopes deferred since the foundation-stone was laid, it was a day of real and joyful thankfulness to our fellow-Churchmen at Genoa. Within forty-eight hours I was plunging into the great Fréjus Tunnel, whence, after twenty-six minutes of darkness, I emerged into regions where my spiritual supervision comes to an end, and with it the record and "Notes" of my Visitation.

C. A. GIBRALTAR.

The Bishop of Gibraltar, who is at present for a brief space in England, has now visited all the Anglican congregations under his charge with the exception of that in the Azores. He has recently put forth the annexed paper respecting a

"GIBRALTAR DIOCESAN SPIRITUAL AID FUND.

"There are at present under the spiritual supervision of the Bishop of Gibraltar no fewer than 50 Anglican congregations, exclusive of those under the Military, Naval, or Civil Chaplains at Gibraltar and Malta. Of these, 14 are in connection with and more or less aided by the Foreign Office. In the case of other 17, the Chaplain's salary is in whole or part paid by one of the Church Societies, or from an endowment. The remaining 19 have to provide for their Chaplain out of their own resources. In addition to these organized congregations, there are many small and yet not unimportant communities, who, from their limited numbers and means, are unable to maintain a Chaplain. It is chiefly for the benefit of the two last-named classes of communities that the *Gibraltar Diocesan Spiritual Aid Fund* has been established. Grants of from 20*l.* to 50*l.* might often be the means of preventing the abandonment of chaplaincies suffering under temporary difficulties from the vicissitudes of seasons, of commerce, or in the political state of Europe; while it might call into existence others, by rendering available contributions otherwise inadequate to the support of a Chaplain.

"For the raising of an adequate annual sum, I would look to one offertory yearly from each congregation under my spiritual supervision, and also to the individual donations and subscriptions of those to whom the object of the Fund may recommend itself. All moneys should be paid, if possible, by May 1st through a local banker or merchant to the account of the G.D.S.A.F., with Messrs. Hoare, 37, Fleet Street, London. Grants will then be made by the Bishop, aided by a committee selected by him as representing the principal divisions of the diocese, and through whom applications, not sent directly to the Bishop, may be transmitted. I am willing during the remainder of my Episcopate to contribute 100*l.* annually to the Fund, and I trust I am not over-sanguine in believing that an additional 400*l.* may be received from the sources above alluded to.

"It is proposed this year to make the following grants:—To Barcelona, 25*l.*; to Linares, 20*l.*; Lower Danube, 50*l.*; Patras, 20*l.*; Zante, 20*l.*"

SHALL THE MARITIME DIOCESES JOIN THE PROVINCE OF CANADA?

SIR,—A very important question for the Church in this part of the world is just now being agitated—whether the Church in British North America shall be governed by the Councils of one Provincial Synod, or two?

A Province is already in existence, as all know who take an interest in Church affairs in this part of the world, embracing all the dioceses of this part of the Queen's dominions, save only those of Nova Scotia, Fredericton, and Newfoundland, under the presidency of the Metropolitan of Canada. Diocesan Synods also now exist everywhere—Newfoundland, the oldest of the Colonies, having been the last to determine on the establishment of such a body. A Synod has been some years in existence in Nova Scotia, and also in Fredericton, although the last-mentioned diocese has lately dissolved and since reconstituted her Synod, peculiar circumstances having made this step desirable. Newfoundland and Fredericton, not having yet their Synods in working order, have not taken up the question of more extended organization of a provincial character. With regard to Nova Scotia the case is different. During the last session of her Synod she determined to seek admission to the Provincial Synod of Canada, and delegates were elected to attend the late meeting at Montreal, whither, with their Bishop at their head, they accordingly repaired, and at which they duly presented themselves at the appointed time. The result is of course already known to your readers. A wrong legislative enactment had been recited in the formal document presented from Nova Scotia, and hence the Bishop and representatives had to return from Montreal without having accomplished that for which they had travelled so far and spent so much time and money. This, of course, produced much excitement at the time, and something of a feeling beyond, in the minds of Nova Scotia Churchmen. This has, however, had time to settle and cool. The practical result up to this time appears in the following minute of the Executive Committee of the Diocesan Synod of Nova Scotia, held at Halifax in March last:—"It was agreed to take measures to ascertain from the other Maritime Dioceses their opinion as to union with Canada, or the formation of a Maritime Provincial Synod."

Now, I am a Newfoundland Churchman, and write accordingly; but I am anxious not more for our own good here than for the good of the whole Church in these parts. A fellow-islander has lately remarked on the subject, in the *Halifax Church Chronicle*:—

"I would earnestly deprecate any decision on this important matter being influenced by political views. We in Newfoundland are for the present divided into Confederates and Anti-Confederates; and I fear that there is a tendency among those who feel deeply on the political question to make the ecclesiastical question depend upon that, rather than purely on what would be best for the interests of the Church. As it seems to me, a Maritime Province composed of the dioceses of Nova Scotia, Fredericton, and Newfoundland would be preferable to a junction with the Canadian

Synod—at all events so far as Newfoundland is concerned ; and this for the following reasons :—

“ 1. Our distance from Montreal is too great. I fear that Newfoundland delegates would hardly ever be able to make an appearance there. The time and expense involved would practically disfranchise us. Halifax, however, or even Fredericton, would be comparatively easy of access.

“ 2. By the Act of the Dominion, Newfoundland is inadmissible to the Canadian Provincial Synod, so long as she is not in political union with Canada. We cannot tell whether she will be ever qualified for admission. Therefore, if a Maritime Province be not formed, this diocese will be forced to remain unattached to any” (cis-Atlantic) “ecclesiastical province possibly for many years to come, or even for all time.

“ 3. The Canadian Synod has asserted the right (as I understand) of altering the Prayer-book and formularies of the Church as it sees fit. This constitutes them a Church wholly independent of Canterbury. I had rather, if it be possible, or as far as it is possible, that we should remain in close connection with and dependence on the Mother Church. The constitution of our Diocesan Synod, which would no doubt be ratified by the suggested Maritime Synod, completely secures this object.

“ 4. If a Maritime Synod be formed and circumstances should alter so as to make it desirable that we should unite with our Canadian brethren, we could at any time apply for admission ; but if we now join them, the act is practically irrevocable. The fewness of the Bishops is at first sight an objection, but the custom of the Convocation of York might perhaps be adopted with advantage, viz., that Bishops and Clergy should sit together, reserving always the right of voting by orders.”

I now beg leave to criticise these remarks. I quite agree that the settlement of this question should be kept apart from political considerations ; but if I thought that Newfoundland was likely to become a part of the great Canadian Dominion, I must own my opinion would be likely to be greatly influenced by this prospect, for I believe that civil relations and boundaries have always, and wisely, largely helped towards determining ecclesiastical connections and jurisdictions.

Such separations as would arise upon the establishment of a Maritime Province are in themselves undesirable, as (in my judgment) the case of the Provinces of Canterbury and York in the Church at home goes to prove. It is observable—to say nothing of the recently disestablished Irish Church—that the Church in the United States continues to be governed by one General Convention, notwithstanding the multiplication of its dioceses might well prompt now some Provincial subdivision there.

I think that it would have been wiser had the Provincial Synod of Montreal limited its powers by such restrictions as those by which other such Synods have (I believe) restrained their action in regard to the Prayer-book and formularies of the Anglican Church. Still, this may also be a reason why we who wish to guard these precious deposits ought to desire to join ourselves to the rest of our Canadian brethren, that so we may protect ourselves and them, as far as we can, from any evil that might arise from the exercise of this power of alteration. I do not, however, understand that there has been any actual *assertion* of any such right, but

only that their constitution is so framed that there is nothing to prevent such procedure.

The objection of distance and expense I pass over as not vital, though I admit it does present a difficulty between us and Montreal, as it does also, though of not quite so serious a degree, between us and Halifax.

If we cannot unite ourselves to Montreal on account of legal disabilities, then it seems to me that we of Newfoundland, if we are to have provincial relations with any dioceses on this side the Atlantic, apparently must and can only join ourselves to a Maritime Province; but this seems to take the question very much away from us, and to leave it with the dioceses of Nova Scotia and Fredericton, which are in the Dominion of Canada.

A meeting is likely soon to take place between our own and the other Bishops of these dioceses, till which, and till after their opinions in conference have been submitted to their respective Synods, it seems to me that no action towards a Maritime Province can take place. Meanwhile, the subject may well remain a matter for careful consideration among members of the Church in these dioceses. I believe the wish of Newfoundland Churchmen would be that neither those of Nova Scotia nor Fredericton should hastily commit themselves to any course that would prevent the settlement of this important question. There is no reason for haste, and time may well therefore be taken before advancing to a step that may be irrevocable.

You will be glad to hear that the fund for the endowment of the Bishopric of Newfoundland is progressing well. I hope the conditions attached by the S.P.G. and S.P.C.K. to their munificent grants will be met within the diocese, and that it will not be necessary to appeal elsewhere. If our fisheries turn out well this year, we shall show ourselves independent thus far.

N. F. L. D.

St. John's, Newfoundland, May 14.

ON THE CONNECTION OF COLONIAL METROPOLITANS WITH THE SEE OF CANTERBURY.

THE *Australian Churchman* has published an elaborate review of the discussion occasioned in England last year by the publication of the letter of the Bishop of Sydney to the Archbishop of Canterbury, in advocacy of binding all Colonial Bishops—Metropolitans included—by an oath to the latter's See. Our Sydney contemporary controverts, in some respects, our own remarks on this subject (in our number for October last year), but practically resigns—almost, if not altogether—that part of the Bishop of Sydney's scheme which concerns Colonial Metropolitans. A distinction is at the same time drawn between the Colonial Church and the Church in the United States, to the extent even of deprecating the policy of association inaugurated by the Lambeth Conference. We are told:—

“The *New York Protestant Churchman* expresses great alarm at the

idea of anything which will interfere with the absolute independence of the Episcopal Church in America, and protests against that Church being rendered in any way Anglican, and in particular against its being subordinated to Canterbury. This feeling is natural enough. The Episcopal Church in America must, from local circumstances, be thus independent and it is folly to aim at a union with the Church of England which cannot really exist. It is, however, mere wilfulness to insist on treating English Colonial Churches as being so bound by the like necessity as to warrant the assertion often made, that Colonial Churches and the Episcopal Church in America stand in the same relation to the Church of England. One Colonial Church, indeed, has, rightly or wrongly, asserted its independence, and has separated herself from the Church at home. But it is worth while to see how thinking men of that Church regard its present position. On a recent public occasion the Dean of Grahamstown made the following remarks with reference to this subject :—“ We have, and probably shall continue to have, the same formularies and creeds as the English Church. Our Lectionary would doubtless soon be the same. But the question of absolute and organic identity in doctrine and ritual is not dependent on a canon of standards. It rests also on custom and the interpretation of standards ; and this depends on having one central and identical Court of Final Appeal. This identity with the great Church in England, the Church in South Africa *now has not* ; and until she obtains this identity, the Church in South Africa should *never rest satisfied*.” These are words well worth the consideration of those who, professing to be desirous of securing union in the Church, nevertheless point with satisfaction to the course taken by the Church in South Africa.”

The *Churchman*, after insisting that even Archdeacon Badnall had “ admitted the propriety of treating the Archbishop of Canterbury as—to use his own words—‘ a Primate of Primates,’ ” advances to the consideration of our own article, denying the justice of our complaint that “ the proposal of the Bishop (of Sydney) ignored certain resolutions passed at the Lambeth Conference, which embodied principles there accepted for maintaining unity between the Church of England and the Colonial Churches.” We are informed, moreover, that we have essentially misunderstood the position taken up by the Australian Metropolitan. But we are approved for saying that “ the Archbishop of Canterbury is assumed or admitted to have quasi-patriarchal rank and authority with regard to Colonial Churches ; ” and the *Churchman* concludes, conformably with our own suggestion :—

“ When the time arrives that the formation of Colonial Churches shall be complete in all its parts, then it may be sufficient, as a general rule to provide that each Metropolitan shall evidence his ecclesiastical status and recognize his subordination, by taking an oath of obedience to the common Primate.”

We close our notice of the *Australian Churchman* with the following extract :—

“ When it is once admitted that the end to be arrived at is to keep the Church at home (call it Church of England, Anglican Church, or by any other name) and the existing Churches in the Colonies united in one body

as distinguished from allowing them to exist as separate and independent bodies, then, and not otherwise, is it useful to discuss the means of securing that end. Assuming then such an admission, it may be safely maintained that the oath of obedience taken by a Bishop at his consecration must have an important bearing on his status as a Bishop. Its highest value does not mainly, or rather does not at all, depend on any power being in existence of punishing a violation of the oath: it depends on fixing in the most solemn way the position of the party who enters into the engagement or contract involved in the oath; and this is equally fixed, whether from accidental circumstances the contract may be broken with impunity, or whether its violation will be certainly and speedily attended with appropriate consequences. Illustrations, popular and legal, of the truth of this position, are of every-day occurrence; but it is a misfortune attendant upon most ecclesiastical questions that those mainly interested in them persist in looking upon them from absurdly high and unnatural stand-points, and anyone who tries to reduce such questions within the limits of ordinary life and experience runs the risk of being charged with disrespect, insult, and irreverence. The matter in question may, however, and possibly without offence, be put thus:—If a man employed in a certain work engages to obey another man employed on the same work in matters connected with that work, the man so engaging ceases to be a free agent in the carrying on of the work—a unity of action between him and the man with whom he has engaged becomes binding on him; and if he breaks his engagement of united action, the penalty of the breach hangs over him, whenever and wherever his position as a workman may come in question, and will be enforceable either legally, morally, or socially, as circumstances may admit or require. . . .

“It is thus apparent that there is reason, common sense, and authority for the suggestion of the Bishop of Sydney as applied to the case of Colonial Bishops other than Suffragan Bishops; that the oath of obedience to the Archbishop of Canterbury is not a nugatory and useless thing, but that it tends to support order, allegiance, and discipline, and therefore unity.”

EPISCOPAL TESTIMONY TO THE USE OF THE ATHANASIAN CREED IN MISSIONS.

In the late debate on the *Quicunque vult* in the Canterbury Convocation, Bishop Selwyn of Lichfield said:—“For my part, I am utterly unable to find in my experience any reason whatsoever why this Creed should not be used in public worship, even with people who are in the simplest state of mind and just emerging from heathenism. I do not mean to speak of the New Zealanders as equally intelligent with Hindus or Chinese; but from the first translation of the Prayer-book into the native language of New Zealand we always used the Athanasian Creed, and it was valued by the natives as a great help to their understanding of the doctrines of the Trinity and the Incarnation of our Blessed Lord. That seems to me a quite sufficient answer to the objection put forward against the use of this Creed—that it is too abstruse. If it be so, it seems to me a most mar-

vellous thing that it should be welcomed by nations in a lower state of information than our own, and I should attribute it to that Divine Providence who has hidden things from the wise and prudent which He has revealed to the simple. Certainly I have found no desire in any part of the world with which I am acquainted to reject this Creed because it makes statements difficult to be understood. As to reasons why it should be included in the public service of the Church, there is this very strong one applicable to native races—that it alone contains certain truths which are necessary to be taught. I quite disagree from the Bishop of London as to the separation of the Damnatory or Minatory Clauses from the other parts of the Creed. In teaching converts from heathenism, I have always felt bound to tell them that they oblige themselves to accept all that is contained in them, and that they oblige themselves to take the name of Christ as the only one in which salvation is possible, ‘for there is no other name given under heaven by which ye shall be saved.’ That is the very language of the opening clause of the Creed—*Quicumque vult salvus esse*. The first question for a man is, ‘What must I do to be saved?’ and the answer is, ‘You must believe.’ The next question is, ‘What must I believe?’ and the answer is, ‘The Catholic Faith.’ That Faith may be taught in various forms of expression, according to the state of mind and information of the catechumen—by the Apostles’ Creed, the Nicene Creed, or the Athanasian Creed; but whatever form is used, it is absolutely necessary that the individual should receive that definite tradition of Christian faith called the Catholic Faith, as that alone by which he can hope to be saved. The different forms of Creed all speak the same language, for the Unitarian himself tells us that neither the Nicene nor the Athanasian Creed introduced any new proposition—that they were only new expressions of the same Articles. The reason urged in favour of separating these Minatory Clauses seems to me the very reason why they should be retained. It is affirmed that by using them you pass sentence on persons who are not able to understand the doctrinal propositions of the Creed, but there is nothing in those propositions which is beyond the reach of an ordinary understanding, and to those who are excluded from the knowledge of them by no fault of their own the denunciation does not apply. They inculcate one important lesson—that no person can have hope of salvation unless he perseveres to the end in the faith; and the absolute necessity of insisting upon this with savage nations like the New Zealanders arises from the fact that they are destitute of intellectual cultivation, and are only too ready to give up what they are ready to receive. For that reason it is of the utmost importance to place before them the consequences they entail upon themselves by receiving the faith and then departing from it, and this the Minatory Clauses of the Athanasian Creed enable us to do.”

Bishop Macdougall, late of Labuan, now Archdeacon of Huntingdon said:—“When I was a deacon, a fellow-curate refused to read the Athanasian Creed, objecting to these very clauses, and some years afterwards became a Unitarian. When I went to Borneo, I found that though I went out there as a Missionary of Christian truth, I was expected to teach a Christianity without Christ, and the reasons alleged were those

clauses of the Athanasian Creed, as being so very uncharitable and so void of all Christian spirit. But I found that the same spirit that opposed this Creed was quite as strongly opposed against those who held closely to any doctrine of the Church, as a doctrine of that Church. For some years I did not use this Creed, as it was a very difficult one to translate into Malay, but contented myself with the Nicene and the Apostles' Creeds. However, in 1849 some 3,000 Chinese came over with their Confucian teacher, a man of considerable learning and of an acute intellect. That man began to inquire after Christianity, and eventually became my catechumen. After he had been my able and long-tried assistant for fourteen years, I said to him, 'Now the time has come; you know enough to be ordained, and I must teach you those things you have not learned,'—amongst them being the Athanasian Creed and the Thirty-nine Articles. After going through the Creed, the catechumen said to me, 'Why did you never teach me this before? I have had the greatest difficulty in understanding your doctrine of the Trinity: now I understand it in a way I never understood it before. This is the thing to teach the Chinese.' I was struck with this, and felt that I had neglected my duty in not having brought forward this document more strongly before."

Bishop Piers Claughton, late of Colombo, now Archdeacon of London, said:—"He had had some experience of people in the East, who were better able to deal with these questions than the Western people, and he assured the House that if they saw the Athanasian Creed taken away out of the body of the Church's teaching, instead of helping us in the Mission field it would seriously hinder us. If the House did anything to disparage or seem to disparage this venerable Creed, they would be doing work which he knew was going prosperously on. Displace the Creed, and they would soon receive expostulations from parts of the world where much good was being done, and where there would be occasioned much injury by endangering the fundamental basis of the doctrine of the Trinity."

The contributions of these three *ci-devant* Missionary Bishops to the Convocational debate formed a very noteworthy element in it. Their testimony to the value of the formula in Missionary stations is entirely coincident with the remarkable statements of Bishop Cotton in his Charge delivered in 1863, and often referred to in the course of the controversy which has lately been going on. The experience of men like these is of great weight, and all the greater in the case of Bishop Cotton and Bishop Macdougall, because it appears that they were not originally so very decided in their championship of the formulary.

DR. DÖLLINGER'S LECTURES ON CHRISTIAN REUNION.

LECTURE IV.—THE GERMAN REFORMATION.

THE year 1517 was a fateful year in the history of the Church. On March 16th, Leo X. closed the Fifth Lateran Council, and so cut off the last hope of Reform: seven months after this, the theses of Luther were placarded at Wittenberg, and the struggle of the Reformation had begun.

The Reformation in its turn caught all the nations of the West; but in Italy and in Spain the Inquisition managed to stamp it out by slaughtering its adherents. In Germany, on the other hand, it maintained such a hold on the nation, that all efforts to suppress it were useless. How was it that Germany was so different in receiving the new movement? The cause lay a great deal in the personal power of the great Reformer. Luther's surpassing power of mind and wonderful many-sidedness certainly made him the man of his time and of his people, nor has there ever existed a German who so intuitively understood his countrymen, and has been in return so thoroughly comprehended—so incorporated, I might say—by them, as this Augustinian monk of Wittenberg. Mind and spirit of the Germans was in his hand as the lyre in the hand of a master. To his people he gave more than any man in Christian time had ever given to his people—language, handbook, Bible, hymn; and all that his enemies could oppose or place by the side of these seemed dull, feeble, and colourless against the overpowering rush of his eloquence. They stammered; he spoke: he alone it was who stamped on German language and German mind the imperishable seal of his spirit; and even those amongst the Germans who hated him from the bottom of their hearts as the great false teacher and seducer of the nation, could do none other than speak with his words and think with his thoughts. But more even than the influence of Luther, the deeply corrupt system of the Church led up to the Reformation. Had there been no Luther, Germany must still have left the old Church—a fact proved by the success which the Anabaptist teaching attained, a faith which sprang up independently of the Reformation. Luther's best friend was the Roman Curia itself. When the Reformer appealed to Holy Scripture, the professional theologian of the Roman Court only replied, that "Holy Scripture derives its power and authority in the first instance from the Pope, and that every blame of that which Rome does is in itself heresy." Pope Leo's Bull of Condemnation followed up this monstrous claim by branding as heresy two common truths, viz., that "the best penance is the leading a new life, and that the burning of those of a different faith was no work of the Holy Ghost." Luther and his friends painted in the darkest colours the corruption in the Church, the immorality of the clergy, and the indescribable misery of the people; but all and more than this was acknowledged on the Church side,—the Popes themselves could not deny that the seat of Church decay was in Rome itself—that they, the Popes, were the true creators and propagators of the general corruption. Hadrian VI. (it is true he was a German Pope) had it declared publicly at Nuremberg that the Church from head to foot was corrupt and diseased; and twelve years after this nine Roman prelates sent out a memorial in which the theory of the unlimited rule of the Papacy over the Church was declared to be the true source of prevailing corruption. Cardinal Contarini justified Luther in the stand he made for Reform, and the evils became so crying that again and again the Emperor Charles V. sent to Rome for counsel and warning. And when Rome gave him counsel, it was this—to stamp out the heresy with fire and sword. In 1530 the Papal Legate, Campeggio, advised the Emperor to set up the Inquisition in all the German provinces, and to punish the

Reformers with death. Thus the feeling of hatred against Rome became intense; the Papal Legate in Germany, afterwards Pope Marcellus II., wrote that the whole nation had become estranged: a Jesuit living in Rome, who wrote as late as 1750, confessed that this estrangement was not so much love for Luther's teaching as hatred against the Pope and the Curia, a hatred fostered especially by the immorality, arrogance, and covetousness of the religious orders in Germany. And yet there faces us this startling fact—that after the Pope's Bull condemning Luther in June 1520, there appeared no further Papal utterance. While all Europe was in profound suspense, while the whole edifice of religion seemed to be tottering, and the most startling differences of doctrine were breaking out, the Popes refrained from all dogmatic declarations, bulls, or condemnations. The Popes persisted in silence—they who, according to the modern theory, were the sole infallible teachers of mankind. Not a single doctrinal Bull of this long period (1520 to 1563) exists; and thus in Europe a whole generation grew up, and another went down to its grave, without knowing what the unerring See of Rome commanded as faith and doctrine in the gravest religious questions. German Bishops implored the Popes for help, representing that people were growing up to be godless in the confusion: the Bishop of Vienna, in 1536, wrote that if the Pope would even then give a hand to reform abuses in the Church, Germany might be saved. In vain: the Popes remained dumb—they prevented all efforts after a Council; and when at last a Council was forced upon them, it was too late—the then German generation was wholly Protestant. And what, meanwhile, became of the German Church? The Germans had still a political unity, the Empire with the Emperor and the Diet; they had as well Bishops and dioceses, but every higher organization and solidarity of the Church was lacking: there was wanting, in a word, a National German Church. No attempt was ever made to hold even a German Council, or to do away with the gravest abuses and most crying evils in the Church. In the whole forty years of the Reformation strife, neither the German Episcopate, nor even a great number of the German Bishops, following, perchance, the example of the Popes, had made one single attempt to discuss synodically the religious question of Germany, or the measures to be taken in common. In the whole history of the Church there is scarcely a parallel to this: but it is to be explained by the conscious impotence of these Bishops; for the Popes had ruined the whole organic construction of the Church by their arbitrary assumptions, and the German Church was helpless.

It has only lately been discovered why the long-sought Council was so much obstructed in Rome: documents have now been published which reveal the whole web of intrigue and chicanery. Pius IV. himself told the Venetian Ambassador that his predecessors had only pretended to desire to hold the Council, and that he, if he choose to do the same, "could amuse the world for three or four years with the question of the locality of the Council." This spirit seems scarcely conceivable at such a critical juncture, but three causes led to this exhibition:—First, "the powerful and compact opposition of the whole *entourage* of a Pope and his Curia, which drew advantage and gain from the abuses;" secondly, "the loss of power certainly inseparable from every reform in the Church;" thirdly and

chiefly, the principle which was the soul of the Church organization of those times and made the Papacy the opponent of every Reform—never to give up a claim once made, nor acknowledge before the world a wrong or an error. These were expressly the declared maxims of the Jesuits, who now came to the help of the Papacy. And their influence subsequently ruined the attempt at healing the breach, when they steadily opposed the granting of the Cup to the laity—a concession which the Austrian and Bavarian princes thought would have proved enough.

The history of the forty years from 1520 to 1560 shows the opposition of the old Church elements getting constantly weaker, and the Protestants steadily gaining ground. A mere handful of scholars alone remained true to the old Church: generally speaking, all the learned class ranged themselves on the side of the Reformation—the metaphysicians, the humanists,—lastly, the clergy themselves. At this time the clergy in Germany were unusually numerous, for the German was the richest Church of the whole world; even the small towns had at that time from thirty to forty priests, besides monks and convents. The clergy went over in troops to the Reformation, and submitted themselves contentedly to the change. When the State established in any place the Reformed religion, the Catholic priests simply kept their places; when monasteries were dissolved, the monks became Protestant preachers, or took up civil employment. They were not forced to do so: there were hundreds of unoccupied parishes and empty monasteries in south-eastern Germany where the priests and monks would have been received with open arms; but they preferred to stay where they were. And this at a time when all around, in Europe, in France, in England, in the Netherlands, in Italy and Spain, the funeral pyres blazed forth, and thousands of men chose death rather than deny their faith! In the year 1557, the Venetian Ambassador reported that seven-tenths of the German people had become Lutheran, two-tenths belonged to other sects, Reformed or Anabaptist, and one-tenth of all Germany remained Catholic. German Austria and Bohemia were quite Protestant,—so in Bavaria was the aristocracy: Maximilian II. himself, though outwardly a Catholic, was really a Protestant. And yet since the end of the 16th and beginning of the 17th century, the half of Germany has again become Catholic. This has resulted partly from the intestine quarrels in the Protestant bodies, partly from the forcible expulsion of the reformed clergy, partly from the persistent destruction of Bibles, hymn-books, and catechisms; but chiefly in Austria and Bavaria through the persecutions by the Jesuit Order.

Now, at the time of the Reformation the German people certainly never thought of a formal and enduring separation from the old Church: they never intended that two rival Churches should co-exist amongst them—Reformation they sought, not a new erection of another dwelling-house. In every religious Conference and Diet it was taken for granted that conciliatory measures might be found. Even a hundred years after the separation, in the Articles of the Peace of Westphalia, the hope of an amicable arrangement was not given up; though by that time the Tridentine decrees on the one hand, and the Reformed formularies on the other, gave little ground for the indulgence of this hope. With the year

1560, the last year of the Emperor Ferdinand I., a great change began to come over the attitude of the separating Churches. Among the Protestants, disputes within the body had necessitated the theological code of Lutheran dogma, which intentionally emphasized the points of departure from the old Church. This "Formula of Concord" was more than a Creed, as the Augsburg Confession had been: it was a theological law-book, to be compulsorily imposed on the people. Still more fateful was the turn which took place in the Catholic Church, coincident with the last period of the Council of Trent and with the rise of the Jesuits. Since 1540 the Catholic Church had not wanted men, wise, peaceable, and learned, who did their best to reconcile the separating bodies. There had been Erasmus, and his friends, Witzel and Cassander, in Germany, Despensés, the Chancellor l'Hôpital, and St. Jean Herbert in France, &c., who strove for purification of the Church while remaining in her pale. The writings, especially of Cassander and Witzel, had always kept open the door for overtures of reconciliation; but now the Jesuits threw their whole influence into the opposite side. They would give up, would conciliate, nothing, and no person. Their idea of the Church was that of a great and all-embracing kingdom, an absolute monarchy, which is governed by a monarch—the Pope—with unlimited plenary power. To him all the world and the clergy, king and beggar, are equally and unconditionally subjected: before him no man has a right, and every power in the Church is but an outflow from his, only something lent by him at call and recall; and this Papal right demands for its preservation and extension all means of force and power, of punishment of life and limb, and inflicts this in part directly, in part by calling in the secular arm, which is bound to willing obedience. The Jesuit programme was to gather in by all means money for the Pope, to help him to keep up his temporal kingdom and to reward his servants, and all reforms that cut short the supply were therefore abhorred by them. The Jesuits have openly enough avowed this, as is seen in Pallavicini's *History of the Council of Trent*. Between the Jesuits, therefore, and such men as Witzel and Cassander, there could only be opposition. And when these reforming theologians died out, the Jesuits carried all before them—the Catholic Universities and the schools: they became confessors at the courts, and all-powerful. "No concession to Luther" became their motto: in the parts of Germany where Catholic princes ruled, and the Jesuits got a hold, the Reformation was suppressed by force, and the country went rapidly forward to the Thirty Years' War. Henceforth the two Churches in Germany were separate and antagonistic.

The principal stumbling-block to the return or reunion of the Protestants has been their loss of Episcopacy and the Succession. This was certainly Luther's own fault, it being sufficient to him that, according to the New Testament language, Episcopus and Presbyter were one and the same: and so, amongst his followers, Episcopacy came to be regarded as a mere human institution. By giving up this the bridge was broken down which connected with the old Church, and then co-operation became impossible. This is likewise seen in the position assumed towards the Lutheran Church by the English. The English Church, preserving, as she did, Episcopacy, and with it the Succession, is forced to submit those German

Protestant clergymen who wish to enter her ministry to the condition of Episcopal ordination, while she admits at once a priest of the Catholic or Greek Church who comes over to her, his ordination being considered valid. With Episcopal ordinations are necessarily bound up the questions of the Keys and the Sacraments ; and all this difficulty has been incurred because of a one-sided Bible construction.

This difficulty has always been felt by those who would reunite the German Churches. When Prussia became a kingdom, in 1701, Leibnitz and Jablonski wished to reinstitute the Episcopal Order. Both presented memorials to Frederick I., and the necessary steps were taken, and two ministers, Ursinus and Sander, were sent to England, and there consecrated as Bishops through the English Church.¹ But with their death the Episcopate also ceased, no effort being made to continue the line. A similar attempt was the Jerusalem Bishopric scheme, which was intended to secure true ordination for the German Missionaries. The printed instructions with which King Frederick William IV. sent his ambassador to England run thus :—"The King offers with confidence the hand to the Episcopal Church of England, to that Church which combines with Evangelical principles a Church Constitution directed towards Catholicity and ecclesiastical independence." The King felt the isolation of the Lutheran Church, which had cut itself not only away from Rome, but also away from the Catholic Church, and the King would willingly have placed the Lutherans in a better *status*.

LECTURE V.—GERMAN ATTEMPTS AT REUNION.

For a hundred years after the Reformation, the Germans sought, by conferences and discussions, to heal the split which had taken place in the Church. Such especially were the efforts at Ratisbon in 1601, at Prague in 1618 ; but the upshot of all was only increased religious rancour, for these conferences degenerated into scholastic disputations. Such will always be the case when we try only to make conquest, and are willing to concede nothing to our opponents.

But in the period after the Thirty Years' War there came a great change over the Protestant body. Men began to find the absolute rule of the Prince over the affairs of the Church as great a burthen as the absolute supremacy of the Pope had been. True, no more forcible changes of religion were made by the Princes, as formerly had taken place in Anhalt, the Palatinate, &c. ; after the Peace of Westphalia, the religion of the Sovereign did not necessarily change the faith of the subject ; but still the Consistories were just as much under the absolute authority of the chief of the State. Hence there began in Germany a double reaction, outward and inward. The laity began to retrace their steps, and go back to the old Church, preferring the supremacy of Pope and Council to that of the Prince. The whole religious lay literature of Protestant Germany, from the seventeenth far into the eighteenth century, is pervaded with profound discontent with the condition into which the Protestant Church and

¹ No : by the Moravians, the proposal to England having been defeated by a political counter-current. The mistake may have been copied from Herzog's *Encyclopædia*, Art. "Bischoff."

the popular doctrine had come. Similarly, a theological reaction was simultaneously progressing. The chief specimen of this is found in the writings and school of George Calixtus, and its principal seat was the Universities of Helmstadt and Königsberg. Calixtus dwelt strongly on the authority of rightly understood Church Tradition—namely, the consentaneous doctrine of the Church of the first five centuries. This testimony, he thought, should be placed alongside that of Holy Scripture, and in this the school approached closely to the old Church. Calixtus believed that all three Churches—Eastern, Western, Protestant—were in many points in error, and capable of reform, and that they could all learn from each other; but the partisans on both sides rejected this teaching of compromise.

Meanwhile, towards the end of the seventeenth century, converts to Catholicism became more numerous. Many went over from interested motives, many from pure conviction: amongst these latter must be placed two illustrious names, Queen Christina of Sweden, the daughter of Gustavus Adolphus, who abandoned her claim to the throne to become Catholic, and this avowedly to avoid the danger of philosophic doubt, and prevent herself from losing all faith. More noteworthy is the name of Landgrave Ernest of Hesseu-Rheinfels, who remained twenty years in the Catholic Church, though, from his writings which have come down to us, he was certainly not blind to her deformities.

The celebrated Dutch scholar and statesman, Hugo Grotius, displays in his extensive writings the same view as Calixtus; he pointed out, moreover, that the Protestant body had departed too widely from the early Church, and recommended either reunion with the old Church or reinstitution of much that had been cast away in the first haste of the Reformation. A little later, a great opening took place for the peace of Europe, when the good Pope Innocent XI. was elected to the Roman Chair, and, of course, got at once into serious conflict with the Jesuits, whose ruinous teaching he made an effort, though weak and unsuccessful, to stop. This was the only Pope who made any approach to the Protestants, acknowledging the overtures of Bishop Spinola, who was indeed sent out for this purpose, and allowed to offer considerable concessions to the Protestants. Spinola acted ostensibly in his own name, and without appealing to the authority of the Pope, because—and it is a characteristic fact—the French fraction of the Cardinals in Rome opposed the scheme; for a religious reunion of Germany would have been then, as later, very awkward for French policy.

Thus we come to the notable efforts after union made in 1675 and for thirty years subsequently. The promoter was this Spanish Bishop Spinola, confessor of the wife of the Emperor Leopold, Bishop of Tina, and afterwards of Neustadt. Germany was just recovering from the Thirty Years' War, which had been excited by the Jesuits. Leopold of Germany and Louis of France had handed over their consciences to the Jesuits, and, had they been united in policy, they could have suppressed all the Protestantism of Europe, more especially as at that time its most powerful protector, England, had withdrawn herself from continental affairs. But the houses of Hapsburg and Bourbon were strongly inimical, and consequently, when the overtures for reunion began, Leopold took great interest in the matter,

and invited Leibnitz to Vienna. On the Protestant side stood Leibnitz and Molanus; the latter a thorough theologian of the school of Calixtus; Leibnitz, the most prominent spirit which at that time Germany possessed, as acute as he was many-sided, of immense knowledge—we may say, a universal genius in his day as Aristotle was of old, and altogether the first man whom Germany, after the deep fall of the seventeenth century, had been honoured in producing to the world. The “theological oracle” of those days, Bossuet, was induced to take part in the negotiations. He had then given to the world his famous book on the *Exposition of the Catholic Faith*, a book which had been translated into several languages. This work was conceived in a most conciliatory spirit, and was approved at Rome, and in those days it attained nearly the authority of a Creed. Now, however, it is thought out of date and worthless, for it contains none of the new doctrines promulgated since 1854, and treats as school opinions teaching since imposed as Divine revelation. Such is the case notably with the book's treatment of the question of Papal Infallibility; but though Pope Innocent XI. stamped all this with his approval, he of whom France was once so deservedly proud is now reprobated by all Infallibilists as one who gave “the labour of years to the founding and defence of a teaching which was essentially false, by means of a distortion of facts and perversion of texts.”

In the negotiations between Bossuet and Leibnitz, the first condition laid down was that the Protestants were not to call the Pope Antichrist, and a great step was thought to be gained when this was conceded. For all Protestants used so to call the Pope and the Papacy: they all believed that according to the Revelation of St. John, the harlot sitting on the beast, and the Babylon seducing the nations, was Papal Rome—not, as we now understand it, Pagan—and that the Pope himself, therefore, was the real Antichrist. This view was declared even by theologians to be the foundation of religion, though now allowed on all hands to be Scripturally untenable and to involve the grossest inconsistencies. But for that exaggeration Rome herself was to blame. When Popes fostered religious wars, and advised the bloody eradication of heresy, it could not fail that the people should see in the Papacy “the woman drunk with the blood of the saints and of the disciples of Jesus,” just as it was certainly easy to point out to the people as “the Man of Sin with his lying wonders,” foretold by St. Paul, “who lifts himself up above everything divine, and seats himself in the temple of God,” the Pope with his assumed vicegerency of God, and his claims to unbounded rule over all peoples and Churches. Untenable as such interpretations are, their effect in older times was enormous. The command in the Revelation, “Come out of her, My people,” was held to justify all separation from Rome, and divided like a wall Protestant from Catholic. At the present day in England and America an increasing Apocalyptic literature carefully fosters these interpretations, but Germany has long given them up, and so removed a great hindrance to reunion. At the end of the seventeenth century, however, it was far otherwise: a favourite hymn in the Protestant congregations was—

“Erhalt uns, Herr, bei deinem Wort,
Und steuer des Papsts und Türken Mord.”

And, indeed, events gave almost every year a practical commentary to this conjunction of the two great enemies of Christendom. A bloody persecution had just been stirred in Hungary, which lasted ten years. How Louis XIV. in France treated the Protestants is well known. The bitterness amongst the Reformed consequent on these persecutions was so great that the negotiations between Bossuet and Leibnitz were obliged to be kept profoundly secret. Leibnitz himself, when his work *Systema Theologicum* came out, was thought to be a Catholic, so prejudiced was the spirit on the other side. He certainly was no Catholic, though on the other hand he certainly was as little Protestant. He was of opinion that all doctrines of the early Church should receive general acknowledgment; in fact, Molanus and he made such concessions that Bossuet said that if theologians on his side would come forward in a similar spirit, union was secured. But the Protestant theologians also claimed a suspension of the anathemas of Trent, and a submission of the dispute to a common council of Catholics and Protestants. Leibnitz based this claim on the proceedings of the Council of Basle, which treated with the Hussites. He might have better appealed to the Council of Florence, which reconsidered and smoothed over the decisions of the Council of Lyons respecting the Easterns. Bossuet would not concede this claim—and this in the end ruined the negotiations.

The greatest stumbling-blocks to reunion were never, indeed, brought forward. Molanus himself wrote that the Revocation of the Edict of Nantes, and consequent persecution of French Protestants, together with the approval of this by the best of the Popes, Innocent XI., had strengthened more than anything else his opinion that separation was unavoidable. Bossuet could not see this—that a Church in which the oppression of conscience and bloody extermination of all heretics was a rule and principle, could only stir up hatred and abhorrence. There was one Pope, indeed, who saw it, Clement XIV., certainly the same Pope who suppressed the Order of Jesuits. In the little known writings of this Pope is the following:—"What a happy revolution should we have seen, if, instead of persecuting heretics, they had been begged and implored with all possible tenderness not to depart from the central point of unity, if we had in kindness cleared up their doubts, listened to their objections with patience, especially if we had addressed them, as Religion herself speaks, without bitterness and without arrogance!" Did Clement know, when he wrote this, that he was condemning a whole row of his predecessors, among them the canonized Pius V.?

There certainly never was a Protestant who looked so favourably on the Papacy as Leibnitz. He even wished that the Pope should rule over all Italy, and in that position act as arbiter in European affairs; but he at the same time rejected his universal spiritual supremacy, as "the Jesuits and Romanists" laid it down. But however theologians might concede, the people then would have nothing to do with the Papacy. In doctrine the Roman Church might have been accepted: in life its reception was impossible. Even Molanus wrote:—"In doctrine the Papacy is not so bad as in life; in practice, such as we find it, especially in Catholic lands, in Italy, Spain, South Germany, there divine worship is corrupt to such

an extent that a thinking man, with a knowledge of evangelical teaching, could only consider the Papal religion as a simple political invention for the subjugation of mankind." The corruption of the religious orders fostered this impression on the people, in their encouragement of superstition, out of which they made their profit. However theologians might reconcile doctrinal difference, the people only saw the practical life of the Papal representatives, and no plausible concessions would satisfy them. So the true reason of the failure of all efforts after reunion lay not in doctrine. With a Church in which the creed of life, of action, of things permissible, is so far different from the creed of the word, of doctrine, we never can get further than solely theoretic discussion. Bossuet again would not see this: when a gross abuse in the Catholic Church was pointed out, he could only retort that her doctrine did not permit it to exist: we might thus point out himself as a speaking example of Church impotence. In his own diocese he was helpless against Jesuit teaching,—a new doctrine had there spread that the fear only and not the love of God was necessary to absolution: Bossuet wrote a work against it, but the Jesuits carried it through in the churches and confessionals of his diocese, backed up in their false teaching by the Roman Curia. Thus great theologians understand how to strain at a gnat and swallow a camel, solely for the sake of unity and obedience.

Since this fruitless endeavour after reunion, no similar efforts have been made. The spread of rationalism in the eighteenth century on the Protestant side, and the exaltation in 1773 in Germany of the Jesuit Order, allowed of no further hope of reunion. They had too much to do to reform their own houses to think of amalgamating with each other. In the present day, however, there are some signs of a desire after an apparent or real union: such we see in the attempts of the "Evangelical Alliance," which are efforts after common action, though on the part of the Protestants against the old Churches. Then Frederick William III. of Prussia effected the union of the Reformed and Lutheran bodies into an "Evangelical Church," but this has confessedly only been a sort of patchwork,—indeed, it has only tended to unsettlement within the Protestant Church, the end of which is even yet not to be seen. One of the most eminent of the Protestant theologians, Kahnis of Leipzig, has, in a book published this year, declared: "The day on which we should desire to effect an union between the Lutheran Churches of Germany, Russia, and Scandinavia, would be the beginning of an unhappy contest, the probable end of which would be the dissolution of this Church. The general establishment of union (adds he) is an impossibility."

Perhaps, in a certain sense, the newly established society of the Irvingites is a favourable symptom of desire for unity. This society reckon among its teachers some men highly to be respected, truly pious, and quite familiar with Church antiquity. Sprung, as is well known, from a Protestant basis, founded by men who were brought up in the Protestant confession, it comes very close in essential particulars to the old Churches the Eastern and the Latin,—although it also reminds us strongly of Montanism, which appeared in the second century. Perhaps it will succeed in stripping off much which within this society appears as too fantastic, and

as immediately contradictory to the old Church system—*e.g.* the revival of the Apostolate.

Where Faith and Love exist, there Hope will not be wanting as the third in the band. He who believes ever in Christ, he who loves his fatherland, cannot shut himself out from the expectation that a not all too distant future will bring a Church which, in her purified form, as the true successor of the old Church of the first uncorrupted centuries, shall have room and attractive power for those who are now sundered—a Church in which freedom may be able to exist together with order, discipline, and morality, and purity of faith with intelligence and unrestricted inquiry.

Reviews and Notices.

Charge of the Bishop of Fredericton. July 1871.

THOUGH some time has passed since the delivery of this Charge, many of our readers will not have seen it; and it is far too valuable not to have a record, however brief, in this Journal.

It is now more than twenty-seven years that Bishop Medley has presided over the Diocese of Fredericton. The whole Anglican Communion may be congratulated that this most able and excellent prelate has been favoured so long to build up the Faith in a British Colony, closely adjoining the United States, where an example of the varied culture, the wisdom, and the theological learning of the Mother Church was peculiarly needed; and where it has been a peculiar blessing. Under a firm yet gentle rule, sound Church principles have, we believe, made no little way in New Brunswick: at any rate, we are quite sure that Bishop Medley's Charges have set forth the creed and the work of the Church with singular power and persuasiveness; and the present one, like its predecessors, ought to be reprinted in England, where its warnings are no less needed.

Without giving a full analysis of this last address of the Bishop, we extract at once a few passages which will, without any note or comment of ours, at once commend themselves.

The Great Danger of our Day.—"The tendency of all things around us is to pull down the doctrines of the Faith, and to diminish the reverence due to the Word of God and the Sacraments. It is certainly a very remarkable fact, that when a large body of learned men, of various classes and opinions, were appointed by a Royal Commission to consider what has been called the 'Ornaments Rubric,' and to endeavour to allay irritation by some proposal which, it was hoped, would be acceptable to the majority of members of the Church, they let alone the chief subject they were called together to consider, and applied themselves to other changes in our Formularies, one of the most unexpected of which was the removal of the Athanasian Creed from its present place in our Service Book." [After showing how this proposal is a fatal blow to "the eighth Article,"—we add (for the consideration of any friends of Lord Shaftesbury who may be inclined to follow his strangely rash policy of raising a lay-agitation against the Creed), not to the eighth *only* of the Thirty-nine Articles,—Bishop Medley simply makes this short and weighty comment upon that

Creed, which we earnestly recommend to calm thinkers, for extensive use and application :]—“ Notwithstanding all that has been said about the difficulty of explaining this Creed, and of the uncharitableness of certain of its propositions, the two texts in Holy Scripture, ‘ He that believeth not shall be damned,’ and ‘ Without holiness no man shall see the Lord,’ present exactly the same class of difficulties, and the same amount of difficulty, when these texts are applied as the measure of the condition of the majority of mankind. No human being knows what amount of faith the great Judge will accept, or what measure of holiness is absolutely necessary to salvation. Not only do we all come short of the true and perfect Standard set before us in the Scriptures, but some much more so than others. We are obliged to receive and believe the passages I have quoted, but we attempt in vain to draw the line of demarcation between various classes of mankind.”

Neglect of the Colonial by the Home Church.—“ Hitherto we have been guided either by the laws of England, or by the traditions which hang round an old-established Church. These ties are fast lessening every year. *Changes are made in the Prayer-book, and more may be made, but no official notice is ever given to us.* We receive no advice, and our connection with England is severed, apparently, without regret. . . . The changes in the Ordination Service, in the terms of Subscription, and in the Lectionary, which is not an inconsiderable one, have never been communicated to the Colonies officially.”

Necessity of Study to the Clergy.—“ I would entreat you all, for your own sake, for the Church’s sake, to be students to the latest hour of your lives, and to study continually the Greek of the New Testament. Your chief duty in the pulpit is to be expositors of the Word of God. . . . If the highest and best sense of the word, you should preach learned sermons; not sermons bristling with Latin and Greek quotations; not sermons decorated with other men’s thoughts, as if they were your own but sermons which, however plain and homely in their form, carry conviction to your congregations that you have a treasure within your own minds; that you think much and deeply during the week on the texts on which you preach. . . . My experience,” the Bishop adds, after a few other remarks, “ tends to this conclusion: that, valuable as the power of extemporaneous preaching is, it is never safe for a man of ordinary average capacity to give up the position of writing sermons altogether.”

The Revision of the Lectionary.—“ One observation, not of course at all novel, ought to be ever kept in mind. The Bible is remarkable, not only in the Old Testament but in the New, for its distinct mention and its plain condemnation of sins, the very name of which is painful. The spirit of the age leads men to hush up all such matters, but to act in secret the vile things which it is afraid to speak of and to hear condemned. As in this respect the Bible and the world are clearly at variance, nothing can be more dangerous to public morality than to refuse to read what the sacred writer has evidently recorded for the general good, and which will be in all probability unheeded in private, where the lesson is considered unfit for public reading.”

The Apocryphal Lessons.—“ Admitting that there are a few parts of the Apocryphal Books which many will gladly see removed from the Le-

tionary, a very large portion of the rest contains lessons of the deepest wisdom; and on comparing the Apocrypha with the books of the New Testament, it is very remarkable that the sacred writers often make direct quotations from the Apocrypha; or it seems that the description or exhortation given by the New Testament writer was first sketched out by the ancient Jewish authors. For instance, the conclusion of the eleventh chapter of the Epistle to the Romans is taken from the Book of Wisdom; the description of the heavenly city in the twenty-first chapter of the Revelation, from the thirteenth chapter of the Book of Tobit; and the very striking account of 'the multitude that no man could number, clothed in white robes, with palms in their hands,' is adapted from the Second Book of Esdras. The lesson in St. James's Epistle, against God tempting us to evil, is taken from the fifteenth of Ecclesiasticus; and the 'one day with the Lord is as a thousand years,' the being 'swift to hear,' the 'weeping with those that weep,' the 'revealing of mysteries to the meek,' from the same book, besides many turns of thought and parts of sentences which reappear in the New Testament; and I make no question that, had the second chapter of the Book of Wisdom been found in the prophet Isaiah, it would have been considered as perfect a prophecy of the conduct of the Jews towards our Blessed Lord as the fifty-third chapter of Isaiah is justly considered at present. It may, therefore, be a question whether the new Lectionary will not be found to have removed too much rather than too little of those venerable books."

Here we must stop, though we could wish to quote some most excellent remarks upon the Revision of the English translation of the Bible. To this part of the Charge we may call attention hereafter. Meanwhile we put on record, as the faithful Bishop did himself by public protest at the time, his grave and solemn censure of the admission of "an advanced Unitarian" into the Committee of Revision:—"When the fraternization was extended to Holy Communion with one who denies the Deity of our Lord, the Divinity and Personality of the Holy Ghost, the Incarnation of the Eternal Word, the existence of the Devil, the Atonement on the Cross, . . . a shock was given to many thousands of devout Churchmen in England and America which will not soon be forgotten."

In Zululand.—Under this title a small threepenny book has been published by Bemrose, to be sold for the benefit of the Mackenzie Memorial Mission. It is well illustrated, and written in a very interesting style; not being restricted to a history of the Mission, which, however, is traced to its very beginning, but furnishing also, in two of its agreeable chapters, an account of "the Napoleon of Zululand and his successors," and of "the manners and customs of the Zulus." We welcome and recommend it, not only as a pleasant and profitable piece of reading, but as one of the almost numberless ways in which the zealous promoters of the Mackenzie Mission help on its work.

We would specially commend for parish libraries *Church Seasons*—"Practical Remarks on the principal Seasons of the Christian year"—published anonymously by Mr. Macintosh (4th edition).

Colonial, Foreign, and Home News.

SUMMARY.

Bishop WILLIS, the new Bishop of Honolulu, before leaving for the Hawaiian Mission, appointed the Rev. W. Scott, of New Brompton, Kent, his Commissary in England.

The 147th number of the *Occasional Papers* of St. Augustine's College contains a very instructive letter from the Rev. A. Chiswell, Missionary S.P.G., respecting the present state of Church matters in Madagascar.

UNITED STATES.—The Bishop of Peterborough is fully expected to comply with the invitation of the Board of Missions to visit America in the autumn, and plead their cause.

California is making progress in work among the Chinese. At the third anniversary of the Chinese School of "Advent" parish, St. Francisco, when 100 Chinamen were present, it was stated by the Rector that the number of scholars had risen to 80 (and 17 teachers); that two have gone home as teachers of their countrymen; that three have embraced Christianity; and that the entire class now shows a positive change in its belief.

The Presbyterians in the United States, notwithstanding the recent reunion of the "Old School" and the "New School"—the latter being less stringent in excluding Arianism, &c.—have still as many divisions as ten. Besides the "Reunited," there are the "Southern," the "United Presbyterian," the "Old Side Covenanters," the "New Side Covenanters," the "Dutch Reformed," the "German Reformed," the "South Associate Reformed," the "North Associate Reformed," and the "Associate" proper.

Of another important denomination, "the Methodist Church North," the following statistics have appeared:—"Bishops, 6 (deriving their succession only from John Wesley); travelling preachers, 9,700; local preachers, 11,380; lay members, 1,421,323; churches, 13,440; parsonages, 4,309; baptisms, adults, 65,770; baptisms, children, 54,517." It would seem that the baptism of infants is much neglected by this body.

The Government had resolved two years ago on a better policy for the treatment of the aborigines. All the Indian land reservations were put into the hands of the various religious bodies of the country, and the appointment of all agents and *employés* was left to those bodies; thus securing men who, while they discharged their duty to the Government faithfully, would endeavour to civilize and Christianize these "wards of the nation." The policy is proving a success. The Rev. Mr. Hinman, Superintendent of the flourishing Mission of our sister Church among the Yanktons, speaks of its influence on surrounding tribes:—"They sometimes come in large numbers. It adds, of course, to our expenses, but it does them vast good to see here, with their own eyes, what Indians can do for themselves, and what we have done for them in the way of instruction and sympathy. Last fall I gave two waggons to two Indians (not chiefs.)"

of the Cheyenne agency, our utmost post, where the people are entirely wild. The result has been, the building of ten log-houses and a school-house, where an Indian is a teacher of his own people. They have done this under ridicule from both whites and Indians."

Though our sister Church in the Republic commenced her separate career with great disadvantage in point of numbers, owing to well-known causes, and is still, notwithstanding her relatively greater progress, smaller than several of the denominations, the large majority of public men since the Revolution have belonged to her—over two-thirds of the Presidents, three-fourths of the Secretaries of State, and most of the army and navy commanders, and nearly all the Chief Justices of the Supreme Central Court. Of the twelve foreign ministries of the first class, eight are at present held by Churchmen. The *Chicago Tribune* reflects :—"It cannot be the effect of an intention to favour the Church, but because Church training best develops mental and moral faculties, and prepares men for the display of those virtues that the State finds to be needful for stability and progress. It is no hyperbole to say that the Episcopal Church in this land is the truest nursing-mother of our brave men and statesmen."

Dr. Quintard, the present Bishop of Tennessee, is conspicuous for reverential care in matters ceremonial. He lately consecrated the altars at a church in his diocese "with the service drawn up by Archbishop Sancroft, and used by him when Kettlewell presented a set of plates given by Lord Digby. The manuscript used by Bishop Quintard was in the hand of his predecessor, Bishop Otey, who, no doubt, had used it before him." Bishop Quintard ordained a coloured deacon at the same place and time, and confirmed 30 coloured candidates prepared by the latter.

CANADA.—A cathedral is about to be erected at London, for the Diocese of Huron, at a cost of over 25,000*l.*, Bishop Hellmuth himself largely contributing.

An observer from the United States thus speaks of "English Church life in Canada :"—"One thing which favourably impressed me is the conservative tone which pervades all classes and types of Churchmen. I met with Churchmen of all parties, but I did not recognize one radical among them. However they may differ in doctrine or policy, they all agree in pursuing a strictly conservative course of practice. The motto most popular among them is, 'Let us maintain the Church of England in her entirety.' Hence, when a motion was made recently in one of their Synods looking to an alteration in the Book of Common Prayer, it was voted down with such promptness and unanimity that it is not likely to be ever raised again. Another thing that struck me was their implicit deference to Episcopal authority. Their Bishops have authority in the Church of Christ. Differences are freely tolerated, as they must be in a Catholic body like ours ; but as soon as any question submitted to the Bishop has been decided by him, that is the end of the matter. His decision is accepted and promptly concurred in. Another thing which was very gratifying to me was the prevalence of congregational singing, in what seemed its best and most Churchly form. They have no quartette choirs, or, if you please, abominations. Their singing is led by large volunteer choirs, thoroughly trained by competent leaders, and consists of the good old tunes which

have music and body in them, and in which all Christian people who can sing may join. Finally, the Church is steadily growing in numbers and influence in Canada."

SOUTH AMERICA.—The following letter to the Chaplain of Stanley, in the Falkland Islands, by the Rev. T. Bridges, Missionary in Terra del Fuego, shows that Christianity and civilization have succeeded in establishing a footing at that *ultima Thule*:—"Ushuwia, Fireland, March 1.—My dear Mr. Bull, I have had the gratification of welcoming Bishop Stirling to this place. He came, on Feb. 21, in the *Allen Gardiner*, and was much cheered by finding all well. Since his arrival he has been regularly present at our morning gatherings for worship and instruction. He has had the subjects of Baptism and the Lord's Supper pressed upon the natives, some of whom express their readiness, and, in fair degree, show their fitness, for Baptism. We shall thus make up the number of baptized natives, &c.—children included—to 37 or 38. Those who have wives will be first rightfully married. May these good beginnings be but the first-fruits of a large and glorious harvest! Since our arrival here, we have, as you may suppose, been very fully occupied with a variety of work. With the natives we have ever got on most happily. Our home party of the regularly employed and instructed numbers nine men, who are all married. Besides these, there are eight woodcutters, who cut wood for shipment, and for use here for fuel and fences. From time to time other labour is employed in boating wood across, and carrying it up to the settlement. Others have been employed in shingling and stoning our yard, &c. Mrs. Lewis and my own wife have had the native women to learn sewing, each once a week. They have made shirts and smocks for the men, and various garments for themselves and children. I have had some of the best sewers among the men, and with them have made fourteen pairs of trousers. On Sundays we have Sunday-school, and then morning service in the native tongue—generally very well attended—consisting of two or three hymns, two prayers, catechising, and addresses. The afternoon service, from 3 to 4 or 4-30, is of the same sort as the forenoon service. In the evening we have English service for ourselves. We have had a good supply of vegetables from our gardens, and each of the six natives who have gardens are much pleased with their potatoes, turnips, and cabbages. We have also a flower and herb-garden, and some fine gooseberries, strawberries, &c. On Christmas-day there were 152 natives present at service, who were treated to a mess of potatoes, pudding, and rice sweetened. It is wonderful how little trouble the natives have given us, and how they have learnt to attend to what we say. The women keep us well supplied with fish, for which we pay them in biscuit, bread, or rice. In the eggng season the natives brought us a plentiful supply. So you see we have been in the land of plenty, and our whole Mission party has been blessed with health."

SOUTH AFRICA.—From Zululand Bishop Wilkinson has sent a graphic account of a long and rough tour in the northern districts of his Mission-field. One day's march he compares to a long-drawn-out walk through Zoological Gardens, so abundant were the wild beasts around the party. He says:—"The Amaswazi are more sedate than the Zulus proper; the latter are warriors and hunters; the former, men of peace and cultivators

of the soil. The women carry their children, like the Zulus, in skins on their backs; and there exists a tribe further northward who cut holes in the flesh of their sides, above the hip-bone, into which they put the child's foot, as into a stirrup. Little female children are so cut, in anticipation of the day when, as mothers, they will require such a pair of natural stirrups for their offspring." The Bishop and his party had an interview with the King of the Amaswazi, and spoke about an intention to establish a Missionary station in the region. He was kindly received, and promised to return again soon. The Bishop's hope is to establish a chain of posts so as to reach up to the Zambesi river, the site of the labours of the late Bishop Mackenzie, and to place at these posts ordained natives. For the education of such a clergy he has a seminary at Quamaguaza, where he hopes to ordain one Zulu in a year's time, and two more after a couple of years. The Rev. E. D. Cree, of Tooting, Surrey, will receive aid for this work.

In the Cape Colony, the local Government, copying the Disestablishment policy in Ireland, is bent on putting an end to all existing grants, whether to the Dutch or Anglican Churches, after the decease of the present holders. The Bishop of Capetown proposes an effective "Commutation Scheme," to meet the change. These grants to the clergy of the Diocese of Capetown amount at this moment to an aggregate of 2,019*l.* per annum, which, if commuted at twelve years' purchase (an arrangement to which the Cape Government will consent), would produce a capital sum of 24,228*l.*, which, invested at 6 per cent., would yield annually 1,454*l.*, leaving 563*l.* to be provided each year from extraneous sources. If the scheme of the Bishop is carried out, a general Diocesan Fund will be established in perpetuity, which will, in the first instance, undertake as its first lien the liquidation and punctual payment of all existing claims; and which, as they diminish, will be enabled to make grants in aid, according to the necessity of each special district; so that henceforth, while the incumbents of large populous centres, to which the present grants are chiefly given, will have to depend more on their congregations, the outlying districts, which have less local wealth, will be nurtured in their novitiate by aid from the common Church fund.

The indirect secular benefits of Missionary labour are well shown in an address made while on a visit to Scotland by Mr. Moffat, the aged Missionary at Kuruman, in the far interior of South Africa:—"Not very long since it was considered a most dangerous experiment to travel in the interior; it was not safe to go half a dozen miles from the Mission station. Now, through the influence of the Missionaries, the natives have been so far brought into civilization that they can be depended on, and it is now quite common for traders and others to travel through the very midst of them without the least fear of robbery or molestation. Formerly the natives would not buy of the traders, not so much as a pocket-handkerchief, unless, perhaps, a few beads or trinkets. Now, seventy thousand pounds' worth of British manufactures pass yearly into the hands of the native tribes near and about Kuruman. Again, there was a time in our station when there was but a solitary plough—the Missionary plough. Now the natives have their ploughs by hundreds. There was a time when

the man would sit under the shade of a tree, while his wife worked in a field from morning till night with a heavy pick. Now he toils instead at the plough."

EAST AFRICA.—Some telegrams have reached England which seem to confirm the hope that Dr. Livingstone is still living. They are, however, too obscure to yield a certain meaning as to his whereabouts near the sources of the Nile.

The *Guardian* gives the following sad intelligence:—

"Bishop Tozer's Mission at Zanzibar has received a heavy blow. When it shifted its head-quarters from the interior of Africa to the island of Zanzibar, it seemed secure from the particular perils which had hitherto proved so fatal to it. It was no longer exposed to long periods of isolation and uncertainty of communication, and all the risks and privations which are their inevitable concomitants. Zanzibar is the residence of a Mohammedan Sultan and an English Consul. It grows cloves and cocoa-nuts, and is one of the centres of the world's trade. Those who dwell in it are never long out of the knowledge of their friends at home. The telegraph will carry news of them to Europe by Aden in a few days, and the post only requires a month for transmission. There is no risk of the Mission being starved out at Zanzibar, as it was at Magomero, for lack of stores or medicines. But its members are not sheltered—as had been fondly hoped—from the fury of the elements, which rage in those equatorial regions with a violence unknown elsewhere. Zanzibar was supposed to lie out of the track of the terrible cyclones which from time to time sweep over the Indian seas, but this spring proved this supposition to be false. On April 15th, a hurricane struck the town, deluged the houses with water, floating or blowing away every movable article, stripped off the sheets of corrugated iron which constitute the roofs of most of the dwellings, doubling them up like paper and whirling them away. The numerous vessels which were in the harbour were driven out. This lasted about four hours, when, soon after noon, there fell a calm as sudden as the storm had been; but only inexperienced persons believed the danger to be over. At two o'clock the wind rose again, but in the opposite direction, and soon became a hurricane of even greater fury than before. Whatever had been spared by the first onset was utterly swept away by the second; and when, after some three hours, the wind and hail and rain began to abate, and the awful darkness, the scene which met the eye was terrible. The whole town was a ruin. Only the strongest houses remained standing; the mud dwellings of the native town were entirely levelled. The harbour, a few hours before filled with ships, was now only studded with wrecks. One steamer alone, the *Abydos*, which had brought out the expedition in search of Dr. Livingstone, rode out the storm safely by steaming full power against the wind. The plantations of cloves and cocoa-nuts are everywhere uprooted, and the material prosperity of Zanzibar is ruined for years to come. This will have a very serious effect upon the prospects of the Mission. One of its farms, only recently purchased, had 600 cocoa-nut trees in full bearing. Out of these, only nineteen or twenty remain standing. Miss Tozer records also the ruin of the chapel, with all its furniture. The tanks, too, furnishing a supply of an element very precious in Zanzibar, are destroyed,

and much damage has been done to the Mission-house. Appeal for special contributions to repair these losses is now being made. There was considerable loss of life. Two millions, it is estimated, will barely cover the direct damage to property, and European residents expect that a famine may be the result."

Madagascar also has suffered from a like fearful visitation. On March 13th, a hurricane along its eastern coast completely destroyed the churches and premises of the C. M. S. and S. P. G. Missions; necessitating to each of these Societies an outlay of over 1,000*l*.

INDIA.—The Ven. J. Daly, late Rector of Falmouth, has gone out to Calcutta as Archdeacon Pratt's successor.

The *Indian Church Gazette* says:—"A great and crying want of Calcutta at this moment is a Church Orphanage and School, where destitute English children, or the children of poor English parents, could get a sound education. At present there is no place to which they can be sent save those of the Roman Catholics. There are growing up around us a race of English children absolutely without any education at all. There is not a working clergyman in Calcutta or our large up-country stations who could not, we feel persuaded, send at least one child a week all the year round to an orphanage, if established. This evil has been gradually growing up since we developed for our own advantage the railway and the telegraph, and brought into this country the engine-driver and the guard. Often there are to be found in some bamboo-hut, in a native quarter, the wife and children of a man of this class, starving, dirty, ignorant—the man, perhaps, discharged from his situation for intemperance."

JAPAN.—Japan has at length ceased to be a land where Christianity is unlawful. It is stated that an Imperial decree has been issued, abolishing all the old edicts against Christianity—edicts, it should be borne in mind, which were originally provoked by the Portuguese Jesuits formerly fomenting a rebellion which proved unsuccessful. The *New York Independent* records that "a Protestant Church of fifteen converted Japanese was organized on Sunday, March 10."

The demand for European literature in Japan is so much on the increase that a German bookseller has also settled there. This wonderful people have adopted another feature of European life, in undertaking an International Exhibition at Kioto. A Missionary writes:—"Japan presents the interesting spectacle of a nation shut up for ages from the Western World, and bound hand and foot with the traditions of the past, bursting its bonds, and throwing open its doors to the new life of the present day. There is a rage for English. In Yedo alone there are over 3,000 pupils learning it. The Kai-Sei-Jo University expects to have that number alone; then there is the Medical College, and the Naval Academy, and several private schools, having 300 each."

The *New York Congregationalist* vouches for the annexed being an exact copy of part of a letter written by a Japanese convert studying in America to his former teacher:—"I take the liberty of writing to you about the Christian of the United States. In this country there are many kinds or sects of Christianity, and all these Churches are different custom, or ceremony of prayer, and some selfishness: that is, some people says, I

believe only one Apostolic Church for remission of sin or salvation — Others says, I believe only one Baptism Church for the remission, of sin and every sect has its own selfishness. If one Church can give remission of sin, then what shall other sect of Church do? I guess all these different Churches have quite proud for every its own sect, and selfishness, if only, for instance, one Apostolic Church can give salvation, then another baptism or Congregational Churches are next door to heathen Japanes. I cannot comprehend all their different sects, why they made different branches of the religion. I like to know before I become a Missionary why they made such different sects, for if I cannot get salvation when I die, it is very solemn joke to become a Christian."

AUSTRALIA.—The Bishop of Sydney's absence from his diocese has occasioned some inconvenience. On the assembling of his Synod, a doubt was raised whether he had not acted *ultra vires* in deputing a Commissary to preside in his stead. When the question of the new Lectionary was mooted, the Synod resolved to defer its consideration; but after the Synod had separated, a letter of the Bishop's came from England enjoining its immediate adoption; and this injunction is complained of as contrary to the Church Constitution of the Colony.

At Hobartown, the Cathedral Chapter has been constituted: the Dean, the Ven. F. H. Cox, and two canons being appointed by the Bishop, two canons elected by the clergy, two by the laity: with these are associated the two archdeacons and six laymen. The Diocesan Synod which met at this city in February was greatly, but needlessly, exercised by an agitation against Ritualism. It is undeniable that, hitherto, no ceremonial extravagances have been introduced from England; but, of course, books of an ultra stamp have found their way to Tasmania. A motion was well-nigh successful, absurdly asking the Bishop to "enjoin their disuse." Eventually an amendment was carried, expressive of hope that the Bishop would "admonish his clergy to use only such books as are strictly in accordance with the 39 Articles and other formularies of the Church."

From Adelaide, Sir James Ferguson, the present Governor of South Australia, anxious for the completion of the Cathedral there, thus writes:—"Our Church would be simply nowhere, and this diocese non-existent, had it not been for very liberal help from home, notably from Lady Burdett Coutts and Mr. Allen. As it is, it is alive and growing, though it numbers only 50,000 out of a population of 185,000. It is in such a community, a heterogeneous confusion of sects, that a central church is wanted as the rallying point and model of the diocese. Contracts for half the building have been entered into, and the walls are half built already; but the committee are 3,000*l.* short even for this, which would be a poor instalment."

The Chinese Missions in the Melbourne diocese are satisfactorily progressing under the Church Missionary Society of Victoria, which states in its late Report:—"At Percydale, where Matthew Ah Get is catechist, under the superintendence of the Archbishop of Castlemaine, the Chinese congregations have averaged 70 in number every Sunday morning and evening, and 24 converts have been baptized. At Sandhurst, under the Rev. W. Croxton, there are now 17 baptized Chinese, and in regular

communion: to a new building for use as a church, put up at a cost of 80*l.*, the Chinese subscribed 20*l.* The Chinese have also subscribed 20*l.* towards a new Mission-church at Kangaroo Flat. At St. Arnaud, where, under the direction of the Rev. G. B. Stair, a Christian Chinese reads the Scriptures to his countrymen, four have been baptized and confirmed, and three others are candidates for baptism, notwithstanding two inquirers have been maltreated by their heathen brethren. At other places the establishment of like Missions is contemplated." The Report says little, on the other hand, of Missions to the aborigines, the feasibility of operations among whom is, however, sufficiently clear from the following account which a lady has published of her visit to one of the too few in Victoria—that at Condah, near the lake of that name:—"The settlement is situated at the top of a gentle rise, about two miles from the lake itself, and consists of about two dozen cottages belonging to the blacks, a substantially-built stone school-house and large cottage for Mr. Shaw, and another cottage for Mr. Hogan. They are all built in a sort of large hollow square. The blacks' houses are of slabs and bark, very neatly put up, and some of them have verandahs in front, and three or four have little fenced-in gardens, gay with many old English flowers, as candy-tuft, larkspur, &c. The houses consist of two rooms and a huge fireplace; several of them also had boarded floors, and in many I was pleased to notice pictures from the *British Workman* and other periodicals pasted on the walls. We saw white window-blinds in two houses. The inside of the houses was very tidy and neat; one bed we saw covered with a bright patchwork quilt made on the station. I also saw, in two or three houses, little open cupboards, with nice cups and saucers standing in them. The people were for the most part out of doors—the women dressed neatly in print or stuff dresses, with straw hats, but having bare feet; the men wore boots, having more need of them. These blacks are very pleasant-looking people; some of the young women and children are quite pretty, having sparkling black eyes, and in some cases curly hair. Many of them speak our language very fairly. Went into the school-house, and looked into the children's copy-books, which were clean and carefully written. I was struck with the comfortable appearance of the place, and the happy, contented look of the people."

MELANESIA.—On St. Barnabas' Day the usual gathering took place at Eton of the friends of the Melanesian Mission. The Bishop of Lichfield showed that a fixed income of from 3,000*l.* to 4,000*l.* was needed to carry on the Mission. Of this, 600*l.* would be supplied under the will of Bishop Patteson, and other sums from various other sources. Mr. Codrington had definitely declined the Bishopric, declaring himself incompetent for the nautical part of the work; and it was proposed that no Bishop should be appointed for the present, one of the New Zealand Bishops undertaking to supply such episcopal functions as may be needed. The Bishop of Lichfield's second son, the Rev. John Selwyn, and the Rev. John Still, both well known on the Cambridge River, had volunteered to go out to assist Mr. Codrington in his work among the islands.

By recent mails from Sydney, we learn that the Rev. R. H. Codrington

was expected there on his way to Queensland and Fiji, to see what could be done for the Melanesian labourers. The *Rosario*, Captain Challis, having returned to Australia from her cruise in the South Seas, we have some further account of her recent proceedings near the scene of Bishop Patteson's murder in the Santa Cruz group. It is now stated that the boats, in attempting to land, were fired upon from the shore; whereupon the *Rosario* steamed round the island to the outside reef and shelled the village. One of the marines was wounded by a poisoned arrow, and died. It is added by our informant that the *Rosario's* proceedings had "met with some severe criticism in the colonies, based, as it would appear, on imperfect information."

SWITZERLAND.—The Hon. A. Kinnaird, M.P., lately addressed, in the name of the "Evangelical Alliance," a public letter to Dr. Merle D'Aubigné, of Geneva, containing a "Proposal for a Union in Prayer in May 1872," the following being specified as "the topics for intercession":—
 1. Prayer for the conversion of the Roman Catholics, especially of their ecclesiastics and dignitaries. 2. Prayer for particular countries, with a similar intention—that Roman Catholicism may be overcome, and that Protestant "light may shine more brightly." 3. Prayer for Mission fields—that Roman Catholic Missionaries may be successfully opposed, and their converts reconverted by Protestant teachers. An answer from the Swiss divine was subsequently published, written after he "had called some Christians together to consider this matter," and stating as "their united opinions" that an addition ought to be made to the "topics of intercession," for that Protestantism needed urgently to be prayed for too. The picture he draws is a very sad one. "We ought to shed tears over the desolation of our Reformed Churches, and to ask the Lord to put away the evils that threaten their ruin, and to re-establish order and faith among them. Infidelity and Rationalism are in the midst of us, *intra muros*, and show themselves with increasing energy. Most Protestant ministers seem affected by the evil, though in some parts many still possess and defend the truth with courage. There are now in Switzerland, in France, in Holland, in Germany, and in other countries, many Protestant preachers, professors, men of talent, who look upon the Lord Jesus as a simple man, whose resurrection is a fable, and who only rose again in the souls of His disciples. They reject the facts and doctrines of the Fall of Man, the Divinity of Christ, and redemption by His blood, which Romanism itself upholds. There are some, even ministers, who go a great deal further, and deny the immortality of the soul and the personality of God."

The *Swiss Times* says that the Genevese pastors are not slow in availing themselves of the liberty lately accorded to them of making alterations in the Liturgy and Occasional Services according to the bias of their own views. In the Baptismal Service some omit those clauses which bear reference to original sin, as well as the entire Apostles' Creed; and others suppress in the Doxology the words which bear reference to the Third Person of the Trinity.

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CONSECRATION OF THE FIRST BISHOP OF TRINIDAD
IN LICHFIELD CATHEDRAL.

THE Consecration at Lichfield, on St. Peter's Day, of the first Bishop of Trinidad ought to have its record in our pages. Several circumstances were connected with it of peculiar interest and importance, and, as far as we know, only slight notice has as yet been taken of them.

The very place, and scene, and time of this Consecration might well call forth the heartiest sympathy. It has been said that this particular act of the Church had probably never before been performed within the walls of the Cathedral. Whether, during the brief period that Lichfield was an Archbishopric, the Church of St. Chad¹ sent forth any Missionary Bishops, we are not able to state. It may be more safely asserted that no such event has occurred there since the Reformation. But now this loveliest and most graceful of our Cathedrals, by a remarkable concurrence of circumstances, and by the wisdom, let us add, both of its own honoured Bishop and of the Primate, has been added to the number of the churches, still very small, but, we hope, on fit occasions to be increased, where this solemn ordinance has been witnessed,—and that, too, upon a festival thoroughly harmonizing with the work which was there to be done.

¹ It would be an appropriate memorial of Bishop Rawle's consecration at Lichfield, if the future Cathedral of Trinidad were dedicated to the same Saint.

In one respect, indeed, even the consecration at Rochester of Bishop Claughton, 11th June, 1867, very memorable as that was, still wanted a feature which was manifested on this last occasion.¹ Good Archbishop Longley deserves our warmest gratitude for having broken through many unhappy traditions of Lambeth,² and there was a singular grace and fitness in the first Consecration (as we believe) in the modern history of the Church of England, out of London, or Canterbury being the personal act of the Primate. It is true also that the Bishop then to be sent forth to his work was also the Bishop of that very diocese within which the Consecration took place. The present Archbishop, however, very wisely delegated his office last St. Peter's Day. Lichfield, in the interval, had become the See of the oldest on our modern roll of Missionary Bishops. Very remarkably, Bishop Selwyn had been, against his own wish, recalled from the labour of his life in New Zealand, to preside in one surely of the most laborious of all the Bishopricks of England. The clergyman to be consecrated was an incumbent of the same diocese. These considerations probably suggested and determined the choice both of place and of chief Consecrator. We will give another reason which may perhaps have weighed with some of those who urged the step. Can there be a doubt that the work of the Colonial and Missionary Churches in communion with us has of late years been regarded even by many Churchmen with less keen interest? nay, that here and there circumstances have arisen which have occasioned much vexation? Can it be doubted that the Missionary zeal is still at a very low ebb amongst us? On the other hand, is it not the strong, the increasing conviction of the truest and heartiest clergy and laity, that the Church is called now, by most constraining necessities, to show plainly and visibly, and before all, her clear Title, her sacred Mission, her Apostolic duty and charge? Never

¹ The preacher on that occasion said that "though the See of Rochester had been established for twelve centuries and a half, and the present was the ninety-eighth occupant of the See, it was upwards of six centuries since a Bishop of Rochester had been consecrated in that Cathedral."

² One of these is the use of the Archbishop's private chapel at Lambeth for Episcopal Consecrations. It may not always be desirable, or possible, to transfer the Consecration to a distance from London. St. Paul's, Westminster Abbey, Canterbury—each has, as has been recognized occasionally of late, its claims and its advantages. What is to be urgently deprecated is the withdrawal of this solemn ceremony into the seclusion of a small chapel. It should be remembered also that if many of our Bishops have, of late, most wisely held their Ordinations in different large towns of their dioceses, it is equally important that the Consecration of a Bishop should from time to time be made familiar to different portions of the Church. And people must be taught what the Church is, as a living reality: so their life will be strengthened also. The interest manifested at Lichfield was unmistakable.

we are bold to say, will she be truly armed for her hard but indispensable work of evangelizing our own heathen, and of winning back those whom she has lost, till she fully believes in that Title and fully realizes that Mission. The service at Lichfield had this for its chief sign of hope and encouragement, among many others. It seemed to give a new public pledge that the Church of England was ready to throw herself heartily and confidently upon her own people; that she was resolved that her highest and most solemn offices should no more be hidden out of sight into a corner; that in days of unparalleled difficulty, but also of unparalleled opportunity, she would no more dream of conciliating her adversaries by putting a shame upon her Master's ordinances, or of purchasing the toleration of the world by checking the zeal and refusing the sympathies of her most faithful and most devoted sons and daughters.

Very soothing and touching was the early matin service on that bright morning in the exquisitely restored Cathedral. Many who heard that short Second Lesson, St. John xxi. 15—23, and who saw amongst them, as a fellow worshipper, that brother so soon to be called to a higher charge, must have felt, with the writer, that, on that day at any rate, the New Lectionary had provided us well, and that if there was one lesson in the Great Apostle's Life which should sink down, age after age, into fresh and fresh Christian hearts, it was surely this: "Simon, son of Jonas, lovest thou Me? Feed My lambs. Feed My sheep." It is a very wise arrangement on every account so to divide our service. Amongst other reasons, many will agree that early services, as they are so natural and rightful in themselves, so they mostly bring together steady, regular, we may hope always, more or less, really earnest worshippers. "The multitude," we have just admitted, or rather claimed, "*must* needs come together," and this multitude has not only its Christian rights; it renders also its good and useful help; and yet often and often it must needs be a "multitude."

But the eleven o'clock Consecration Service, on this occasion, combined very happily very large numbers and excellent order, and, as far as such points can be discerned by fallible judges, heartfelt interest. The bare outside facts were these. Just before the time appointed for the service to begin, a procession left the Palace, consisting of (it is said) 120 surpliced clergy (the number appeared to us larger), and the five Prelates included in the Commission, viz. the Bishops of Lichfield, Hereford, Peterborough, Lincoln, and Chichester, accompanied by the Primus of the Church in Scotland, the Bishop of Dunedin, and the two Assistant Bishops of the diocese. They were met by the Dean and Cathedral clergy at the west door. The *Te Deum* was then

commenced by the choir, and all moved upwards to their places ; through a congregation that extended far down into the nave. The Consecration Office then followed in its regular order, the Epistle being read by the Bishop of Lincoln, who wisely chose, out of the two, that noble exhortation to the Elders of the Church of Ephesus. The sermon had been assigned to the Bishop of Peterborough. His text was from Colossians ii. 6 : "As ye have therefore received Christ Jesus the Lord, so walk ye in Him : " of the manner in which these words were treated, suffice it here to say that it was worthy of the gifted orator. Then, as usual, the rest of the service was resumed ; and those questions and answers were heard by many, probably of clergy as well as laity, for the first time, which lend so solemn a meaning to the whole office.

It need only be added, in this retrospect, that two anthems were introduced into the service, the first during the absence of the Bishop-designate, "They that wait upon the Lord shall renew their strength," by the Rev. Sir F. Ouseley ; the second on his return, "Be thou faithful unto death, and I will give thee a crown of life," by Mendelssohn. More than 500 persons, it is said, remained to receive at the hands of the (now) ten Bishops and Cathedral clergy the Holy Communion. Another eye-witness records what we borrow from his statement : "The pastoral staff borne before the Bishops was presented to the Bishop of Lichfield on his return to England in 1869 by English residents who had formerly been under his ministry in New Zealand. . . . Amongst the altar plate was to be seen a very exquisite set formerly used by the Bishop on his Missionary voyage, the chalice bearing on its foot a richly jewelled cross, alluding to the name of the vessel, the *Southern Cross*. The superb silver Alms-bason, presented by the American to the English Church in remembrance of the Bishop's late visit to the Church in the United States, was also on the altar." "There was indeed," adds this writer, "no lack of proofs, emblematic and otherwise, that the Missionary spirit which brought St. Chad hither amongst the heathens of Mercia in the seventh century, and has fastened his memory on the spot for 1,200 years, is still alive nobly enshrined in the breast of his successor."

Our space does not permit much comment upon this outline, but one or two reflections we cannot withhold. Everything on this remarkable occasion bore the mark of careful arrangement ; everything left upon the mind a deep conviction that the solemn service was thoroughly and entirely *real*, not only in its own truth and meaning, but in the faith and feeling of those who took part in it. It was no mere high function of a powerful Church ; it was no mere regular and formal and decorous

compliance with a venerable ecclesiastical custom. It was an act of holy worship and humble devotion, first and foremost; it was the worship and devotion of a great diocese, unreasonably large, but in this episcopate first distinctly proclaimed to be too large, and then simply dealt with, so far as opinion as yet allows, by a practical division of its chief ministerial labours. It was an encouraging sight to see Bishop Selwyn thus rallying round him so large a body of his own clergy; well might that St. Peter's Day, and its good work, animate him and them to fresh exertions, under God's help, for those swarming multitudes who were toiling only a few miles off in Wolverhampton, Walsall, and other like towns of the diocese. Surely, in a true sense, St. Chad's Cathedral is still as much as, or rather more than ever, the true centre of a noble Christian Mission. May this restored Church witness a still brighter restoration, Bishop, Assistant Bishops, Dean, Chapter,—*all resident together* as at their home, and refreshing themselves at stated intervals with the needful quiet of such a home of meditation and study; that together all, each in his own place and in his proper ministry, may as regularly go forth as Evangelists and Pastors, now to help the overburdened clergy of those great towns, now to quicken, if so it may be, the spiritual life of the barren spots around them; but whether at home or abroad, known to be at work and in service. Is any better, fitter use to be found for a Cathedral? Is any method so likely to give the Theological College at Lichfield a sanctifying impulse, as from above, and to make it too a blessing? These thoughts are not mere dreams; there was one whom we have hardly mentioned yet, but who was compelled, we write the word advisedly, to witness to a more striking reality even than his own diocesan in that touching and sacred ceremony of St. Peter's Day.

It would be painful to Bishop Rawle to have his name associated with the language of praise. The higher and better the work, the humbler and more modest, we well know, is ever the Christian worker. Still there are times when it may be admitted by others that it is a duty, not, of course, to lift up the veil from private life, but to make more widely known what is known to a few. At any rate the writer feels he will not justly offend if he witnesses what he knows: how noble was that early youth, how steady that remarkable industry, that well-balanced activity of the schoolboy, who easily placed himself at the head of his companions in all literary and scientific success, and yet, by his gentleness of temper and blameless conduct, early won the goodwill of all. His University story is more public, and its academic distinctions are on record. But even here only a few have heard how the career which Trinity College was ready to offer to one so

distinguished amongst its Fellows was at once declined for the higher honour of a hard and laborious parish. "After leaving the fullest proofs of his earnestness and munificence at Cheadle (Staffordshire), he became Principal of Codrington College, Barbados." The writer met some years ago a very able negro clergyman who had been trained under him. He was no less enthusiastic about his teacher than some Cambridge men had shown themselves who were his pupils at Cheadle. But at Codrington he was not only the active Head of a College; in conjunction with the late Bishop of Barbados and others, he took a foremost part in planning and establishing the Pongas Mission, one which, in spite of some disasters, is still—as it has been from the very first—one of the bravest as well as the boldest and most trying of recent Missionary enterprises. A few years pass: health, we believe, fails, as well it may, to a European, and a hard-working European, in that tropical climate. Rest is imperative. Rest with some means change of scene, not cessation of work. One whose heart has ever been that of the Missionary always finds work to do, and does it with his might. Tamworth, again, a cure in the same diocese of Lichfield, can tell of that latest service as the present writer cannot tell of his own knowledge.

Those who have known Bishop Rawle more intimately during the last thirty years in his zealous ministry will, most of all, feel how very meagre is this sketch, and how imperfectly it represents the Teacher—the Pastor, the Preacher, one who seems always to leave his mark behind him, and, in aiming at the highest standard himself, to lift up others to a higher and nobler measure of Christian labour. But enough has been said to show there was still another and a deeper reality about this Consecration Service. Old friends, old pupils, old parishioners were gathered that day, silent, yet not less real witnesses to the "good report" of one who had deserved to be called to that higher office by so many proofs of an Evangelist. They, at least, will not forget those solemn responses given on that day before God and His Church, by one of whom, it may be said, that his one care has been to be "found faithful." Not a few of them, we believe, felt moved with a deeper feeling than at such a moment must move most true-hearted Christians, when, as one tried and proved Bishop and Father stood immediately above him, and the rest of the congregation had also risen at the first sound of the last anthem, he who bore the chief burden and the heavy anxieties of that day, and who was "a novice" to the peculiar trials of a West Indian Ministry, knelt alone of all those hundreds of worshippers, continuing his own silent prayer; while the choir chanted forth those sublime and singularly

appropriate words, "Be thou faithful unto death, and I will give thee a crown of life. Be not afraid; My help is nigh. Happy and blest are they who have endured, for though the body dies, the soul shall live for ever."

Shall we doubt that this Consecration had the full reality of a self-sacrifice?¹

We may not wonder that the Church in Trinidad, clergy and laity together, at once looked to Mr. Rawle when the Act of Disestablishment and Disendowment, which our Ministers have forced on the West Indian Church with all the zeal of men doing some specially laudable service, left them at once helpless of all but their own faith and their own exertions. Well known, as no one better, in the Diocese of Barbados, and long approved, they naturally and instinctively felt that if he would only undertake to be their Bishop they might face their difficulties, and in due time, with God's good hand upon them, overcome them.

We are in no position to judge how far this separate action of one part of the Diocese has been accepted, or has a fair claim to be accepted, by the other islands of which the Diocese has up to this time been composed. Undoubtedly, as many of our English dioceses are out of all reason too large (such monstrous anomalies as those in India no sensible man can possibly defend who believes in Episcopal superintendence at all), so it is quite possible—we do not say that any diocese nowadays will be likely to be too small—yet that a diocese may, under given circumstances, be prematurely divided. Waiving this question, upon which we have neither the right nor the ability to express an opinion, we can only congratulate the Churchmen in Trinidad upon their wise choice of a Chief Pastor. But they will not forget that they have also incurred a grave responsibility; and upon their present and future action it will very greatly depend how far the Anglican Communion will have cause to rejoice, as we earnestly trust it will, in a new See being now erected, or, instead, to regret the severance of the old Diocese of Barbados into two.

That responsibility seems to us to be twofold. First of all, to the rest of the West Indian Church. Our brethren in Trinidad, as we

¹ The services at Lichfield Cathedral the next day, Sunday, were very striking. There was a hearty sermon from the Bishop of the Diocese in the morning. He dwelt, naturally and rightly, on the event of the day preceding, and mentioned that within three years (we believe) three clergy had gone forth already from that diocese as Bishops to the Colonies. The jubilant anthems and the triumphant psalms in that afternoon service (the last day of the month) seemed to sum up the thankfulness of the Church in the Church's own way.

suppose, mean by their act nothing less than this: "Our island is the largest by far of those that form the present Diocese of Barbados; after Barbados it is by far the largest in population also. Port-of-Spain, our principal town, is admitted to be one of the chief, if not the chief town in any of the islands of the West Indies; our soil is rich and productive, labour is in demand, our opportunities are many, and they are increasing. If we are nearest the equator, yet our mountains, with their high range, give us healthy stations, and the absence of hurricanes yields additional encouragement to industry. Such is the worldly side of our prospects." The journal of the acting Bishop of Barbados (Bishop H. H. Parry), published by us in January, witnesses to much good spiritual work on the part of the Church in Trinidad. That spiritual work, in full vigour and efficiency, so far as clergy and laity can promise it, is the pledge that is offered by the establishment of the new See to their brother Churchmen in the West Indies. "We mean not to take any advantage of our wealth, or other opportunities, save as we consider them a call to a special service in this great emergency; least of all do we mean to detach ourselves from the common peril and the common necessity. Only we believe that we can use our single gain by this political revolution, that, viz., of freedom and independence, in the best way, by having our own spiritual leader, and acting as a compact body with and under him." This, or something like this, probably is the resolution of the Church of Trinidad. We wish them God speed. The bold step carries with it much to recommend it. But, in all friendliness, we repeat it, involves a serious responsibility. Trinidad has, so far, taken the lead: Trinidad must keep that lead and justify it, and the responsibility involves is that of the personal exertion, the self-denial and steady sacrifice for some time to come, of each member of the whole body of the Church. It must be well remembered that the English Church at home can do for any one of our dioceses abroad, now approaching sixty in number, comparatively little. What we can we will do, and we hope to do more; but each Colonial diocese must from the first rely mainly upon itself. Only the honest thorough work of any one diocese, only its own manifest liberality and devotion, will give it a special claim and a special interest above the claims and interests of so many others.

¹ Assuming that the other four Sees in the West Indies and the Bishoprics of Guiana and of the Falklands are all maintained, this consecration adds a seventh Bishop to that portion of the Anglican Church. The early attention of the Synods of these Dioceses will be called, we hope, to the wisdom of constituting themselves one Province.

Let not these words be misconstrued ; nor, again, the reminder of that other responsibility to the Bishop whom our brethren have called to be the first of that name in Trinidad. They well know he will not fail them, God helping him. They, too, we have the best hope, will not fail him. He brings them a great academic reputation, sound experience, manifold gifts. He has known fully what is meant by the words *Pastorship of Souls*. He will never say it—others all the more may say it for him—he has made a great sacrifice in undertaking this charge. He had earned, by long and hard labour, the privilege of labouring for the rest of his life in a position of which anxiety should not be the one chief feature. He was doing in England a good work, and England never more needed such workers. But the call came ; the call to begin a hard work, instead of continuing a work the beginning of which had long been made. The call was obeyed. Such a man does not leave England the second time, with the responsibilities of a Bishop, casting his eye backward. “ We shall not see him,” said one that afternoon of St. Peter’s Day, “ often in England again.” “ No,” said his companion, in effect ; “ he has given up other things ; you may be sure he is now giving up home.” Such a man, far be it from the Church in England for a moment to grudge to a young struggling Church. No, far otherwise. Indeed we, in all humility, desire to thank God ourselves that, in the same year we have been mourning Patteson, He and He alone has given us another no less brave, bearing the very stamp of a primitive Bishop, as devoted a Missionary, even a ripper scholar, and a pastor as tender and as true.

Such men must be rare. Let their brethren see to it that they honour them, while there is time, with the only honour for which they care. Is it much to ask for their generous trust, hearty sympathy, and steadfast support—for real co-operation, and division, where it can be made, of weighty responsibilities ? Is it much to ask that, if they are the standard-bearers, or rather the leaders, in the battle, many shall follow after them as good soldiers of the Cross ? W.

THE BISHOPRIC OF VICTORIA, HONG KONG.

No one who reflects on the mission of the Church of Christ to mankind, and sets himself also to estimate its visible results, but must be either dismayed or stimulated when he looks eastward. Was the “ message ” meant for *all* without exception, or only for such peoples and countries as should accept it for *themselves* ? Such a narrow and shallow conception is fatal to the only true apprehension of it ; and, in being fatal to the true idea, not only proves a bar to any proper

development of it, but is in effect suicidal. It is never out of date to remind ourselves, that of all powers which have existed in the world, that of Christianity is in itself the most expansive. Everyone who holds it in living truth is, however unconsciously, an apostle of it. "Ye are the salt of the *earth*," "Ye are the light of the *world*," was not said to the chosen twelve, but to the "multitudes" who heard in the Sermon on the Mount the Divine conception of the Kingdom then being inaugurated, its peculiar blessings, its lofty morality, its world-wide sphere, its real "fraternity," its holy purposes, its un-earthly promises. Strange to think how these brief sentences had power to convert a world—and how the world has received them! Mysterious that such a gift should be bestowed at all—that if bestowed, it should be by the channel of those who themselves required it; more mysterious that the one should be capable of not accepting it—the other capable of not handing it on!

That last expression connects itself with our special subject of reflection—we may add, of regret—may we add of hope also! When above we said "eastward," we were travelling in thought beyond India, to the still marvellous land and people of China. What is doing, or going to be done, by the Church of which we are members, in that distant direction, where unquestionably "a great door and effectual" is opened; though, we must add, in a sense different from that of the original, "there are many adversaries"?

What we have said in these few sentences postulates two points, axioms among Christians, yet, strangely, held too frequently in the "letter" only. Christianity is a priceless blessing—is the first: Christianity is a trust—is the second. We share the blessing; do we execute the trust? The two go together in every Christian body which is healthy and sound. Let us add the statement of the fact, that the people of China are not far from one-half of the inhabitants of the globe. Marvellous as that is, there is something nearly as marvellous, though in a very different direction, in the spiritual lethargy of Christian England in the face of it—a lethargy which, unhappily, reminds us of that poisonous drug which we have given (no—*sold*) them so freely, to their injury and our shame, in place of the "gift of God." We must avoid the temptation (a very keen one) to enlarge on this topic—full, as it has always seemed to us to be, of rebuke for England. Yet we cannot forbear to give our readers (some of whom may see it for the first time) the following statement:—When, in 1844, the then Emperor was urged to legalize the trade, he made this noble declaration: "It is true I cannot prevent the introduction of the poison; gain-seeking and corrupt men will, for profit or sensuality, defeat my

wishes ; but nothing will induce me to derive a revenue from the vice and misery of my people." "Why do you bring to our land," said his Commissioner, "the opium, which in your own country is not made use of ?—by it defrauding men of their property and injuring their lives. . . . If your laws forbid it to be consumed by yourselves, and yet permit it to be sold that it may be consumed by others, *this is not in conformity with the principle of doing to others what you would they should do to you.*" "Which party in the controversy," adds Dr. Kay (from whom the quotation is taken), with equal truth and sadness, 'the Chinese or the English, looks most like the disciples of our Lord Jesus Christ?' That seems to us to express the second indictment against ourselves. We have Christianity, and we have not bestowed it on them, or have done so in the most sparing manner. We have given them instead, what they more than refused—poison for their bodies and souls. *Pudet hæc dici potuisse, et non potuisse refelli.* This brings us to our point. We assume that English Churchmen are not contented to look with complacency on this which we have done, and on all that we have left undone also. And, whoever was answerable for it in years gone by, we make ourselves more or less party to it, if we fail at any time to lift up our voice against it, or to do what it lies to remedy the wrong. The *only* true and adequate remedy is Christianity. But the efforts which have been made to redeem our past would, in any other subject, be deemed almost pitiful. All honour to those who make them ; but little to those who are contented with them.

Two circumstances specially invite our attention to this matter now, and the state of things is too critical to allow either silence or delay. We saw with regret the resignation of Bishop Alford after a very short episcopate. We hear with similar regret of proposals by the A.M.S. which are more or less fatal to the true principles of Church order and government, and, therefore, Church extension. Some of our readers will not require to be told these two matters are connected in great degree as cause and effect. In a word, Bishop Alford's remonstrances were fruitless ; and, unable to concede what he could not prove, he judged it best to resign his See. The responsibility of the step rests with him. But it would be blind injustice to deny that the responsibility is largely shared by those who perseveringly advocated what he was unable to adopt.

The foundation of the Bishopric of Victoria, more than twenty years ago, was a noble gift. It was designed, in the true spirit of Church expansion, to be the centre not only of order and unity, and Christian production in the community and ministry, but of *radiation* of light

and heat to those lying, however near it, in the darkness and chill of heathenism. Let this be extended and developed, we say: but we protest with all our power against what we have good reason to know is contemplated—such a severance of the essential parts of the high office as would leave a Bishop, who may “do very well for Hong Kong, with its Governor and all its other Colonial appendages,” but instituting “an entirely different arrangement in our Missions.” Such Bishops (it is proposed) “would claim no jurisdiction except among the native Christian Churches, no title except the simple and all-sufficient one of Bishop.” Against such a contradiction as two Bishops in one See, or such a separation of the vital parts of *one* office, we protest with all our power. *Every* Bishop in the holy Church throughout the world is, in an intelligible sense, a “Missionary Bishop,” and though there are those more distinctively termed so, they still have each their own sphere—one Bishop to one Bishopric. This, and this only, is the true principle; and we adopt the phraseology which we quoted above, of the “simple and all-sufficient title of Bishop,” with the devout wish that the writer would adopt it in its full and proper significance. The work of the Church is not to be carried on in its integrity and life by committees at home. They may supply means and men. The *work* must be done by those on the spot who have “taken the oversight thereof” (ἐπισκοποῦντες) as much now as when the greatest of Apostles, who laboured more abundantly than all, committed Ephesus to Timothy and Crete to Titus, that *they* (not he) should set in order the things that were wanting. The opposite course is contrary alike to principle, history, and good sense. And, knowing what we do, we are almost tempted to smile at the high tribute to a Bishop’s office, as such, which the above quotation of the all-sufficient title would seem to imply. Let us illustrate our meaning by the mention of an actual occurrence. Two Bishops (we heard it from one of them) were sitting together, years ago, in the East. One had just received despatches from the C.M.S. His companion saw him start as he read them, and the involuntary expression escaped him: “They forget I’m a Bishop.” He has passed some time since beyond human praise or blame. But he was one whom Salisbury Square must have delighted to honour, and who deserved honour for his work of years in the unhealthy climate of Hong Kong. It might have been more in accordance with true principle and sound judgment if they had trusted him more, though they honoured him less. For the rest, let there be, after full consideration, whatever here is contemplated—a Bishopric, if it seems good, at Ningpo. Let the See be distinctly separated from that of Victoria in the south, and of Shanghai

to the north. At the latter there is a Bishop of the American Church : let us not intrude another Bishop there, but let our English Clergy, Consular Chaplains, and Missionaries submit to his authority, and range themselves loyally under him, with true homage to the office. In addition to this being a right mode of action, it would be another bond between the Churches. The next and future occupants of the See of Victoria can find no lack of work, Missionary as well as other, in Japan opening more and more to England, and so, if we will, to the energy and influence of England's Church. Do not let us see the Madagascar jealousy spread like an epidemic from 0° S. lat. to 40° North. "Let there be no strife, for *we be brethren*." Is not the whole land before us? If different Missions are to be founded by Societies, S.P.G. or C.M.S., let them be at least one *in principle*. Our heartiest wish and hope is, that in the presence of the common enemy, the hosts of heathenism, we may seek to do the work which God has "ordained that we should," in the manner He has taught us, having "salt in ourselves, and peace one with another."

R.

Correspondence, Documents, &c.

THE CRUISE OF THE "ROSARIO" IN MELANESIA.

SIR,—You may be willing to receive a more accurate account of the cruise of H.M.S. *Rosario* in the New Hebrides than had reached you when you last went to press (December, page 288 of your last issue), than is contained in the portion of the correspondence presented to Parliament, which consists of very hastily written letters to the Commodore on the Australian station. The full and detailed report of the proceedings of the *Rosario* is still unpublished; but several of the officers of the ship have now arrived in England. The *Rosario* was commanded by Lieutenant A. H. Markham, R.N., and she was ordered to proceed to the New Hebrides Islands to examine into the labour traffic, to check the kidnapping, and to investigate numerous murders committed by the islanders. Lieutenant Markham displayed much ability, tempered with moderation, in the discharge of these responsible and important duties. He boarded no less than twenty-five vessels, and collected evidence against those which appeared to be carrying on an illegal traffic. Indeed, no officer has hitherto done so much to put stop to the nefarious practices of the kidnappers. In his dealings with the natives he united firmness with conciliation, and carefully avoided collisions with them, whenever it was possible. His conduct at Nguna Island, where the crew of an English vessel had been massacred, is one, among several similar instances, of the wise and humane character of the policy he adopted. When he landed to investigate the case, the islanders repeatedly opened fire upon him

from the bush, but, with rare forbearance, he would not allow a single shot to be fired in return. He punished them by destroying some huts and canoes; and the next day he caused a few shot and shell to be fired over the island, carefully avoiding all chance of doing the people any injury; in order to show them the range of the guns and the power of a man-of-war. This course had a most excellent effect. When he visited the island a second time, the chiefs voluntarily came to him, and excused the massacre of the Englishmen on the plea that one of their women had been kidnapped by another vessel. Lieut. Markham explained to them what their conduct should be in future, and they promised compliance. He then instituted a strict search for the woman among the plantations on another island, succeeded in finding her, and restored her to her people. The effect of this policy must necessarily be permanently beneficial, and will impress the islanders with a belief in the benevolence and justice, as well as in the power, of the captain of a man-of-war.

Such was the character of Lieutenant Markham's proceedings throughout the cruise of the *Rosario*; and only on two occasions were collisions rendered unavoidable by the treachery of the natives. On one of these the Paymaster was treacherously brained with a club when bartering with some islanders, and it became necessary to open a fire upon them; but no one was hurt. On the second occasion the islanders of Nukapu treacherously decoyed a boat within range of their arrows by making friendly signs, and then poured in a deadly volley. One man in the boat was killed, and another was severely wounded. Under these circumstances it became a duty to land and teach the murderers a lesson by destroying some of their property; and this could not be done without opening fire upon the bush, to drive the concealed natives beyond arrow-range. But on this occasion also there was no loss of life.

The kidnapping interest, connected as it is with the cotton-planting and moneyed interests of the Colonies, is very powerful; and this probably accounts for the virulent attacks upon Lieutenant Markham, based upon the grossest mis-statements, which have appeared in the Australian newspapers. The Missionaries in the New Hebrides are fully acquainted with the truth, and they are impressed with the wise and humane character of Lieutenant Markham's proceedings, and with the good that has been effected by the cruise of the *Rosario*. I trust that Lieutenant Markham's policy will be imitated by future commanders of men-of-war, whose duty it may be to visit these islands.

G. T.

P.S.—I append some extracts from a paper on the subject, which has been drawn up by the Foreign Committee of the "Reformed Presbyterian Church in Scotland:"—

"After a careful perusal of the official *Report of the Proceedings of H.M.S. 'Rosario,'* in so far as it refers to the New Hebrides, and more especially to the action taken by Lieutenant Markham, the Commander, at

Nguna, and from the information received from their own Missionaries, the Committee have come to the unanimous conclusion that the course taken by that officer was upon the whole judicious, and that it will have the effect of repressing violence on the part of the natives of that island. . . . In common with other readers of the Report, they were struck with the following statement in Lieutenant Markham's letter of date 25th November 1871 (p. 5): 'I steamed close along the island of Nguna, and seeing a party of natives assembled near to one of the villages which we had destroyed on the previous day, I threw a few shot and shell amongst them.' But when they came to learn that the shot was thrown not amongst, but over the natives, who had shown an inclination to despise the power of a man-of-war, the Committee can quite understand how the Missionary, Mr. Milne, should have expressed pleasure at the natives being taught, without loss to life or limb, that in order to punish their misdeeds it was not necessary that a landing should be effected on Nguna. The Committee understand that further evidence and explanations have been sent in by Lieutenant Markham to the Admiralty. In the interests of justice, and to remove misapprehensions which have arisen not only in regard to the acting Commander of the *Rosario*, but also in reference to the Missionaries, they would strongly urge that these additional papers be presented to Parliament, so that accusations which the Committee believe to be groundless may not be held over the head of a meritorious officer, who has, as they conceive, carried out the work entrusted to him with energy and discretion."

ON THE CONNECTION OF COLONIAL METROPOLITANS WITH THE SEE OF CANTERBURY.

SIR,—I think it ought to be pointed out in your pages that the writer of the article quoted in your last issue from the *Australian Churchman* has strangely misunderstood the drift of what the Dean of Grahamstown enarked in his sermon at Bishop Merriman's consecration. In that sermon the Dean is not deploring that the Church in South Africa has voluntarily abandoned an identity with the Mother Church, which the Australian Church still possesses. In saying distinctly "*this identity*," he means that which arises from having the same central Court of Final Appeal; and this the South African Church did not give up; but referred to it, till our lawyers and officials informed her that she had nothing to do with it, they having been mistaken in assuming that she had. How much as the Australian Church to do with it? To me it seems idle to talk of *identity* of Churches without the same Court of Final Appeal and the possibility of sitting together in the same synod.

And the addition of the *quasi* to such things as Patriarchates or Ecumenical Councils makes *all* the difference, and is, in fact, equivalent to a negative. It is impossible therefore, with Dr. Biber, to view the Patriarchate of Canterbury as a *fait accompli*, as long as it would be incompetent for a Metropolitan of Australia or of any other English-speaking community to refuse to take the oath to Canterbury, or, if sworn in before the Archbishop of Canterbury for heresy, to say,

"he is not my Patriarch;" or for the Archbishop himself to deny the fact,—and so all proceedings would be stopped. Neither could we wit Dr. Biber take "similarity of language" to limit the bounds of modern Patriarchates, for, if so, where would be the Patriarchate of Rome? Where would Bishop Crowther and his native clergy be? or the North American Indian native clergy and their congregations? And in case of the more than probable refusal of the United States' Church to come under the Canterbury Patriarchate, what could be done? It is quite clear that the fact of the United States' Church, by having Missions side by side with us, but wholly independent of us, contemplates the Canterbury Patriarchate as anything but a *fait accompli* for them. The truth is, it exists neither in fact, nor in right, nor in reason. The sooner, therefore, the *quasi* oaths to the *quasi* Patriarch are abandoned, the better for the health of the Church.

E. D. CREE.

PRESENTATION OF AN ALMS-BASON FROM THE UNITED STATES' CHURCH TO THE CHURCH OF ENGLAND.

A PUBLIC presentation of the Alms-bason from the United States (see pp 223-225) took place in London, at St. Paul's Cathedral, on July 3rd, in connection with the anniversary service of the S.P.G. Not only many of the English Bishops, but the Prolocutor and Lower House of the Canterbury Convocation were present officially. The Bishop of Lichfield, in presenting the gift, read an address directed to the Archbishops and Bishops of the Church of England, as follows:—

"Most revered and beloved Fathers and Brethren,—As members of the Daughter Church in America, we venture to approach you as the representatives of our dear Mother Church of England, for the purpose of presenting through the kind offices of one of your number, the Right Rev. the Lord Bishop of Lichfield, most honoured and beloved, a slight token of the love and gratitude which we can never cease to cherish towards the heads and all the members of that branch of the Church Catholic from which we are descended, and to which we have been 'indebted,' first, 'for a long continuance of nursing, care, and protection, and, in later years, for manifold tokens of sympathy and affectionate regard.

"Among the many tokens of sympathy and regard which have made our dear Mother Church of England seem so very near to us in the bonds of love, none have been more grateful to our hearts—none, we believe more useful to our branch of the Church, than the visit of the Right Rev. the Lord Bishop of Lichfield, at the time of the meeting of our late General Convention at Baltimore, in October 1871.

"Accompanied by his Chaplain and by several highly esteemed Presbyters, he took part in the opening services of our General Convention, and he afterwards addressed each of the two houses separately on occasion of being received by them and on taking leave of them. He preached before the Convention and before the General Missionary Society, and at

the Consecration of one of our Bishops, making also numerous addresses for different religious and benevolent objects. And these ministrations, everywhere most impressive and most welcome, he kindly extended to many of our chief cities in different parts of the country.

"As we have to request of the Lord Bishop of Lichfield that he will do us the favour to present this communication to the Archbishops and Bishops, we dare not trust ourselves to say more than that every word spoken by his lordship and by those who immediately accompanied him was spoken in the interests of unity and peace,—was fitted to lift up and animate our hearts, and to promote the great and holy objects to which his life has been, from the first, so conspicuously devoted.

"It was generally felt that such a visit could not be allowed by us to pass away without some permanent memorial, however slight, which should express at once the veneration, affection, and gratitude cherished by the Church in this country toward him personally, and the love which, in consequence of his happy visit, warmed our hearts more than ever towards our dear and honoured Mother Church of England.

"It was his own desire, expressed when the subject was mentioned, that whatever testimonial might be proposed should be addressed, not exclusively to him, but to the Archbishops and Bishops collectively, to be placed, when presented by him, in the keeping of his Grace the Lord Archbishop of Canterbury and his successors, for use on such occasions as might be deemed appropriate, in the Chapel at Lambeth.

"In carrying out this design we would most respectfully and affectionately present by the hands of the Right Rev. the Lord Bishop of Lichfield the accompanying *Alms-bason* as a slight token of our love for him and gratitude for his late visit, and at the same time of our veneration for and attachment to yourselves, most rev. and right rev. Fathers and Brethren, and to the Church over which you so worthily preside.

"Beseeching Almighty God that through His great favour and blessing our two branches of the One Holy Catholic Church may ever remain united, as in a common Faith, so also in the closest bonds of fraternal sympathy and Fellowship, and that between our two Nations peace and friendship may be continued to the end of time,—We subscribe ourselves most faithfully and affectionately, your brethren and servants in the Lord: HORATIO POTTER, Bishop of New York; SAMUEL A. MCCOSKRY, Bishop of Michigan; WALTER AYRAULT, Priest of Diocese of Central New York; WILLIAM WELSH, Lay Deputy of Diocese of Pennsylvania—Committee in behalf of both Houses of Convention."

The Archbishop of Canterbury, on receiving the gift, said :

"In virtue of my office, I am commissioned on this occasion to represent the Church of England. I receive this offering of love from our Sister Church beyond the Atlantic, and I beg all of you who are here present, and all Christian people, to unite in your prayers to Almighty God that the richest blessings of His Holy Spirit may descend upon our brethren who thus express to us their Christian love ; that for ages to come these two Churches, and these two great Nations, united in one worship of one Lord, in one Faith, as they are sprung from one blood, may be the instruments, under the protection of our gracious Redeemer, of spreading His

Gospel throughout the world, and securing the blessings of Christian civilization for the human race."

These words of the Archbishop were, in compliance with a resolution of both Houses of Convocation, to be "synodically communicated to the Bishops, Clergy, and Laity of the Sister Church." Bishop Selwyn at once, therefore, dispatched a telegram to Bishop Potter of New York as follows:—"Alms-bason presented yesterday in St. Paul's Cathedral. Independence is not disunion." This last sentence alludes to the fact that the 4th of July, the day of the message, is the Independence holiday in the Republic—a fact to which also Bishop Wordsworth of Lincoln had adverted in Convocation. Bishop Potter, in publishing the message, observes: "It was a kindly and graceful impulse, on their part, to give such dignity to the reception of our offering of love, and to send to us such a message on such a day, and I am sure it will be warmly appreciated by all the members of our Communion on this side of the water. Such is the progress of events since July 4, 1776. Let us hope that peace and good will may be maintained to the end of time."

THE SOUTH AFRICAN BISHOPS ON THE ATHANASIAN CREED.

THE following letter has been sent to the Archbishop of Canterbury:—

"My Lord Archbishop,—We, the undersigned Bishops of the Church in the Province of South Africa, feel constrained to represent to your Grace, and through you to the Convocation of your Province, the great grief and distress with which we have viewed the efforts which have of late been made in some quarters to disparage, and to remove from the services of the Church, one of the Creeds of the Catholic Church, which the Church of England has, in common with other branches of the Church, hitherto received with the greatest reverence and honour, regarding it as of equal authority with the two other great Symbols of the Faith. While admitting that the Church established in England is at liberty, if she so will, to frame her worship and her faith in accordance with her own convictions, we nevertheless submit that if she should in any way tamper with, or alter her relations to, one of the Creeds of the Universal Church, she would place herself and her daughter Churches in a new and painful position. We have received our commission as pastors, and our mission to this land, from a Church which heartily and loyally at that time adhered to the Three Creeds of the Church. We ourselves still hold firmly the faith embodied in the Creed *Quicumque vult*, and are not prepared to put any slight upon it, or to suffer it to be slighted in our churches; and we pray that no step may be taken by the Convocation of which your Grace is the President to shake our confidence in, or abate our love and loyalty to, our Mother the Church of England. Spread as the Churches of our Communion now are throughout the world, we venture to think that no step should be taken which may affect the position of a Creed which is their common property and inheritance, without the general concurrence of these Churches solemnly gathered together in Council. If such a step

should be taken, we fear greatly that it would at no distant day lead to open schisms. Dreading such a result, we feel it to be our duty, as Bishops of a Province created by the Church of England, and still in the closest union with that Church, respectfully, but firmly, to protest against the adoption of any course by the Convocation of Canterbury which may be calculated to bring discredit on that ancient Creed of the Church, commonly called the Creed of St. Athanasius, and, more especially, the removal of it from the public services of the Church. It is confessedly the Church's first duty to witness to the truth revealed respecting the ever-Blessed Trinity. In no formulary of the Faith is this so fully done as in the Creed now assailed. In the midst of heresies, and as a protest against them, the Creeds of the ancient Church were framed to be safeguards to the truth, and guides to souls, and they have fulfilled their purpose. Amidst the heresies which in these latter days abound, it is our hope and prayer that the Church of England will not pursue a directly opposite course and abandon these safeguards. If she should, we could not but fear lest her candlestick would be removed. Separated as the Bishops of this Province are from each other by vast distances, months must elapse before their opinions can be gathered upon any subject. We think it better, therefore, as the question raised in England is being eagerly pressed to a conclusion, to forward this letter with the signatures of those only who can communicate easily with each other, fully believing, however, that our views are shared by the other Bishops of the Province. Our Provincial Synod cannot meet for some time to come. If it could, we are persuaded that it would heartily support us in the step we are now taking.—We beg to subscribe ourselves, your Grace's faithful servants in Christ,

“R. CAPETOWN; N. J. GRAHAMSTOWN.

“Riversdale, May 12, 1872.”

We may fitly append here a quotation from the address of the Scottish Primus to his Diocesan Synod:—

“*Quod omnes tangit ab omnibus tractari et approbari debet.* The assumption by the Church of England of a power to deal, as has of late been proposed in some quarters, with the Athanasian Creed, might tend to disturb that unity which at present binds together the different Churches of the Anglican Communion. At that remarkable convocation of Anglican Bishops, the Lambeth Conference, convened in the year 1867 by the late Archbishop of Canterbury, a series of resolutions was arrived at embodying the several objects for which that conference had assembled. Beginning with the expression of their deep sorrow on viewing the divided condition of the flock of Christ through the world, the assembled Bishops proceeded to record their conviction that ‘unity would be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, *summed up in the Creeds*, and affirmed by the undisputed General Councils.’ Of these Creeds the Athanasian is one. In its eighth Resolution it declared that, ‘in order to the binding of the Churches beyond them in the closest union with the Mother Church (*i.e.* the Church of England), it is necessary that they receive and maintain, *without alteration*, the Standards of Faith and

Doctrine as now in use in that Church.' The Athanasian Creed, as now in use in that Church, ranks amongst the Church's chief Standards of Faith and Doctrine. If the reception and maintenance of the Standards of Faith and Doctrine 'without alteration' be deemed essential to binding the Colonial and Missionary Churches in union with the Mother Church—and the same may be said of other Churches in communion with that Church—is it not risking an interruption of that union should the Mother Church proceed to adopt alterations in the language of any one of those standards without taking counsel of those Churches?"

THE BISHOP OF CALCUTTA ON READERS AND SUB-DEACONS.

[THE following paper has been issued by the Bishop of Calcutta.]

There is a general desire among the clergy for the due co-operation and assistance of the laity in spiritual as well as temporal works of love. There is a widespread desire also among the laity to give that assistance without which the true needs of the Church cannot be adequately supplied. While this is the case in England and elsewhere, it is manifest that the circumstances of the Church of Christ in India are of a peculiar character. Here the great number of stations without any resident clergyman, and the size and extent of the large stations, especially the chief military stations, enhance to a singular degree the difficulty of providing for the spiritual needs of Christ's flock. It seems, therefore, even more desirable in India than elsewhere that opportunities of turning lay zeal and ability to good account should be freely provided. With it the present system of a central station for a clergyman, with several out-stations to be visited from time to time, when the stations are not large but numerous, and the establishment of a chaplain for large military stations, seems practicable and efficient. Without such aid there must in reality be a lamentable and dangerous spiritual destitution.

Again, in India the education and ability of the residents, military or civil, in the various stations, guarantee the efficiency of the lay help when it is given, and also ensure a supply of voluntary labourers whose work will be indeed one of love.

It is, however, found that earnest Christian laymen desire in many instances to have a definite authority and commission under which they may either assist the clergy in the Divine Service when the clergy are present, or supply such ministerial work as can be duly carried on in the absence of any clergyman. At the same time it is understood that many of the clergy share in the desire that those who work with them should have such a definite commission, and some regulations and directions as to the work which should be entrusted to them.

In some dioceses in England, and with some variety of detail, the Church, in accordance with resolutions passed in both the northern and southern Convocations, has already its laymen at work, who have received such a public commission and sanction and have agreed to such regulations.

Moreover, there is a difference of degree in the desired participation in ministerial work. This difference is considerable, and in matters of importance. It seems to necessitate a certain variety in the conditions and directions to be attached to any definite commission and episcopal authorization.

It is my duty and my wish to carry out this desire on the part of laity and clergy; while at the same time it is manifestly necessary to give as much freedom of action as possible, by the conditions and directions of such an authorization and commission.

There were in the early Church minor orders. Among these the two minor orders of Sub-deacon and Reader naturally suggest themselves (and have been adopted in England) as offering the best precedents for our guidance. However, it should be observed that in later ages these minor orders came to be regarded chiefly as a school and preparation for the higher orders. This in itself was rather a misfortune at the time, and under our present circumstances any such idea is altogether undesirable.

It should at once be clearly understood that any commission to these offices or charges is not to be in any way considered as leading on or pledging to future ordination. For similar reasons it is manifest that nothing of an indelible character should be attached to such offices or charges. They may be undertaken for any period of time. They may be given up and resumed again when opportunity permits, according as the exigencies of Christ's Kingdom, the circumstances of the stations, or the zeal of a man's heart or the conditions of his life may require or persuade.

Supposing, then, that (as in my judgment is desirable) these two offices of Sub-deacon and Reader are selected, it will be necessary briefly to state the duties proposed to be connected with each, and the conditions on which each may be given and accepted.

1. The Reader.

He would, when the clergyman is officiating, read, if desired, the appointed lessons in Divine Service. When the clergyman is in bad health, or for other sufficient reason, he might read sermons or homilies under the clergyman's advice. I see no objection to his expounding or exhorting (rather perhaps than preaching from a regular text) in the congregation, if the clergyman consents. He would be authorized, if the civil or military authorities consent, to visit and read in the hospital. He would be authorized to assist, and, in the clergyman's absence, preside at Bible classes or religious meetings. I do not speak of the many private ways in which the Reader might strengthen, assist, and relieve the clergyman, as these may be at once understood and need no definite direction or authorization.

The proposed Reader should signify his desire of such an office to the clergyman. In every application to the Bishop a certificate from the clergyman should accompany or follow the application. The certificate need only state that the applicant is of good character, sound in the Faith, a communicant, and desirous to serve Christ as a Reader. A commission in writing will then be sent by the Bishop. The Bishop, further, will

authorize the clergyman to give this commission in a brief form or office hereafter given. It is desirable that this should be publicly given, either during Divine Service or with a special service for the occasion. To this commission, if desired, a limit of time might be fixed for which the Reader would undertake the office. This would be renewable at pleasure. The Reader might wear a surplice, cassock, or gown, when assisting the clergyman in Church. This, however, should not be in any way regarded as a necessary condition ; sometimes it might be desirable, sometimes undesirable.

2. *Sub-deacon.*

Those duties prescribed for the Reader would also be entrusted to the Sub-deacon. In addition, at the Holy Communion, he might, after receiving himself, assist the clergyman by giving the chalice to the communicants. In case of real emergency he might baptize infants according to the form of private Baptism. He should be ready, at the desire of the civil or military authorities, to officiate at Burials. He might be entrusted with the preparation of candidates for Confirmation under the superintendence of the clergyman, who is held responsible by the Bishop for the presentation of candidates.

An application should be sent to the Bishop by any one desirous of the office of a Sub-deacon. A certificate also from the clergyman in whose station he is to minister should be sent, declaring, in addition to the qualifications for the Readership, that the applicant is sufficient in education and attainments for this office. The applicant should send a declaration of his adherence to the doctrine and discipline of the Church of England, and of his desire either for a set time or for the future in general to assist in the ministerial works enumerated above, and of his intention in all public ministrations to be obedient to the rules and rubrics of the Church, as given in the Book of Common Prayer. The Bishop will then send a commission authorizing the applicant to undertake the office of a Sub-deacon, and also a commission to the clergyman of the station, or other clergyman nominated by him, to convey publicly the necessary commission and authorization to the applicant. If at any time a Sub-deacon proposes to discontinue for a time or wholly such ministerial works, it is desirable that he should inform the Bishop of the diocese and return the written commission, unless for special reasons the Bishop consents to his retaining it. Again, there should be an honourable understanding that the Bishop has power to recall or suspend such a commission, either on his own motion or that of the clergyman of the station.

THE CHOTA NAGPORE MISSION.

(From the Indian Church Gazette.)

WHEN a traveller from Calcutta arrives at the outskirts of Ranchi, the first buildings which he sees are our Mission bungalows.

Two of them were built above a year ago, from a grant made by S.P.C.K. for permanent buildings connected with the Mission. Besides these there

are two other bungalows occupied by members of our Mission staff; the smaller of the two was made over by the owner to our Native Pastorate Fund. While on the subject of buildings, I may as well mention that there is a boarding-house for girls, which was built almost entirely from funds realized by the sale of things sent out by the Ladies' Association of S.P.G., which has helped us very greatly in a variety of ways. There is a boarding-house for boys, with a house for the master attached, and in the compound there are several small houses occupied by the teachers of the schools, and a "*dera*"—a word which perhaps requires a little explanation.

As the Christian congregation is scattered over a large surface of country, it of course frequently happens that a number of people, on some special occasions a very large number of people, come into Ranchi and have to remain for some little time. Hence the necessity of providing them with a lodging, and for this purpose a long shed is erected, where Christians from distant villages lodge as long as they are detained in Ranchi. This is called a "*dera*."—A church is being built, but hitherto we have had to content ourselves with a very disreputable-looking building, which answers the purpose of church and schoolroom. It is in fact a large shed built of sun-dried bricks, and covered with a roof of red tiles. The side walls are only about seven feet high, and the floor is of mud beaten hard; the roof is supported by square pillars and wooden posts. This place was built to answer a temporary purpose, and looks altogether very poverty-stricken and wretched. I wish some wealthy and generous persons could come to some of our Sunday services; they would surely relieve us from the anxiety of trying all quarters for money to finish our new church. This new church will, we hope, be completed before this time next year. The design was very kindly supplied by our late Judicial Commissioner, and is very simple. The style is Gothic, with lancet windows and arches, supported by stone columns. The steeple stands at the north-west corner, the base forming a vestry. There is a good chancel with an organ chamber on the south side. The church will hold about 1,500 natives when seated (as is the custom with us) on the floor.

The residents of the station and our Bishop contributed most liberally towards the erection of this church, and the Diocesan Church Building Fund made a most munificent grant, but we are still in anxiety about the six or seven thousand rupees which are required to finish it. For a long time past we have been very unsuccessful in obtaining assistance, and have been much disappointed at getting no help from England for this special purpose of church-building.

The Mission staff consists of four European Missionaries and one Native, all of whom are in priests' orders; one lay European Missionary, and a Bengali schoolmaster, who has entire charge of the boys' boarding-school, and of the educational part of the girls'. The Mission staff may seem large for a single station, but the whole of the district has to be superintended from Ranchi, and therefore much of the time of several of the Missionaries is needed for work among the outlying villages. There are unfortunately no houses, in the parts where Christians are most numerous, in which a

Missionary could reside; and for this reason the scattered congregations have by no means the amount of pastoral care bestowed upon them which they require. We have had no funds wherewith to erect such houses, though the want of them has been most urgently felt. At least three of such houses are required at once, and it is a cause of most sincere thankfulness that funds for at least one such rest-house have been provided by a friend who takes a hearty interest in our work, and has had the opportunity of seeing something of it. There is a tolerably large congregation of Christians living in Ranchi. Besides the children in the boarding-schools, there are some fifty or sixty families. Some are engaged in work connected with the Mission schools, some are domestic servants, many get their living, during a great part of the year at least, as day-labourers. The care of the Christian congregation in Ranchi is placed in the hands of a native pastor, under the direction of the Rev. F. Batsch.

A short service is held every morning and evening, at which of course the school-children form the greater part of the congregation. On Sundays an English service is held for the residents of the station, at which the harmonium is played by our native pastor, and a choir, composed of some of the teachers and boys of the school, assists in the singing. An afternoon English service is held in the mess-house of the Native Infantry regiment at the neighbouring station of Dorundah, at the special request of the officers. On Sundays there are two full services in Hindi; at the morning one there is usually a fair congregation; in the afternoon it is much smaller, and this for two reasons. Many people from a distance go back to their homes after the morning service; and also the afternoon is to many a lazy time, when excuses are easily found for staying at home. Holy Communion is celebrated in Ranchi twice a month, once in English and once in Hindi; and also on the greater festivals. There are also frequent celebrations in distant parts of the district, but the time of these is not fixed; indeed it is impossible to do so until some Missionaries can reside in some of the outlying parts. The people are all seated on mats on the ground during service, the men on the south and the women on the north side, and maintain a very devout behaviour, joining heartily in the parts of the service where they are required to do so. The singing is very good, and capable, I believe, of any amount of development by skilled and careful training. For the chants the Gregorian tones have been adopted, as their simplicity and small compass seemed to point them out as well fitted for our congregation. The chants are sung in unison, but the hymns and anthems in harmony. The whole of the congregation is present during the celebration of Holy Communion; each set of communicants is dismissed with the words, "Go in peace, the Lord be with you." This is a traditional custom which with some others has been maintained here since the first years of the Chota Nagpore Mission. Another such custom, which is peculiar, is, that after the service is over the officiating minister salutes the people with the words, "Yisu Sahái," to which they all reply: then they come up to shake hands—indeed there is a general shaking of hands, for here shaking hands is a sign of Christian brotherhood. A heathen salâms but never shakes hands, so I take it that the Chota Nagpore custom holds the place of the primitive kiss.

On the first Monday in the month the people are invited to meet at evening service to make special prayer for the spread of the Gospel. A collection is made in aid of the Native Pastorate Fund, and a suitable address is delivered to stir up the people to exert themselves for the prosperity of Christ's Church. On Tuesday evenings the service is specially for women, and the men stay at home to keep house, so as to enable their wives to go out. On Friday evenings meetings are held, for prayer and reading the Scriptures, in several parts of Ranchi where Christians reside.

BISHOP TYRRELL OF NEWCASTLE'S ADDRESS TO HIS DIOCESAN SYNOD, 1872.

THE *Australian Churchman* has published, in full, the Synodical Address of the Bishop of Newcastle on May 7th. He stated that the Australian Metropolitan, on returning from England, had acquainted him with what he had done there "for the good of the Church in this Province, by consultation with the chief authorities in Church and State," and with his intention of speedily assembling the long-expected "General Conference" of All Australia. Bishop Tyrrell then proceeded to discourse on the history and present condition of Colonial Church Government.

On the *abolition of letters patent for Colonial Sees*, he observed : "It is much to be regretted that not one of the Australian Bishops was present at the Lambeth Conference in 1867, for, if they had, they could not have retained the hope that the old letters patent would have been again issued—as expressed in the Minutes of Conference of the seven Australian Bishops, held at Sydney in the following year." The second of these Minutes contains the sentence : "We are also of opinion that, so long as is practicable, letters patent, assigning to the Bishop a territorial sphere of action, should continue to be issued." On this, Bishop Tyrrell says : "It was the insertion of the qualifying words, *so long as it is practicable*, which enabled me to concur."

His treatment of the next head of his address—"How has a Colonial Bishop been Consecrated?"—we shall give at greater length :—

"So long as Colonial Bishops were appointed by the Queen's letters patent, those letters contained a command or mandate, addressed to the Archbishop of Canterbury, to consecrate the Bishop so appointed. . . . The mandate was also issued as a separate document. I will quote a passage showing this from a speech of Lord Carnarvon, delivered in the House of Lords, when he was Secretary of State for the Colonies, on February 15th, 1867 :—In 1856 an Act was passed in Canada, giving the Church in that Colony the most complete powers of self-government. Ever since the passing of this Act, Bishops had been elected with complete freedom, and the fullest measure of Church government in Church matters had been not only accorded, but actually enjoyed by, the Church in Canada. Letters patent *and* the mandate still continued as part of the procedure : but successive law-officers having raised objection to the issue of letters patent, as being no longer necessary, they were in 1863 abandoned by the Duke

of Newcastle (when Secretary for the Colonies), and nothing but the mandate remained.'

"Three months before the delivery of this speech in the House of Lords, Lord Carnarvon had himself decided to discontinue the issue of the Queen's mandate also, when the Bishop was to be consecrated out of England, by Colonial Bishops: refusing the application of the Metropolitan of Canada for the issue of such a mandate. And in this same speech he thus justifies his refusal:—'He had to take into account the recent judgment pronounced by the Judicial Committee of the Privy Council (*i.e.* Lord Westbury's judgment); and he could, under the circumstances, only come to one conclusion, and that was, that it was not the part of the Crown to interfere in the creation of a new Bishop or Bishopric in the present instance, and that it was *not*, at all events, consistent with the dignity of the Crown that he should advise her Majesty to issue a mandate which would not be worth the paper on which it was written, and which, having been sent out to Canada, might be disregarded in the most complete manner.'

"When Lord Carnarvon thus refused to advise the Queen to issue a mandate for the consecration of a Colonial Bishop in Canada, he still considered that if a Colonial Bishop were consecrated *in England*, such a mandate must be issued. He says in this same speech: 'If it were desirable that the consecration of a Colonial Bishop should take place in England, then he freely admitted that the Royal mandate must be issued and handed to the Archbishop; but if the consecration was in the Colonies, as in this Canadian case, then he should not advise the Crown to issue the mandate.'

"In accordance with this opinion, Lord Carnarvon himself advised the Queen to issue, on the application of the Archbishop of Canterbury, a mandate authorizing the Archbishop to consecrate the Rev. W. C. Sawyer to be a Bishop of the United Church of England and Ireland, in the Colony of New South Wales. But even this issue of the Queen's mandate has since been discontinued, and now only the Queen's *license to consecrate* is issued to the Archbishop, as was the case at the consecrations of the present Bishop of Grafton and Armidale and the Bishop of Bathurst.

"In future, then, a Colonial Bishop, when consecrated in England, will be so consecrated on the simple license of the Queen given to the Archbishop of Canterbury for that purpose, and the Bishop will be consecrated—not as the Bishop of his own Diocese, as was the case under the mistaken view of the powers of the Queen's letters patent—not as a Bishop of the Church of England in his own Colony, as was done in the case of Bishop Sawyer—not as a Bishop of the Church of England simply, without any addition, as was done in the case of Bishop Turner—but as a Bishop of the Church of England *for the Colonies*. This is the last designation given in the Queen's license to the Archbishop of Canterbury to consecrate a Colonial Bishop, and probably will be continued without further change."

Bishop Tyrrell is opposed to Colonial Bishops taking the oath of canonical obedience to the consecrating Archbishop in England, as has

several times been done of late years, and as even the present Australian Metropolitan approves. He says :—

“The oath of canonical obedience taken by Bishops at their consecration is a part of the Consecration Service, and has the following rubric before it: ‘Then shall be also administered to them the oath of due obedience to *the Archbishop*, as follows.’ . . . When that Service was drawn up, and became law, there was *no Colonial Church* in existence—it was intended only for the consecration of Bishops whose dioceses were in England, in the Province either of Canterbury or of York. It has been asserted that every Colonial Diocese is regarded as belonging to the Province of Canterbury, but there is no ground for this assertion. The real fact had better be acknowledged at once, that when a Colonial Bishop is consecrated in *England*, and takes this oath to the Archbishop of Canterbury or of York, it is a *sad unreality*—something very much like a *solemn mockery*; or, as the present Archbishop of York, when he had consecrated Bishop Wilkinson Missionary Bishop for Zululand, and administered to him this oath of canonical obedience to be paid to *himself*, afterwards wrote to Bishop Wilkinson,—an *unavoidable anomaly*, which he assumed the Bishop would correct as soon as he reached Capetown, by renewing his oath to *his own* Metropolitan, the Bishop of Capetown.

“This oath, so administered and so taken, has no value, but may have two most *injurious* effects. It may tend to the *cheapening of all oaths*, and the desecration of all that ought to be most sacred; or, if prized as a bond of union between the Colonial Church and the Church of England, it may fix the attention on a bond of union which is a *sad unreality*, almost a *solemn mockery*, and thus divert attention from the real bond of union between the mother and the daughter Churches—the strong spiritual union of the same Articles and the same Liturgy—that is, the *same faith* and the *same worship*. As regards the future, it is most desirable that the Suffragan Bishops of our Church in this Colony should *not* be consecrated in England by the Archbishop of Canterbury and take this *anomalous* oath of canonical obedience to him—but be consecrated by their own Metropolitan in the Cathedral Church of St. Andrew’s, in Sydney, and take the oath of canonical obedience to their own Metropolitan, the Bishop of Sydney, and to him alone.”

On the topic of *the Appointment of a Colonial Metropolitan*, Bishop Tyrrell concludes: “I consider that, as in the case of the appointment of any Suffragan Bishop, the Metropolitan’s Diocese should have the right of election, such election to be confirmed by the Bishops of the Province, with the understanding that to secure their confirmation the Bishop-elect must have higher qualities than are necessary for a Suffragan Bishop, to qualify him for the higher office of Metropolitan. With this understanding I approve of the conclusion of the Committee appointed at the late Lambeth Conference to report on this subject—‘We do not consider it necessary that the election to the Metropolitan See should be conducted differently from the election to other vacant Sees: since the Bishops of the Province possess the right of confirming, or refusing to confirm, any election.’”

As to the question of *the Consecration of a Colonial Metropolitan*,

the Bishop contends that such a Metropolitan ought always to be consecrated by the Bishops of that Province in which he is to preside, according to the ancient canons which direct this course except when the Province is included in a Patriarchate:—

“There is no Patriarch in the Church of England, or in the whole English Communion. That Communion consists of Provinces independent of each other, and the highest ministers of religion in these Provinces are Metropolitans or Archbishops. The title at first given to Metropolitans was *Primi Episcopi*—First Bishops—which title is still retained in Scotland; and the titles, First Bishops, Archbishops, and Metropolitans, are different names of the same office. It is quite idle to call the Archbishop of Canterbury a Patriarch on the ground that centuries ago he was twice addressed by that title in complimentary letters. The real question must be, Where is the English Act of Parliament which either conferred this office upon him or once applied this title to him? It does not exist. Moreover, it is an acknowledged legal fact that the Archbishop of Canterbury has no authority over the Archbishop of York. Canterbury is the more ancient Province, and the Archbishop of Canterbury takes precedence of the Archbishop of York. The former has the title of *Primate of All England*, while the latter has the title of *Primate of England*; but it is distinctly stated, in books of chief authority respecting the Church of England, that the Archbishop of York is independent of the Archbishop of Canterbury.”

After the above passage it will excite no surprise to add that the Bishop of Newcastle is opposed to the taking of the oath to Canterbury by Colonial Metropolitans even:—

“In the Consecration Service, the rubric, ‘*This oath shall not be made at the consecration of an Archbishop*,’ shows that, inasmuch as Archbishop and Metropolitan are different names for the office of First Bishop, if the spirit of this rubric had been obeyed, instead of the bare letter, the Metropolitan Bishop of Sydney would not have taken the oath of canonical obedience to the Archbishop of Canterbury.”

DR. DÖLLINGER'S LECTURES ON CHRISTIAN REUNION.

LECTURE VI.—THE ENGLISH REFORMATION.

ENGLAND was far more ready for Reformation than the Romanic lands. Since the end of the thirteenth century King and Parliament had constantly united to repel the attempts at Papal domination; and the teaching of Wickliff and the Lollards, in the main the same as that of Wittenberg, had prepared the way for the Reformed doctrine. In England the Reformation came from above, from the monarch, not, as in Germany, from below, from the people; she had no great popular genius to lead the movement, no Luther, Melancthon, or Calvin. It is well known that it was the divorce case of Henry VIII. that caused the breach with Rome, and transferred the supremacy of the National Church from the Pope to the King. The whole clergy of England at once acquiesced in the King's supremacy, and styled the Pope the Bishop of Rome; one Bishop only

us found, Fisher of Rochester, to hold to his opinions and lay down his life for them. But no thought was entertained of renouncing union with the Pope and the Roman Church, no doctrines were altered, the people retold that England was still a part of the Catholic Church, the transference of the supremacy was the sole change. That delusion, which since the thirteenth century the flatterers of Rome had invented, that the episcopal power was only an outflow from the Papal, or was only borrowed from it, was now in England transferred to the monarchy. Then Pope Clement VII. excommunicated the King; and later, in 1538, his successor, Paul III., sent out his Bull, dethroning and anathematising the King, bringing the whole of England under an Interdict—in accordance with the doctrine brought in by Rome, that a Pope was able to punish and to destroy the salvation of millions of innocent people because of the fault of one or of few,—forbidding all Divine worship and administration of the sacraments, doing away with all civil rights, absolving all subjects from their allegiance, and in so doing giving all property to plunder and confiscation. This happened in the year 1538, at a moment when already a great part of Germany and Switzerland, and all Scandinavia, had risen against Rome, and thousands in Europe were eager to profit by such disorders of the Roman Chair, and to foster the hatred and abhorrence, already so widely spread, with which at that time men regarded the papacy. Here we really might see a blindness which looks very like a divine judgment.

After the death of Henry, and under the reign of Edward VI., the English Reformation was carried further in a Protestant direction, chiefly under the guidance of Cranmer and the Duke of Somerset. Not without fault, however, for the people were still averse to change; in general, the clergy complied more readily than the laity. But this rapid and rash destruction of a new religious edifice broke down again after the death of the unripe Edward, when Mary mounted the throne. Unconditionally devoted to the Pope, full of burning hatred against the new heresy, hard and pitiless as her father, she broke at once her promise to maintain religious freedom, and she surrounded herself with people of her own views. A reactionary Parliament willingly seconded her, and the Pope sent over a Legate, Cardinal Pole, who removed the Interdict, and all England became again Papal—but the nation was soon to learn at what a price in human life. Until now, 1552, Protestantism had made no progress in the heart of the people; the majority were still devoted to the old faith; the decided Protestants could be named and counted. The reigning Pope was Paul IV.—that dreadful Pope who saw only the dungeons and fires of the Inquisition safety for Italy and the world. In him Cardinal Pole was thought too lenient, declared suspect of heresy, summoned to answer for his conduct at Rome. Pole would not go; in order to prove his orthodoxy he started a furious persecution of Protestants in England. In three years 300 persons, among them several bishops, many Priests, and twenty-six women, died in the flames. If hundreds of thousands of Protestant writings had been distributed for years in England, and carried into the huts of the poorest, they would not have worked so much for the strengthening of the Protestant teaching in

England as the sight of the fires of Smithfield and the testimony of those men and women who for the most part could have bought their lives by recantation, but who went with such fortitude to death. These deaths made an indelible impression on the English people, making to them "Popery" a word of hatred so deep that now, after 300 years, its influence is more powerful to stir up abhorrence than among any other people. To Queen Mary and her advisers is this due.

The unhappy Mary bore with her to the grave the hatred and contempt of her subjects, and amidst general rejoicing her sister Elizabeth mounted the throne. The Papal supremacy was put away amid the applause even of the Catholic people. And now Paul IV. took care that separation from Rome should be for Elizabeth a question of necessity, even of life and death. When the Queen sent to notify her accession, he replied that she had been declared illegitimate and so incapable of succession, and that he, as liege lord of England, alone had the right of appointment. The Parliament at once handed over the Supremacy of the Church to the Queen, and passed the Act of Uniformity, which imposed a form of worship revised from the second Liturgy of Edward VI. in the old Catholic direction. Every priest was compelled to take the Oath of Supremacy: out of 9,400 priests then in England, only 189, or 1 in 50, refused. New Bishops—for most of the Bishops had refused the oath—were now installed, and validly ordained according to ecclesiastical principles, so that—an important question for England—the succession of the Episcopate was then not interrupted. A short Confession, the Thirty-nine Articles, in essentials the Protestant doctrine, but stated in more moderate and more accommodating form, became the State law, and thus at last was the Reformation of the English Church completed.

So this Church plainly differs from all the Reformed Continental Churches, though she wished to remain connected with them; and as matters then were, Elizabeth was pushed more and more into the position of "Protectress of the whole of European Protestantism." Still, in England itself the number who disliked the Reformation was great; but they were compelled by law to attend the Reformed worship, and outwardly there was but one Church, and it was hoped this would in one or two generations really be the case.

So we come on to the year 1570. Seminaries had been established on the Continent for the education of Romish Missionaries, and in 1570 the first came to England. Together with them came also the Jesuits, who worked up a separation, many who had hitherto joined in the Established worship now openly setting up the pre-Reformation ritual. At this crisis Pope Pius V. sent out his decisive Bull, which not only de-throned the Queen, but excommunicated every Englishman who acknowledged her, without pointing out any other monarch whom they were to obey. The only intention of this Pope, who had already tried to put the Queen out of the way by assassination, appears to have been to stir up a general anarchy and bloody civil war in England. A series of plots, conspiracies, and rebellions ensued. Queen Elizabeth could say with truth that her life was daily threatened, and more than almost any other in Europe. So far as we can arrive at the truth of the matter, it seems that

Philip of Spain was the Papal candidate for England. When the Armada was prepared for the conquest of England, a new Bull of Pope Sixtus V. appeared, confirming the project, and giving over the people to plunder. With respect to these acts and Bulls, a later Pope, Urban VIII., declared that at the door of the Popes Paul III., Pius V., and Sixtus V. lay the blame of the loss of England.

More severe laws against foreign priests followed, and the celebration of the Latin Mass was punishable with death. Indeed, a great many did die, and with great fortitude. The Government made it a political, not a religious question : those apprehended were asked whose civil power they obeyed, the Pope's or the Queen's ; and if they promised to obey the law of the land, their lives were spared. But the Jesuits had now advanced to a system their doctrine of "Murder of Tyrants," which was, that as the Pope had the Divinely granted right to dethrone every monarch, it followed that all monarchs resisting, and asserting their right contrary to the Pope's orders, were usurpers, and as such might be put to death. That by this doctrine, which was published in many writings, the life of every prince who happened to fall out with the Roman Court was endangered was proved at that time by the murder of King Henry III., and by the repeated attempts on the life of the Fourth Henry of France, as well as by the attempts to assassinate William of Orange in the Netherlands : indeed, both these latter princes did fall victims to the daggers of religious fanatics. Then in England they began to look on every Roman Catholic as a born foe of the State ; and as if to fill up the measure of ill-fortune for those who clave to the old centre, the Gunpowder Plot came in the beginning of the reign of James I. Here again the Pope had interfered fatally by secretly calling on all Catholics to prevent the accession of James, in order to gain time for a Catholic King. English Jesuits were found deeply implicated in the plot : two were arrested and executed. The Parliament then introduced a new test, the "Alien's Oath," which every Catholic was compelled to take in order to remain unmolested, an oath condemning as godless and heretical the Jesuit doctrine respecting the dethronement and assassination of kings. Here again the Pope interfered. Paul V. forbade every Catholic to take this oath, "under pain of eternal damnation," and ordered the priests to refuse Sacraments to any who did take the oath. The Jesuit Cardinal Bellarmine wrote a work to prove how destructive this oath would be : so many a priest in England preferred execution rather than take it. King James certainly wished to be friendly with Rome : he offered, through the French Ambassador, to acknowledge the Pope as chief Bishop and Head of the Church, if he would give up the right he claimed of dethroning kings. But Paul V. refused the overture. How far such an offer was serious may well be doubted, for the people and Parliament would certainly have never listened to such proposals. Things got worse and worse for the Catholics, and their number steadily diminished until, in the year 1630, they had melted away to 150,000. The Catholic clergy in England endured more for their faith than any in Europe, and the Popes would not retract their Bulls, though in the reign of the Second James a fresh opening was given them for conciliation.

If now we cast a glance at the affairs of Ireland, there also the Pope's

interference only served to increase England's hatred against Rome. On the ground that the Emperor Constantine had bestowed all islands on the Pope, Hadrian IV. had given Ireland to King Henry II. in the middle of the twelfth century. At the time of the civil wars in the fifteenth century, English rule over Ireland fell. The Popes claimed Ireland as a Roman fief: Gregory XIII. sent over a Papal Legate to stir up a holy war against England. The enterprise failed, and at the time of Elizabeth's death Ireland was again fully under English rule. Then broke out the revolution of 1642, in which thousands of English settlers were murdered; a Papal Nuncio again appeared, and bestowed the land on a Spanish or Italian prince, under the rule of Rome. Cromwell ended this by conquering the whole island. At the time of the Reformation, the Irish Catholics had the chance of peace by swearing allegiance to the King and renouncing the Pope's doctrine of dethroning monarchs, but again Innocent X. forbade the taking such oath. Therefore Charles put down the exercise of Catholic worship, the property of the Catholic aristocracy was diverted into Protestant hands, and the mass of Irishmen of the old faith sank into an illiterate, morally neglected proletariat.

As to the intention of the Reformers of the English Church, it is evident that they never dreamt of two coexistent Churches. They had tried to build in rather strange and discordant elements; but it was hoped that the national Church would be wide enough to contain both Calvinist and Catholic. Calvinism, introduced by exiles from Switzerland, who found offices in the Church under Elizabeth, began towards the end of the sixteenth century to draw it more and more away from the old Church in doctrine and ritual. In opposition to this arose, in 1618, a Primitive-Catholicizing school of theology, and the Stuart Kings, Charles I. and James I., filled the Bishoprics mostly with men of these views. The school of Laud, in the time 1620 to 1670, was the forerunner of the modern High-Church or Oxford school: it was a perfect academy of union. These men's writings, Hammond's for example, abound in desires after unity; "the loveliest gift of God, the grace above all graces, the duty above all duties, the full measure of heavenly peace." The English Bishops said to the Papal agents, in the year 1634, that Puritans and Jesuits were the chief hinderers of the work of reunion; but in their Catholicizing tendencies they stood alone in the nation, so deeply had the dread, abhorrence, and hatred of everything connected with Popery sunk in the minds of the people. Laud perished on the scaffold for his desire after Catholic reunion, one charge against him being that he had never called the Pope Antichrist. In the Revolution that followed, the English Church lost its power, and Puritanism reigned in its stead: but this at once defeated its end by splitting up into three sects—Independents, Baptists, and Presbyterians. At the Restoration Episcopacy was re-established, and 2,000 Puritan ministers gave up their preferments, just as twelve years before many thousands of the Episcopal clergy had given up theirs. What a contrast to the conduct of the clergy of Mary's reign! We saw that in Elizabeth's time, out of 9,400 priests, only 189 were found who preferred the loss of their benefices to submission to the Reformation.

Thus the history of the English Church has been one of the most

changeable. This was the sixth great change which had come on her since the beginning of the Reformation, and the last as well. Since 1662 she has remained unaltered : the efforts of James II. to submit her to the Pope, and to make Jesuitism the religion of the State, were useless, resulting only in the Revolution of 1688, and the accession of the German House of Brunswick-Hanover. To-day the English Church is in her outward form as she was two centuries ago. The Thirty-nine Articles and the Liturgy, which do not seem internally altogether congruous, form still for every member of her clergy the obligatory standard. The Church is still in possession of her rich property, and the majority of the people belong to her. The sects, among whom the old place of the Presbyterians is now filled by the numerous Wesleyans, are stronger and more combined against her than in former times. Yet still it may be safely affirmed that there exists now no Church in the world so national, so firmly rooted in the tastes of the people, so grown together with the institutions and customs of the country. During the last forty years the English Church, by the foundation of numerous Colonial Bishoprics in all parts of the world, has as much outwardly extended as inwardly strengthened herself. She possesses a rich theological literature, only inferior to that of the Germans in extent and scientific thoroughness : she possesses an excellent translation of the Bible, a masterpiece of style, and, as far as faithfulness is concerned, preferable to the Lutheran : she has brought it so far that the Bible is throughout England the people's book : the traveller finds it even in the rooms of his hotel, and I believe we may ascribe one great advantage of England over other lands to the fact that there the Holy Scriptures are to be found in every house,—that they are, so to speak, the good "*genius loci*," the protecting spirit of hearth, and home, and family ;—I mean this advantage of England—that a literature of sin and shame, such as has made the moral atmosphere of France pestiferous, and, alas ! though in smaller measure, yet brazens it out in Germany, has up to the present not found admission into the British Islands.

Another advantage of England is the keeping holy of the Sunday, which lies at the heart of all parties, although not always free from Judaizing extravagances. But what I would principally prize is the fact that that cold, blunt indifferentism, which on the Continent lies like a poisonous blight on whole classes of the population, has as yet no place in the British Islands. Widely as scepticism may have infected the younger generation in England, yet on the whole England takes a lively part in Church interests and questions. That unnatural separation and antagonistic position of laity and clergy, which we see as the fruit of Ultramontaniam in Catholic countries, is entirely strange to the Englishman, to such an extent that under the influence of the prevailing custom, even among the English Roman Catholics, the relations between priests and laity are more intimate and confidential than in other places. What the free energy and self-sacrifice of religious Englishmen moved and led by the Church has done for new churches and Christian schools in the last thirty years, far exceeds what other nations have accomplished. Among the higher and lower classes in England, participation in Sunday worship is not the exception, as, *e.g.*, in France, but the rule. Lately, in October of last

year, the Congress of Nottingham, at which sixteen Bishops and about 3,000 clergy and laity of the most different positions took part, presented an enviable spectacle to other nations. The gravest religious questions of the present day, and the special needs and difficulties of the Anglican Church, were there discussed with a thoroughness and a dignity which causes every German to put sorrowfully the question to himself: Why is not this possible among us?

But there are dark sides to this picture. Three evils strike us at once—Erastianism; the neglect of the great masses of people in the large towns; but, above all, the inner divisions of the Church, and the painful uncertainty as to their issue. . . .

Yet nowhere has there been so much writing done to bring about Reunion as for the last eight or nine years in England. Pusey, of Oxford, lately sought to prove in a great work, *Εἰρηνικόν*, how relatively easy union would be with both the Greek Church and the Latin; but this was written before the notorious decrees of the Vatican Council, of the possibility of which no one in England thought even. Now, certainly, such a corporate union with Rome has become impossible.

Colonial, Foreign, and Home News.

SUMMARY.

At Lichfield, on St. Peter's Day, Dr. RICHARD RAWLE, Vicar of Tamworth, was consecrated first BISHOP of TRINIDAD by the Bishop of Lichfield, acting under commission from the Archbishop of Canterbury, the Primus of Scotland, the Bishops of Chichester, Hereford, Lincoln, Peterborough, Dunedin, and the Bishop of Lichfield's coadjutors Bishops Abraham and Hobhouse.

The consecration also of a successor to the late Bishop Huxtable in the Diocese of Mauritius may ere long be expected. Bishop Ryan left England in May for a visit to his former jurisdiction to organize a Synod which might elect a new Bishop.

UNITED STATES.—The following reply to the letter of the late General Convention has been returned from the Archbishop and Bishops, and the clergy and laity of the Church of Ireland, in their session of the General Synod, assembled in Dublin in 1872:—

"Brethren, beloved in the Lord,—We have received with gratitude your address, the pledge and token of your lively sympathy with us at the present time. In the many trials and difficulties which beset us, some of which, by the good hand of God upon us, we have already overcome, while the others, by the same gracious help, we hope to overcome, it is not a small comfort to us to be assured that we have the cordial sympathy and earnest prayers of our brethren in the Faith beyond the Atlantic. We are well pleased to know that you who have already trod the same difficult path which we are treading now, having nearly a century ago before

make the experiments which we are making at the present, are watching us with interest and affection. We shall find in our recollection of this fact another motive to approve ourselves not altogether unworthy of our place in that great Christian Communion to which we belong. Nor shall we cease to pray that the Church Apostolical and Evangelical, Catholic and Reformed, like our own, which is the best hope of a great Christian future for America, may abound more and more in all wisdom and knowledge, and in all gifts and graces of the Spirit, and may more and more perfectly fulfil that great work for which we believe it was ordained.—We remain your faithful brethren in Christ.”

(Signed by the Primate of All Ireland on behalf of the General Synod.)—

Recent discussions in England have stimulated a desire to return, in the mode of using the Creeds, nearer to the Mother Church. The *New York Church Journal* says:—“The proposition made by Dean Stanley in regard to the Athanasian Creed, which the Convocation of Canterbury almost unanimously repudiated, is after all precisely what the American Revisers applied to the Nicene Creed itself. The Dean wanted only to get the word “*may*” inserted in the rubric instead of the word “*shall*.” There are among us parishes where the Nicene Creed is never repeated, or so seldom that very few persons join in it. In the oncoming flood of unbelief through the world, we ought to be better prepared with the strongholds to be found only in the old Catholic Creeds of the Church. The Nicene Creed ought to be compulsory on certain great days of the Church. God grant, too, that its faithful exposition, the language of St. Augustine and St. Athanasius, may yet be restored to us!”

The question whether the Scriptures may be read in the State schools has been decided in the negative by the New York Superintendent. A strife, violent almost to bloodshed, having arisen at a village in Long Island, in consequence of the Romanists objecting to the “Protestant Bible,” he has decided that “the action of the Board of Education of Long Island City in directing the reading of a portion of the Bible as an opening exercise in the schools under their charge during school hours, and in excluding pupils from those schools or any of them on the grounds of declining to be present at such reading, has been without warrant of law.”

At the re-opening of a rebuilt church in Kentucky, Dr. Pitkin, now of Detroit, observed in his sermon—“I will describe to you the interior of this church as I first saw it. Picture to yourselves a room, nearly square, severely plain, with no proper chancel and without a robing-room, whose most conspicuous and only prominent object was a pulpit large enough to hold some half-dozen clergymen or more. This, which was reached by a double flight of winding stairs, was tricked out with a profusion of crimson silk upholstery, with fringes and tassels, and surmounted by tall astral lamps. It was an imposing structure, large enough and elaborate enough for any meeting-house or preaching-place in the land. Below this, in front, was a small box, where two persons might stand or kneel in service, and at a lower level was a shelf, which served the purpose of an altar or communion-table. The whole was symbolic of the popular theology of the

day, which put preaching first, prayer next, and last of all the Holy Eucharist. The surplice was a 'novelty' which never had disturbed the 'peace' of this parish; that which marked the clergy of the church was the Genevan gown. I have said there was no robing-room; there was, however, in the corner of the vestibule a closet, in which hung the black silk gown to which I have referred, with which the officiating priest robed himself before entering the church, and which served all purposes of fitness in the pulpit, at the prayer-desk, and by the holy altar. The first change effected was the building of a large and commodious robing-room in the rear, with which came the introduction of the surplice. Preparations were soon made for a chapel in the rear. This was all that was accomplished in a right direction during my ministry among you. . . . When I think of this church as it was, I see in it, as it is, a proof and illustration of the advance in outward form and inward life in our religion which the last thirty years have witnessed both in England and America."

One of the vagaries of sectarianism appears in the case of Mrs. Smiley, an ex-Quaker preacher, who has been immersed by a close-communication Baptist minister, "but did not unite with the Church." It might have been supposed that all "denominations" regarded Baptism as the initiatory rite of membership with the Church, but the Baptist papers in America say that "the Gospel never mentions Baptism in connection with Church membership at all!"

The new American Church "of St. Paul" at Rome is to be built after designs by the English architect, Mr. G. E. Street, in the "early Italian Gothic," 132 by 64 feet, with a tower. A parsonage, school-house, library, and *crèche* are to be attached. The cost is to be \$45,000.

The Missionary Bishop of Utah lately baptized a convert, on special request, by immersion; "the place selected for the purpose being Brigham Young's mill-race, where his own converts are usually baptized." At the ensuing service in church, "the person baptized, with his wife and one other female, was confirmed."

CANADA.—The Diocesan Synod of Nova Scotia, held in July, adopted, at the instance of the Bishop, the Declaration of the Canterbury Convocation touching the Vatican Council; appointed a committee to confer with the Synods of Fredericton and Newfoundland, with the view of effecting union with the Province of Canada; and desired the Bishop to allow "the use of the shorter services sanctioned by the Convocations of Canterbury and York, and embodied in the Act of Parliament." The Fredericton Synod also, which sat about the same time, adopted the second and third of these conclusions.

At Montreal the Diocesan Synod has declined to endorse the alteration made by the last Provincial Synod in the canon regulating the appointment of Metropolitan, protesting against it as having been taken without first consulting the wishes of the Montreal Synod, and re-affirming the inexpediency of making the Metropolitan See ambulatory.

WEST INDIES.—The Diocesan Synod of Nassau met on January 8th. (We have for the first time been favoured with a copy of the official *Report*, and we take this opportunity of saying that the use of sending to us such documents is not restricted to these pages—we are thereby enabled to

oblige correspondents who want them.) It requested the Bishop to appoint an annual Thanksgiving Day for the Diocese. It concurred with the Bishop's wish to introduce the New Lectionary, and also "a form of prayer for persons going to sea, and of thanksgiving for return from sea," prepared by the Bishop himself. A paper, prepared by a committee of the Synod on the question "By what means may the Church in this diocese most successfully raise up and train a body of Church agents?" contained the following passages:—"In recommending ordinations from among the less educated, we would be understood to mean that such ordination to the diaconate shall not necessarily imply a speedy admission to the priesthood, or even admission to the priesthood at all. . . . The continued presence of an educated body of Englishmen in our poorer parishes will eventually become impossible, neither indeed do we consider such presence as in any way essential. Though the presence of a priest in a settlement is highly desirable, yet do we not often find that fair results are obtained by the catechist? In many places where the Church has been well-nigh obliterated, or is only struggling for existence, do not sometimes uneducated, stammering, poverty-stricken, but energetic catechists, make men respect and love the Church whose messengers they are? . . . With regard to our future catechists, we have machinery at hand for working an improvement in their capabilities. . . . chiefly we would mention the Woodcock Foundation Schools, established for the very purpose of supplying a native agency. . . . Let the clergyman periodically summon his catechists, one at a time, as they can be spared, to sojourn a week or ten days at his own house, or in the settlement where he resides. . . . We suggest, if practicable, an annual congress or gathering of catechists at Nassau. Let each station be supplied with a small catechists' library. The last matter we would suggest is the adoption of some public office for the induction of catechists, with examination before the people as to faith and motives." Another practical report presented to the Synod by a committee considered "The best means for raising money for Church purposes in the diocese."

An exchange speaks as follows of the non-British jurisdiction of the Bishop of Antigua:—"The following are statistics of the present numbers of the denominations of St. Croix, and their increase or decrease in the last ten years:—Scandinavians, 3,329—196 decrease; Moravians, 3,954—1,629 decrease; Romanists, 5,993—547 decrease; Anglicans, 9,347—1,905 increase.

"St. Croix, or St. Cross, is under the Episcopal supervision of the Bishop of Antigua, whose fold embraces about a dozen other islands (English, Swedish, and Danish), and has had lately added to it the large Spanish island of Porto Rico. The various parts of this extended field receive his visits once in two years. He has recently passed through St. Cross on an Easter Visitation. Our two parishes, embracing each a membership of between 4,000 and 5,000 souls, presented him more than 300 candidates. One of our parishes has 700 communicants, a Sunday School of 400 scholars, and has averaged nearly 130 confirmed at the last six visitations. By far the greater part of those included in this statement are of African descent. . . . The attendance at church is particularly good on

the part of the poor, who, even in the daily Lenten services, are thick in the galleries and free seats. To the labours of the Anglican clergy of St. Cross is due the first Anglican congregation in Porto Rico, at Ponce. An iron church building is being erected at that place. The good Bishop of Antigua may soon be gratified by important additions to his labours in that large and populous island."

CHINA.—Two embassies from the farthest East have lately arrived in London, the importance of one of which has not been sufficiently observed. The ruler of Burmah has sent one of them, being wishful to open direct intercourse as an independent sovereign with the Imperial Government, instead of corresponding with the head functionary in the British provinces adjacent to his kingdom. Everything connected with a prince who has invited Anglican Missionaries to his capital, entrusted to them the education of his children, and built them a church at his own charge, is interesting; but the significance of the other embassy now in London is equally deserving of Christian attention. This comes from the new Moslem kingdom which has lately been set up in south-western China by the descendants of a body of Arabs who originally came—so they say—from Hadramaut, and who may be compared to the Mamelukes or Janissaries of Islam elsewhere, and who have recently thrown off the yoke of the Peking Emperor. They have already gained full possession of the western half of the great province of Yun-nan, which adjoins Burmah and (British) Assam, and are contemplating a *crescentade* into Szechuen and other provinces, where large numbers of Moslems have of late been repeatedly rebelling against the Confucian Government. The letter brought to Queen Victoria by their embassy is in the purest Arabic. Possibly Islam may be destined by their means to overrun all China. Would such an eventuality be useful to Christianity, or not?

Meanwhile the Confucian Government is adopting measures to introduce "Western" enlightenment. It has approved, for instance, of a proposal made by Yung Weng, who was educated at Yale College, in the United States, for the sending thither of thirty selected youths, for five consecutive years—150 in all—previously prepared in a gymnasium at Shanghai.

AUSTRALIA.—The accounts in the Australian papers of the Visitation tour of the Bishop of Goulburn in the earlier part of this year, covering a vast extent of country and occupying several months, afford a curious insight into Colonial Episcopacy:—"On Friday, March 1st, the Bishop, Mrs. Thomas, and the Rev. J. G. Love continued their journey to Coomerang, where T. S. Mort, Esq. met them on the road and escorted them to his residence. An arch had been erected over the gate near the house, with the word 'Welcome' in large letters and a mitre above it. In the afternoon at three, in the immediate neighbourhood, the Bishop, assisted by his chaplain, administered Baptism to two adults, a brother and sister, in the Tuross river. For some years the subject of their baptism had been under consideration by the successive clergy of the district. Being satisfied they were qualified candidates, the Bishop consented to respect their scruples and to baptize them by immersion. A congregation being assembled on the margin of the river, the service for the 'Public Baptism

of such as are of riper years' was read by the Bishop and chaplain, who then both entered the river to a sufficient depth, leading the male adult by the hand, and, while the Bishop pronounced the sacramental formula, completely immersed him in the water. They next pursued a similar course with the sister. The novelty and solemnity of the occurrence left a deep impression, and the baptized persons were much affected." On Wednesday, in the week following, there was another strange incident:—"The Bishop and party, who had started in the morning for Araluen by the steep mountain road, rested at mid-day for lunch in the bush, and were on the point of resuming their journey when horsemen arrived from Araluen *en route* for Moruya. Two of them had been anxious to be confirmed at Moruya on the preceding Monday, but had been imperatively called away on official duty. When a suggestion was made that under the canopy of a large spreading tree a congregation might be formed, the Bishop at once consented; and after addressing a few words to the confirmees, admitted them to communion in the Church by the rite of confirmation. But for the opportunity thus afforded, two persons of mature age might have been left unconfirmed for years."

Fresh efforts are being made in Victoria for founding the designed See of Ballarat. The Bishop of Melbourne represents that out of the 20,000*l.* required for its endowment, at least one-half will probably be furnished from the savings of the State Aid Fund during the last five years. The sum of 1,200*l.* has already been promised, and as 1,000*l.* may be looked for from both S.P.C.K. and S.P.G., all he now asks for locally is 7,000*l.*

Bishop Barker's return to Sydney on June 20th was especially welcomed. Evensong at the cathedral was followed by the *Te Deum*, after which the Dean read an address from the clergy. The Bishop adverted in his reply to his efforts for the formation of an Appellate Tribunal:—"The purposes for which I visited England have had, I trust, a successful issue. I received great kindness and attention from those whose aid and counsel I sought; and the results will be hereafter manifest, if I am not disappointed in my hopes, in the closer union of the various portions of the Church in Australia with each other and with the Church at home."

A sad result of the divisions of Christendom is reported from Rotuma, one of the Friendly Islands, where Missionaries from the English Independents and the French Romanists have long been striving for the mastery. When tidings reached the island of the capitulation of Sedan, the Independent Missionaries declared that Romanism everywhere was at an end. The French thereupon armed their followers, a large part of whom, however, went over to the other side. The Romanists were driven out of many villages, and fighting went on for ten days. Then came a truce, during which a Russian corvette entered the harbour, and the Romish Missionaries applied to its captain, Nazimoff, for aid. The captain succeeded in inducing both parties to make a treaty of peace.

S.P.C.K.—*Monthly Meetings*.—May 7.—The following church-building grants were made:—One for British Guiana of 40*l.*; one of 50*l.*

for Buona Vista, in Ceylon ; three of 20*l.* each for Modderport, Ladybrand, and Harrismith, Orange State. Bishop Wilkinson obtained 50*l.* towards his Native College in Zululand ; he hoped to ordain his first native candidate in about a year's time, and two more in two years—feeling strongly that European agency must as far as possible be dispensed with. For the Bloemfontein Diocese, 50*l.* was granted towards a Secoana printing press, &c. Towards endowment of the Melanesian Bishopric 500*l.* was voted ; and a like sum for the general purposes of the Mission.

June 4.—A grant of 4,000*l.* was made for building and enlarging Church schools for Europeans and Eurasians in Calcutta and other large cities in India, in addition to the 1,000*l.* already set apart by the Standing Committee for that purpose. From the Indian Fund 150*l.* was granted towards the Mission Boarding Schools for girls at Madras. From the Foreign Translation Fund 50*l.* was assigned for an edition of the Ethiopic and Amharic Psalter, at the request of the London *Society for Promoting Christianity among the Jews*. On the motion of the Rev. T. Darling, it was resolved to draw up a memorial to the British Government on the Slave-trade in the Pacific.

July 2.—The following grants were made:—100*l.* towards training students for orders in Jamaica ; 150*l.* towards completing Dr. Caldwell's church at Edeyengoody, Palamcottah ; 15*l.* for a school-chapel in Jamaica ; 20*l.* for a church at the Indian Peninsular Mission, Huron ; 75*l.* for one at Knysna, South Africa ; 25*l.* for one in Queensland. It was agreed to ask the Archbishop of Canterbury to present the Society's Memorial on the Pacific Slave-trade to Lord Kimberley.

S. P. G.—*Monthly Meetings*.—April 19.—The Rev. A. R. Symonds, now returned to England from the Madras Diocese, where he has been labouring for twenty-three years as head of the Veprey Seminary, announced that the Nazareth district, Tinnevely, had raised 1,000 Rs. for the Native Endowment Fund, and that the first formal meeting of the clergy and laity, at which five English clergy, twelve native clergy, and six native laity were present, was held in January, when three native agents were reported as candidates for ordination.

May 17.—The grants for 1873 were voted. The sum of 1,000*l.* was assigned towards the endowment of a new Bishopric of Algoma, taken out of the present Diocese of Toronto.

June 21.—The statement of the Society's income, January to May, was gratifying, being in all 27,841*l.*, as against under 22,000*l.* in any one of the five years before. Archdeacon Campbell and the Rev. E. Nuttall, being present from Jamaica, obtained a grant towards the new Endowment Fund there of 1,000*l.* from the Colonial Endowment Fund of the Society.

July 19.—The Archbishop of Canterbury's approval was received of the proposal, in which the C.M.S. also had concurred, to appoint Dec. 20 as a Day of Intercession throughout the Anglican Communion "for a supply of Missionaries to carry the Gospel of Salvation to the Heathen." A "minute" setting forth the crying need of more labourers in the Mission-fields of S. P. G. is to be put in circulation.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

SEPTEMBER, 1872.

THE "OLD CATHOLIC" MOVEMENT.

THE Confirmation tour of the Archbishop of Utrecht in Germany, on behalf of the "Old Catholics," which was announced in our July number as about to take place, commenced at Munich on July 7th, and ended at Landau on July 23rd. Many congregations are still unvisited, and await Archbishop Loos on a second occasion. The main part of the correspondence between the Dutch Episcopate and the German *Acephali*, which led to this happy interference, has been published, and is now before us. It shows clearly that the case was regarded as one of necessity, and that only upon that ground were the canons disregarded which ordinarily confine a Bishop's action to his own diocese. The case, in short, was viewed by these parties precisely in the light in which the Anglican Church views that of its own members on the Continent. But the Archbishop of Utrecht went one step further in inter-ecclesiastical courtesy than Anglican Bishops are wont to go; he addressed to the Archbishop of Munich, if not also to the other Diocesans into whose jurisdiction he was about to enter, a letter protesting against misconstruction. The *animus* of the action was further shown in the public addresses which he delivered through Dr. Friedrich as his German interpreter. These were substantially identical with his first at Munich, which has been reproduced in English in the *Guardian*.

The reception which Archbishop Loos met with was as good as could be possibly expected. While the "Old Catholics" paid him all the honours customary among Latins, their Infallibilist opponents refrained, for the most part, from anything offensive. The visit has doubtless, as a correspondent observes, tended to strengthen the Movement, and has even stimulated, we hear, a wish on the part of some to procure the Dutch consecration of a Provisional Episcopate. It is stated, moreover, that certain students are about to proceed at once from the Rhineland to the Archbishop's seminary at Amersfoort, to qualify for ordination.

Literary attacks, however, have not failed to be provoked by this intercourse. The Dutch Church has been represented by a pamphlet entitled "*Respice finem*," written by an Ultramontanist at Leyden, but printed in German and appearing contemporaneously at Ratisbon, New York, and Cincinnati—a circumstance, this, by the way, which seems to betoken fear lest the Movement spread with like seriousness in the United States—as moribund in the last degree, not only schismatical and heretical, but destitute of all religious earnestness, distracted by internal strife, and constantly dwindling in numbers. It is creditable to Dutch Protestantism that a divine has come forth from its ranks in vindication of the "Episcopal Remainder" from this and other similar assaults. Dr. Moll, of Amsterdam, has thus shown us that the Church-ward tendencies of a Saravia and a Grotius have not altogether vanished from their descendants of to-day.

The "Old Catholics" of Germany have easily met the taunt of having changed their attitude, joined a foreign sect, and adopted "Jansenism." Their official organ, the *Merkur* (now transferred from Cologne to Munich), admits that the existence of the Utrecht Church was hardly known to them before the Vatican Council, and that it protested against Ultramontanism while they themselves were still passive; but all the rest is indignantly denied, and historical proof is given that Archbishop Loos is the legitimate Metropolitan of a national Latin Church which has never made itself responsible for the propositions of the Yprès theologian. In England, the Ultramontanist charges have been repeated in the *Tablet*, and refuted in the *Saturday Review*.¹

¹ An article in the *Church Review* of August 7th may also be referred to. Besides denying that the Dutch Church is "Jansenistic" at all, it remarks:—"And it must never be forgotten that the Jansenist controversy opens some of the most delicate and difficult of all theological questions. How far a great deal of what (by superficial and ill-read persons) would be vulgarly called 'Calvinism' is really quite consistent with essential orthodoxy, is a question that cannot be settled in a rough and ready manner. The mutual relations of the Divinely-delivered doctrines concerning the operations of grace, concerning the Atonement

The main interest of the movement thus continues to centre in Germany. The *Espérance de Rome* gives news, indeed, which may speedily direct our eyes with equal attention to the East. The Chaldean Patriarch of Babylon, so ill-treated by the Roman Pontiff at the Vatican Council, to the decrees of which he has never submitted, has, after communicating at Constantinople with the "Armenian apostates," proceeded to consecrate and send four Bishops of his Rite to Malabar. This certainly is an event of importance for India, and may have memorable bearings on our Communion there, as well as on the Assyrian, to which the Christians of St. Thomas originally all belonged. But for the present we look chiefly to the land of the Congress of Munich, that germinal assemblage to which is now about to succeed the equally momentous Congress of Cologne.

The Congress at Cologne is to assemble, with the express sanction of the Government, on the 20th, 21st, and 22nd of the present month. Invitations have been sent forth, not only to Holland, France, and Italy, and to the hierarchy of those Latinized Armenians who have lately broken with Rome, but to eminent members of other Christian Churches. Russia and Greece are expected to send their contingents, and the like courtesy has been extended to our own Communion. The Bishops of Ely, Lincoln, Brechin, Maryland, Illinois, and Western New York are among those who have been honoured with special requests to attend, as having, in various ways, evinced special interest in the movement. Of the two English Bishops whom we have named, we know not as yet whether Bishop Browne will go, but Bishop Wordsworth has announced his intention of being present, taking care at the same time to state with distinctness the character in which he will appear, and the sentiments which he will bear with him respecting the platform of doctrine which was adopted in the preceding Congress at Munich. Two letters are before us, one "To the Clergy and Laity of the Diocese of Lincoln," and the other, in Latin, to Dr. Wingerath, the secretary of the Cologne Congress Committee.

In the former of these documents, Bishop Wordsworth recites that in the Diocesan Synod held at Lincoln last year a resolution was adopted sympathetic with the German "Old Catholics," and author-

and its effects, the free-will of man, the eternal predestination of God, the election of the saved, &c. &c., to each other, present so many and such varied aspects that they will be always viewed very differently by men of different tones of mind, and as long as we see 'through a glass darkly' this must be so. It does not at all follow that because one special aspect of these things happens, or happened, to be unpopular among the dominant theologians at Rome, and to have a great deal of Papal 'Billingsgate' poured out upon it, that therefore it is inconsistent with a firm and orthodox reception of the Divinely-revealed *depositum*.

izing him to address them in its name ; that a like friendly feeling was afterwards displayed by the Church Congress at Nottingham ; that the Bishop's synodical letter elicited a warm reply from the heads of the Movement, and that Dr. Dollinger took occasion in his recent lectures on "Church Re-union,"—a condensed report of which we finish publishing in our present number—to advert in a like spirit to what passed at Nottingham. He then proceeds to say that the invitation to Cologne, "unsought for," but which he has "doubtless in consequence now received," had caused him some hesitation. In stating his ultimate decision, he says :—

"I have not the presumption to imagine that if I were to go to Cologne I should go, in any respect, as a representative of the Church of England — or even of this diocese ; I wish it distinctly to be understood that I entirely disclaim all such pretensions ; I have no public mission, but having been invited to go, I do not feel it right to decline. If I go to the Congress, I will be in order to show sympathy with a body of men whom I greatly admire, and to testify an interest in a cause which I believe to be the cause of God, and which seems to have a strong claim on the support and co-operation of all who wish well to the peace, freedom, good order, and happiness of civil governments, as well as of the Christian Church. In the event of my going to the Congress of Old Catholics at Cologne, I feel bound to declare publicly that I should go in a spirit of uncompromising loyalty to those fundamental principles of Christian doctrine and discipline which are contained in Holy Scripture, as received and expounded by the judgment and practice of the Primitive Church, and as re-asserted by the Church of England at the Reformation in the sixteenth century."

The Latin letter to Dr. Wingerath, which follows the above, acquaints us that the Bishop has consulted his Chapter, and obtained the consent of the Archbishop of Canterbury. In addition to the more obvious considerations which have led to his resolve, he calls to mind ancient instances of Church intercourse between Germany and England :—

"Eleven centuries have now passed away since St. Boniface, whom you justly term the 'Apostle of Germany,' left the shores of our England to preach the Gospel among you. In those cities especially did he exercise his Apostolical ministry where the name of 'Old Catholics' is now most rife—a happy omen! Utrecht, Cologne, are witnesses of his spiritual combats : in Bavaria he built churches ; he founded the convent of Fulda ; he obtained the Episcopal See of Mayence, as Primate of Germany and the Netherlands. He erected among you several Bishoprics, held eight Councils, and finally watered with a Martyr's blood the Church he had planted with an Apostle's hand. We English, therefore, in recollecting our common annals, seem joined with you, the Old Catholics of Germany, in the closest bonds of Christian faith and affection.

"Neither have we been without experience of like holy offices on your

part toward ourselves. In the seventh century after Christ, there came hither from your country St. Botolph, an earnest evangelist, and worthy especially of honourable mention by us who dwell in Lincolnshire, which was the scene of his labours, and has perpetuated his memory in the name of the town of Boston (Botolph's town)."

To these things Bishop Wordsworth adds an allusion to the efforts of Archbishop Wake, who once held, like him, the See of Lincoln, for the establishment of an understanding with the "Old Catholics of France,"—efforts which, he says, would, if successful, have given to France and Europe another face than we at present with sorrow behold. Then, after setting forth the good grounds on which the Anglican Church claims to be called "Old Catholic," the favourite appellation of those whom he addresses, he proceeds as follows :—

"Here, however, a grave question arises between ourselves and you, which should be examined in a spirit of friendship and candour. In the *Programm* of your Munich Congress, two statements are made which have occasioned us no small scruple.

"In the first place, you seem to embrace the *Professio Fidei* which was put forth by Pius IV. as late as 1564, and prescribes itself to all as necessary to salvation,—'extra quam nemo salvus esse possit,'—but which contains twelve articles of faith tacked on to the Niceno-Constantinopolitan Creed, not as probable opinions, but as to be received by all under pain of eternal damnation, which no one has ever proved or will be able to prove to have been admitted by the Old Catholic Church, much less enforced by her on all men.

"To us sons of the Anglican Church these articles of faith, as the sentiments of an inferior age, have not commended themselves. We abide by the symbols of the Old Catholic Church. And, if I may speak freely, you also ought to be content with the faith of the Old Church if you wish not only to be called, but in reality to be, Old Catholics.

"My excuse for thus remarking must be found in what you have said yourselves. For in the same Munich *Programm* you appeal to the decrees of the Councils of the *Undivided* Catholic Church as the best and safest standard of faith—rightly, indeed, and well, and as becomes Old Catholics. But permit me to inquire, if you thus recur as to a sure refuge to the faith of the *Undivided* Church, of what avail is that other recourse of yours to the *Professio* of Pius IV., which certainly did not emanate from the Undivided Church, but has produced in the Church countless divisions ?

"These things, I confess, 'non bene conveniunt, neque in unâ sede morantur.'"

The Bishop expresses a hope that "Old Catholics" will, in consistency, prefer the ancient decrees of the Undivided Church to the novelties of Pius IV., convinced as he is that unless they do so, they will not be able to prevail against the novelties of Pius IX.

The letter concludes with a suggestion that the Holy Scriptures—as at the Council of Nice—should be conspicuously placed in the Congress Hall, in token of their unique character, and that the proceedings should be solemnized by the introductory recital of the *Veni Creator*, Lord's Prayer, and Nicene Creed.

The question which has thus early been stirred by Bishop Wordsworth is truly a weighty one. For our own part, *pace tanti viri*, we venture to repeat our formerly-expressed opinion that the passage in the Munich *Programm* of which complaint is made admits of an inoffensive construction.¹ At any rate, we are sanguine that the approaching Congress will pronounce in favour of reducing the Pian Formula to a position more nearly parallel with that occupied by the Thirty-nine Articles amongst ourselves—no longer insisting on it, we mean, as a term of Communion. This would be a great step in the right direction. We refrain, however, from further speculations respecting the probable course of the deliberations now so near at hand. Men like Dr. Michaud will be there, "Old Catholics" themselves, who will press for a distinct repudiation of every Council held in the West since the Great Schism; others may call for some explanation on the *Filioque* clause. On the other hand, we shall expect to find some of the not least illustrious antagonists of the Vatican decrees urging as paramount the importance of doing and saying nothing which may in the slightest degree imperil the legal *status* for which their German adherents have hitherto successfully contended—their claim to be the sole representatives of the Catholic Church which existed in their country and was recognized by Government prior to July 1870. Suffice it for the present to quote a passage in the *Merkur* concerning the invitation of members of other Churches to the Congress:—

"Of course, neither these guests, nor we who invite them, contemplate a fusion of the several Communions, or the holding of—so to speak—as Inter-confessional Congress. But these guests, like the German Protestants who attend, will only testify by their presence their interest in the Old Catholic Movement, and their wish to acquaint themselves with its true aim and character. The full reunion of the separated Communions lies in a more distant future, but a better understanding and personal approximation of now severed Christians is as desirable as it is possible."

We beg our readers to pray, as invited by the Bishop of Lincoln in the publication we have been noticing, that the Congress may be guided rightly, and bring forth good fruit.

¹ See our number for October of last year, pp. 418, 419, and our note. The able writer on the Movement in the *Saturday Review* took the same view as ourselves (Oct. 21, 1871). An English Bishop of special theological repute, whose opinion we have privately invited, thinks the passage purposely ambiguous.

Correspondence, Documents, &c.

THE CRUISE OF THE *ROSARIO* IN MELANESIA.

SIR,—An anonymous correspondent in your last issue affects to give an "accurate" account of the late cruise of the *Rosario* in the Southern Seas. The bare eight lines in which he dismisses that part of the cruise upon which alone the public interest has centred are all that I am concerned to call in question now. But if G. T.'s account of the *Rosario's* proceedings at Nakapu as there contained be an accurate one, then Commander Markham's own account is inaccurate and misleading. Permit me to quote these lines of G. T. for the sake of clearness. He says:—

"The islanders of Nakapu treacherously decoyed a boat within range of their arrows by making friendly signs, and then poured in a deadly volley. One man in the boat was killed, and another was severely wounded. Under these circumstances it became a duty to land and teach the murderers a lesson by destroying some of their property: and this could not be done without opening fire upon the bush to drive the concealed natives beyond arrow range. But on this occasion also there was no loss of life."

Now, Commander Markham's letter and the journal published at Sydney alike give a very different account of the matter. From them we learn the order of the proceedings as follows:—

1. Attempt at friendly communication with the natives. Commander M. tells us nothing about "friendly signs" being made and being "treacherously decoyed," but that the boat, when approaching the shore, was received with a flight of arrows, the natives at the same time shouting, yelling, and dancing in a defiant manner. These arrows, however, "*all fell short*," as we learn from the journal—which is corroborated by Commander M.'s silence as to any injury being now done.

2. Boat sent again to make signs of peace, but "with orders to fire if they again showed signs of hostility."

3. Boat recalled in consequence of continued defiance of natives. Firing of shell. Natives take refuge in the bush.

4. "*Rosario* steams round so as to open fire upon the village." "Couple of broadsides" fired.

5. Attempt at "pacific measures." Natives "immediately open fire, several of the arrows striking the boat"—striking it *evidently now for the first time*, or it would not now be mentioned as something worth recording, much less would the Commander have omitted stating the fact of two of his men having been wounded, if the occurrence had taken place either now or before this.

6. Order given to "open fire with the rifles so as to clear the bush," followed by order to "land and destroy the village." It was *now*, at

this late stage of the proceedings, and after landing, that one of the arrows struck Corporal Marcus in the arm, and that afterwards, whilst the seamen were pushing on to the village, "one of them received two wounds, but ultimately recovered from their effects."

This fact, stated in so many words by the writer of the journal, is plainly also implied in Commander M.'s account:—"*We embarked and returned to the ship, though, I am sorry to say, not before two of our men had been severely wounded by the arrows.*" So that the wounding of the two poor men, so far from being the *cause* of the attack (as G. T. and others would have us believe), took place *during* that attack, and *in fact towards the close of it*, after the landing of the boat's crew.

As to there being "no loss of life" on the side of the natives, the Commander, in his letter, immediately after giving the loss on his side, goes on to say, "*Their loss would be difficult to ascertain, though I fancy it must have been severe.*" Read naturally, and in connection with what goes before, these words leave but one impression; to suppose them to refer to the *property* of the natives is to put upon them, I contend, a manifestly forced and non-natural interpretation.

One word in conclusion. Bishop Patteson's *unavenged* death would have proved an immense power in the hands of the Missionaries, whereas this "ill-advised exploit" of the *Rosario* will now increase their difficulties a hundredfold, and, humanly speaking, counteract the effect his death would otherwise have had. The Island of Nakapu had been marked out as a future centre for the evangelization of the surrounding islands in the Santa Cruz group. Will it ever become so? and if not, why not?

H. T. DUDLEY.

Sedgley, August 24.

THE FORTHCOMING "OLD CATHOLIC" CONGRESS AT COLOGNE.

SIR,—The Old Catholic Congress, which is to be held in Cologne next month, may well call forth, on several grounds, the sympathy and special prayers of all who hold themselves to be "Old Catholics," all who take their stand on the Bible and the Primitive Catholic Church. It offers an opportunity such as has not occurred since the Reformation for the friendly meeting of members of long-divided portions of Christendom. If all the special invitations issued should be accepted, this Congress will present the first instance of German and Dutch, French and Spanish, Italian and Swiss "Old Catholics" assembled, not for bitter dispute, but for friendly interchange of information, views, counsels and sympathy with eminent members of the English and American as well as Greek and Armenian branches of the Church. Surely, all who feel how imperfectly our Blessed Lord's Prayer for His people to be one (St. John xvii. 20, 21) has thus far been realized—all who use our own Prayer for Unity—will feel that such an occasion calls for special prayer that grace may be given to all who share in the

proceedings, so that they may exercise that discretion, wisdom, charity, and mutual consideration for each other's positions, from which alone, under God's blessing, any useful results can be hoped for. No programme of the proceedings has yet been definitely announced; but it is understood that the Congress will not only aim at providing for the internal needs of the German and other Old Catholics, as *e.g.* the supply of their ministry, the strengthening of their organization, the development of agencies for more effective spread of their principles, and, generally, for further shaping their course; but also will aim at the cultivation of better mutual understanding and friendly relations with others long separated from them. The invitations they have sent to English and American, as well as Eastern friends who have manifested sympathy for their movement, show their desire to enter into better relations with both the Reformed and Eastern Churches than has been possible for members of the Church of Rome since the Reformation. Nobody of course can look for more from this first gathering at Cologne than friendly and sympathetic interchange of ideas, such as may lead to consideration of possible eventual bases of Christian reunion. No steps are likely to be proposed, or taken, such as can at all compromise the positions of any who may attend. But such a gathering of members of long-divided branches of the Church for such a purpose will be in itself a fact of no light importance. It may well be hoped that it will cheer and strengthen the German Old Catholics themselves in their hard struggle; it will prove they have not a few friends on whose sympathy, prayers, and interest they can count. They are sorely pressed from opposite quarters. Rome puts forth every effort to thwart and crush them. On the other hand, the natural temptation of many minds, just freed from Rome's shackles, is to rush far into the opposite extreme. Hence the Old Catholics have need of no little wisdom, prudence, and firmness to hold a straight and steady course between the two. This course, if I may venture so to say, has been indicated with singular felicity by the title of one of Père Hyacinthe's recent notable "Conferences" in Rome, viz. "The Bible and the Church." No truer "Old Catholic" Flag has yet been raised; none under which, by God's blessing, German, French, Italian, and all other "Old Catholics" may better hope gradually to win their way against all opponents, whether from the side of Superstition or Infidelity. Surely, we may all well pray that this Flag may become that of all assembled at the Congress. Let me further call attention to the fact that this Congress follows hard on the most decisive step forward yet taken by the German Old Catholics, viz. their call upon the Archbishop of Utrecht, and his acceptance of their call, to come to their aid and hold a series of Confirmations for them. This step, so novel and bold in the eyes of many hitherto accustomed only to Bishops "by the grace of the Apostolic See" of Rome, has proved a great success, and cannot fail to have an important bearing on the further development of the movement. Several thousand German Old Catholics have now visibly realized that they can have a Bishop and enjoy the benefit of all the functions the Church allots to him, "by the grace of God," without depending on that of Rome. A powerful spell has been broken. Although, thus far, they have not felt their way to other changes in their services than the substitution of Old

Catholic for Roman pastors and teaching—this latter is no slight change—it is cheering further to know that they look forward to the day when their national tongue shall be restored for their use in public worship, and other important practical points of Reformation follow.

On these grounds I venture to hope that the forthcoming Congress will win the sympathy and prayers of all who desire to see "The Bible and the Church" freed alike from the shackles of Rome and from the undermining assaults of Unbelief.

AN ENGLISH CHURCHMAN.

P.S.—A friend kindly suggests the special fitness of the Epistle for St. Matthew's Day (Sept. 21) for the consideration of all interested in the Cologne gathering.

A LETTER TO DR. DÖLLINGER FROM MR. LANGDON

(*Delegate from the United States' Church to Italy.*)¹

REVEREND AND VENERATED SIR,—In a late course of lectures you have solemnly proposed to the Christian world the problem of the restoration of Christian unity. You have done this, moreover—as is my conviction—at a time when the same Holy Spirit, who has thus made you His instrument in summoning the Churches to enter upon the solution of this sacred problem, has also prepared them to give to your words a hearing and a response for which they have not earlier been ready. Though partial tentatives have indeed been made heretofore, as you have yourself reminded us; yet never before, since divisions began to multiply in Christendom, has such reunion been really within the reach of sober hopefulness. The "Old Catholic" movement—the growth of a Catholic Reform party within the bosom of the Roman Catholic Church—has now at last made it possible to take a practical step, at least in the direction of reunion; and this first step once taken in the fear of God, He who has put this within our power will assuredly reveal to His Church the next.

The precise nature of this first step to be thus taken—of the first measures to be thus adopted, will no doubt depend, not so much upon the genius and convictions of any one man whom all are prepared to follow, as upon the commingling of many convictions, the interchange of many diverse and even conflicting views, the struggle of antagonistic aims and purposes, and the gradual elimination, under the guidance of the one great common aim and of the Holy Spirit of God, of all that is erroneous or inconsistent with the realization of that end. From the very nature of the case it could not be otherwise. Under these circumstances it seems to me the duty of everyone who, from whatever direction, is brought by the Providence of God into special contact with this blessed work, to cast into the common treasury of thought from which this great restoration is to be carried on, whatever offering God may have put within his power, trusting that He will accept and bless it in its measure.

The glowing words of that faithful Christian orator, the Père Hyacinthe, have already warmed our hearts with something of his own pure and childlike trust. The able pamphlet of the Abbé Michaud, *Programme*

¹ This letter has just appeared at Munich.

de Reforme de l'Eglise d'Occident, has already set a good example, by entering formally upon this discussion; and a pamphlet by "A Russian Layman"—which I have not had the good fortune to read in the original, but of which I have seen an English analysis—discusses the policy which their own principles logically dictate to the "Old Catholics." The writer regards them as shut up to immediate reunion with, or perhaps rather absorption in, the Oriental Orthodox Church—a conclusion with which the late vicar of the Madeleine seems also in principle to concur.

The courteous reference to the Anglican Churches made in the programme adopted by the Munich Congress, and still more the very cordial invitations which have been extended to several eminent prelates and to other members of those Churches, to assist at the approaching Congress at Cologne, are evidence—if the spirit of your whole course had left any need for other proof—that you are by no means disposed to regard them as excluded from the discussion of these questions. And the kind reception given to a letter which I took the liberty of addressing you a year ago, and which was, I believe, instrumental in some degree in removing misunderstandings between yourselves and us, encourages me to address you again upon the subject now before the Church. However devoid of novelty in themselves the views may be which I here venture to submit to the consideration of "Old Catholics," yet, so little are we known to you as yet, it may be something new that such views should come from an Anglican source; and if they thus serve but the purpose of a single link between us, provisionally useful until stronger ties be knit, this intrusion upon your attention and upon that of the public will, I trust, be deemed justified.

There are two ways of seeking reunion.

The first, that each distinct Christian Communion should come forward, in the person of some devoted champion, with the proofs that his Church most faithfully represents the great Catholic ideal of the Church of Christ; and that, therefore, Christian unity should be sought, not only on the part of the "Old Catholics," but on that of all others differing from her, in a frank and full conformity with her, acceptance of her principles, and entrance into her Communion. This is the old way; this is the old theory of Christian unity upon which Rome has acted ever since divisions first began. There has been no time, for the last thousand years, in which reunion could not have been attained by Christendom, could all others have been but induced to submit to and to be absorbed by her, and, doubtless, neither Oriental, nor Anglican, nor Protestant Churches have ever lacked those ready to better Rome's example, and prove that she had erred, not in the principle itself so much as in its application. The pamphlet of the "Russian Layman," already referred to, proceeds upon this very principle; and did the Anglican Churches agree with him as to the mode by which reunion was to be sought, neither that of England nor that of America would be at any loss for able treatises bequeathed her by the past, or for living divines ready to write new ones if these were not enough, in demonstration that the Christian world has no hope for unity, and, of course, the "Old Catholics" no refuge now, save in conformity to the Anglican type of Catholicity. Shall we then gather at Cologne—from the

east and from the west, from the north and from the south—to renew this strife of centuries? Shall the learning of Moscow be pitted against that of Lincoln, and the logic of the New World against that of the Old? Nay, upon what principle could either Geneva or the Vatican itself be excluded from such a discussion? Is Christian reunion to be sought in this manner, or has the Holy Spirit at length revealed to us a more excellent way?

That other way would seem to be, the search for the great underlying cause and principle of division, and the removing *that*. No one better than yourself can judge how far I am correct in feeling that deep beneath all differences in doctrines, all the strife of ecclesiastical ambition, all the mixed motives which have swayed men and communities, has ever lain the one great primal error, the one great primal wrong, which is, in the last analysis, the cause of all the divisions of Christendom—the attempt to suppress the natural manifestation and the inevitable development of different types of the Christian character. If there is any truth which physical science has impressed upon us, it is the wondrous unity in more wonderful variety which the Maker has preserved in all His works. But Christendom has scarcely learned as yet that the same law obtains in the spiritual world; that different types of religious feeling, different types of religious thought, different types of religious life, must exist there as well, more broadly marked as between different races or between different ages, or even between different social classes of the same race and age; and in infinite variety of modifications as between different individuals;—and that, therefore, the unity of the Church of Christ is to be sought, not in the conformity of all others to any one single type, but in that harmonious combination of them all which science teaches us is perfectly consistent with the most faithful allegiance to all really fundamental religious principles. And has it not, then, been the blind, narrow-minded, forcible violation of this law of Christian unity which has been the cause of all our divisions?

What is the dogma of the personal Infallibility of the Pope but the logical maturity of this great fallacy of ages? And in what—let me add—does this dogma differ, save only in *localization*, from the common principle which has been practically held and implicitly acted upon in every branch of Christendom? The Oriental Church has had, and I fear still has, just as firm a faith in her infallibility as the Latin Church has in hers; and the disciple of Geneva just as firm a faith in the infallibility of the logic of John Calvin, as the disciple of Loyola in that of the utterances of Pius IX. The Vatican has after all, in this, not so much differed from, as been bolder than, the other Churches; Rome has formulated her claim to infallibility—they have not formulated theirs, but it will make little difference in its practical results if all act on the assumption of these several claims; nor, in my conviction, will any end be attained beyond the stirring up of strife anew, if the principle of Infallibility be saved and the question be permitted to extend itself only to the determination of its locality; the question, that is, whether the Infallibility which you, who have renounced your own, are to accept, as better than that of the Vatican, be that of Moscow or of Canterbury, of Utrecht or of Wittenberg.

No, none can meet you, nor can any profitably enter with you into a discussion of the terms of Christian reunion, who do not, like yourselves, come with their protest in their hand against all claims, formulated or not, explicit or implicit, to the infallibility of any separate part or portion of divided Christendom. Unless we can meet upon the assumption that our several Churches *may* each and either of them have erred in *some* respects, and may be in *some* particulars occupying a partial and one-sided rather than a truly catholic position; that each and either of those communions from which we are separate, and of which we are, probably, far more ignorant than we are aware, *may* have in trust precious truths which we may profitably learn, and may offer precious examples which we may profitably follow—nay, that, abstractly considered, it is more than probable that such is the case,—unless we can meet in this spirit, we had better not meet at all.

I have spoken of the divisions of Christendom as resulting from the conflict of distinctive types of Christianity, for whose harmonious development due provision was not permitted in the Church. But even in these divisions perhaps we may hereafter be able to look back and see that good has been brought out of evil, by what I may reverently call the Divine distribution of spiritual labour. To one race, the Greek or Eastern, which was best fitted for it by its peculiar genius, was assigned the cultivation of the *theological*; to another, the Latin, the development of the *organic* and *practical*; to a third, the Teutonic, the preservation of the *spiritual* elements of Christianity. Each was permitted to lay undue, or, at all events, disproportionate emphasis upon one to the comparative neglect of the complementary elements, and, under the influence of these diverging tendencies, to separate, until, one after another, all had fulfilled their several and successive functions in the religious training of the world; and until the time should come which should restore the unity of the Church, and make her at once Orthodox and Catholic and Evangelical.

At all events, the present great classifications of Christendom are very like the results of such a distribution of functions in the past; and the strength and weaknesses which severally distinguish what may be generically termed Oriental, Latin, and Teutonic Christianity, are such as ought to impress us deeply on every side with the profoundest sense of our need of each other, before the Church can bring the world—heart and mind and life alike—into subjection to the Cross of Christ.

Oriental Christianity, however it may or may not have *actually* remained faithful to the theological teachings of the early Church, is assuredly firm in the intention and belief that it has done so. It is, in spirit, the very embodiment of historic conservatism, but has remained for ages, as *theology* indeed should remain, but as the Church in other respects should not, impassive, unprogressive. It has, I believe, brought all classes of her children within the influence of her training as no other Church has done, and it is now to Christendom, and would be more and more if its influence could reach but further amid the great and rapid changes of Western thought and life, a precious element of repose, of strength, and of unchangeableness; but it is not distinguished for piety, or for a Missionary spirit, or for active Christian work in the world. These it must in turn learn from the West.

Latin Christianity alone is not confined to any single race or geographical limits; the Latin Church alone has any pretensions to be considered œcumenical. By virtue of its broad Catholic spirit, by virtue of the Latin genius for organization and discipline, it has risen to empire, proclaimed the Church's universality as opposed to all merely local or national organizations, and vindicated the great principle which Oriental Christianity had placed in jeopardy—that the laws of God are independent of those of man, and far above them. The Latin Church has been the aggressive power of Christendom, whose Missionary energies none ever rivalled: and her clergy, take them as a class, are most self-sacrificing and laborious. But these great elements of truth have been abused and corrupted in her hands, and the gigantic ecclesiastical despotism of Rome which has resulted, has reduced the Churches of her Communion to spiritual slavery; it has sacrificed its moral power to a lust for worldly domination; it has sought to place the Church's merely temporal interests and the dicta of ecclesiastical authority upon an equal footing with the Divine law in its relations with the civil authority; it has almost crushed out the spirituality of religion and an intelligent, manly faith in revealed Christianity, and replaced them by a combination of a cold materialism and a mechanical outward conformity; it has alienated the educated and thinking classes, while it has sunk the ignorant into a debased superstition. I, for one, do not hesitate to admit myself a debtor to the Church of Rome during my five years' study of her practical character in Italy, for instruction in great truths, which, with all her offences against religious freedom, morality, and doctrinal purity, she unquestionably yet holds in trust for a reunited Christendom; but it is no less true that Latin Christianity needs to learn once more from the East and from the North—from Oriental and from Teutonic Christianity—truths as important, nay, as *we* think, far more so, of which it has, as a Church, almost ceased even to feel the value.

Teutonic Christianity, finally, has best preserved and cherished that religious life of the heart, that deep-seated spirituality that makes of religious truth an inner governing principle—not a mere outward law—and which sanctifies a sound, and perhaps atones for an unsound, theology. Its hold upon the intellectual and cultured laity is unquestionably greater than that of any other type of Christianity; its general standard of morality is far superior. It has developed the religious energies of individuals and the devotedness of unobtrusive individual charity to a degree which is never suspected by other communions, and can indeed be fully known to God alone. Its faith is an intelligent faith, resting on the assured convictions of the reason, and it is strong in its victory on a hundred battle-fields where it has met and repulsed every assault of every form of infidelity. Its free, unfettered spirit has thrown itself forward into the solution of all the new religious and ecclesiastical questions which the progress of science and of religious history is propounding to the world. But all this has been secured to a very great extent at the sacrifice of a due regard for the great principles of early Christian theology, and for the outward and visible organization of the Church of Christ. Its free spirit has often degenerated into licence of religious thought and speculation; and here therefore we find divisions unknown elsewhere, and

large sections subdivided into jarring sects without number, each with its own newly-wrought-out creed, and each with its own special theories of ecclesiastical government; waging an internecine warfare which is a stumbling-block to the heathen and a scandal in the eyes of the irreligious and scoffers around us.

In fine, to the "Orthodox" Churchman the essence of Christianity consists in being scrupulously sound in his Creed: to the Roman Catholic, in his faithful adherence to his Church and to its centre of unity at Rome: to the Christians of the Teutonic type, it consists in the state of the heart before God.

That these types have largely intermingled—that there have been exceptional periods in the history of each race and exceptional sections in each Church—is no more than we should expect. Nor are these ecclesiastical boundaries by any means coincident with the ethnological boundaries from which they are, on the whole, derived. Especially it is true that the Latin type of Christianity—as in the case of Latin civilization before it—once wholly included Teutonic Christianity; and it still largely extends itself among the various branches of the Teutonic stock; in some occupying the ground almost exclusively, and in others vigorously contending with other dominant communions. Nor is the influence of its genius and the value of the principles of which it seemed to have been the peculiar defender, unfelt even by those who refuse to acknowledge its supreme authority. While, in the violence of their protest against the evils into which Latin Christianity had fallen, a large portion of Teutonic Christendom broke away into what we should agree in regarding as the opposite extremes of Protestant disorganization and theological instability, the Church of England—the Church, in fact, of that people in whom the Latin race was most largely grafted upon a Teutonic stock—made the effort, at least, to pursue a more sober and a more Catholic course; to refuse submission to Papal supremacy, without withdrawing from the unity of the Church or even from the communion of the Roman See; to reform herself from the corruptions which have crept into the Western Church, without separation from the Church itself. How far she was faithful to this programme, and how far she may, in your opinion, have departed from it, are questions upon which I will not enter here. Sufficient for my present design that such was her purpose then, and that it is the firm and conscientious conviction of her ablest divines and most devoted children now, that she was guided by the Spirit to be substantially faithful to this purpose; and that if practical separation from the rest of the Western Church resulted, it was not her desire, nor, as we humbly believe and trust, her fault. The Church of England, in fact, anticipated your present protest, and claims to be the "Old Catholic Church" of that ancient realm. The characteristics and this claim of the Church of England as she thus reformed herself, are in all, save in respect to her relations with the State, substantially those of her daughter Church of America and of the other Anglican Churches scattered now throughout the world.

If there be any truth or force in this analysis of the ecclesiastical history of the past and of the present relations of the several divided parts of Christendom, there are some conclusions inevitably resulting which cannot

safely be neglected by any of those, on whatever side, who would contribute towards the restoration of a true and stable unity between them.

First. That such a reunion of Christendom can only be fully attained when these three diverse types of Christianity can all meet once more, each coming from its own diverse direction and with its diverse characteristics; and that it cannot, therefore, be even inaugurated successfully by the independent action of any one of these, but only by mutual conference between the representatives of all.

Second. That such representatives should approach each other—not, on the one hand, with the aim or even the desire to subject the other Churches to their own, nor yet, on the other hand, to renounce their own specific type of Christianity—but to confess the respective extremes to which their respective Churches have in their separation severally tended, indeed the grave errors into which they have severally fallen; and willing and prepared to learn of each other how to remedy that which is wanting on either part, while they communicate each to the other whatever elements of real truth or strength may be more especially their own.

It follows, *thirdly*, as a corollary of this, that the unity to be sought for the future is not such a uniformity as should aim at the suppression of all such typical differences in the Church, or which should attempt to compound them into one. This would be but to repeat the fatal error of the past, and but to clear the ground for new divisions. We shall need all to bear in mind—as the Archbishop of Canterbury so well expressed it in a late message to the American Church—that “independence is not disunion,” that the bond of mutual interference is not necessary to that of mutual intercommunion; and, above all, that a real Christian unity does not require, nay, will not permit, consistently with its preservation (as Rome is now learning to its cost), any attempt at an enforced uniformity. A frank recognition of the diversity which must of necessity exist between different types of Christianity and the provision for their harmonious development and *mutual influence over each other*, as the only proper means of restraining such development within due limits—this is the condition of future Christian unity.

Fourthly. That as it cannot be expected that such views would prevail generally and simultaneously in all parts of Christendom at once, so the approaches to such reunion must be gradual, beginning with those on either side whom circumstances have enabled to understand and appreciate each other best, and who are most free to act in the premises. The German “Old Catholics” and the Church of Utrecht belong ecclesiastically to Latin Christianity, but to the Teutonic race: the Anglican Churches belong ecclesiastically to the Teutonic type, but to that portion of the Teutonic race which has the largest intermixture of the Latin—and this is especially true of the American—and as Churches they have a close organic likeness to the earlier Latin Churches. These bodies, as representatives of the two great divisions of *Western* Christendom, are clearly those who might be expected first to recognize the possibility of restoring Christian unity once more, and the first to set themselves to labour to such an end. To what extent there exist similar elements in the Greek or in the Armenian Church, until so lately connected more closely than most other Eastern

Churches with the West, I am not sufficiently informed to say. You, reverend sir, can better tell than I.

As the various sections of Christendom now stand towards each other, therefore, I can but feel convinced that the Church of Utrecht and the German "Old Catholics," together with and strengthened by every element which they can draw to their side from the other Latin Churches—from France, from Spain, and especially from Italy on the one side and the sister Churches of England and America on the other—of course in joint co-operation with similar representatives from the East, if any there be ready to unite with them in such a work and upon such principles;—that these are they who can and who ought now to enter, soberly and in the fear of God, and humbly invoking the guidance of the Holy Spirit, upon the examination of their relations to each other, for the purpose of determining if some first step *towards* the restoration of Christian unity cannot now be taken, some loving invitation be addressed by them to their Christian brethren on either side.

From all that I have thus ventured most respectfully to urge, it follows that the present possibility of the restoration of Christian unity is consequent upon the fact that in the "Old Catholics," or Catholic Reformers of the Roman Catholic Churches, as well as in the Church of Utrecht (if I am right in thus including this Church with you), Latin Christianity finds representatives willing to meet, for this purpose, with those from whom they have been so long estranged. And not only so, but that therefore the issue of the "Old Catholic" hopes of being instrumental in this sacred result will depend, absolutely and unconditionally, upon their power as a body to retain their present representative position.

This conviction is my ground of apology for intruding upon the discussion of a question with which otherwise I should have, at this stage of affairs, no concern. But if it be well founded, not only I, but everyone who looks longingly forward to the restored unity of the Churches, has a personal interest in all that can effect the desired fruition of these hopes. And I repeat my conviction, that the future usefulness of the "Old Catholic" representatives of Latin Christianity depends upon their retaining their distinct individuality as such. Let them perfect their organization, let them strengthen themselves for their work, as they in their wisdom deem best; but let them not forget that to renounce formally their place in the Roman Catholic Church, and to accept that separation into which the present authorities of the Church are only anxious to drive them, would be not merely to free themselves from those authorities, but also to sunder the ties between themselves and those who are with them at heart, and who are daily drawing nearer and nearer, although they have not as yet felt it right or been able to identify themselves formally with this movement. This latter is a most serious consideration. There are great numbers, as we all know, in every part of the Latin Church whose honest convictions are identical with yours. There are very many such—as I personally know—in Italy itself, in the very heart and centre of the Latin Church, ecclesiastics of learning, of position, and of personal worth, laymen of rank and influence—who might have been actively co-operating with you now, but for the policy of a Government which has

not realized their moral value to itself, which indeed ignores the very existence of these allies, and delivers them into the absolute control of their common enemy, the Roman Curia. There are Bishops, fathers in the Church, who in the secret of their hearts feel that their proper place is at your head and leading in the van of your movement to-day ; and some of whom, I cannot doubt, as the difficulties of their present false position open their eyes more and more, will yet have grace to take their stand with you. May I venture respectfully to add, that there are some even of those whom you might suppose most likely to urge your separation from your Church and union with themselves ; who, on the contrary, sincerely hope, for the sake of the interests of future Christian unity, that you will await what in His Providence the Lord God will have yet to say to His faithful children who still linger behind you in submission to the despotism of the Roman See. There are mighty events yet to come—why anticipate their influence ? You know well how many springs of action are held in restraint on every side of you to await the issue of those events. Who shall say, for instance, what influences will flow from the contests which will probably arise out of the next conclave, to bring to your yet comparatively feeble numbers great increase of strength ?

This is why I, for one, regret the counsel of the " Russian Layman " and of the Abbé Guettée, and why I regret to hear that the views of the Abbé Michaud incline so much in a similar direction.

This is why I, for one, have no parallel counsel to offer the " Old Catholics " on behalf of my own Church. I speak, of course, upon my own personal responsibility, and I have no authority to speak for anyone else whatever, much less for my Church ; but, so far as I know, I speak but the common feeling of all, whether among English or American divines, who have given special attention to the subject. By union with either the Oriental or the Anglican Church, you would, of course, gratify the self-appreciation of the one or the other ; you would strengthen them for future controversies ; you would doubtless provide for many of your own ecclesiastical as well as material necessities ; but pardon me for saying frankly, that it seems to me you would fall far short of the spiritual grandeur of your present position and of your future capabilities for good ; and you would greatly mar your power to contribute to the restoration of Christian unity.

This is why, moreover, I deeply regret that there should have arisen any question relative to the Catholicity of the purpose of the German " Old Catholics." That there are those among them who prefer to regard their movement as purely national, and who are disposed to aim at the organization of an independent German Reformed Catholic Church, rather than at the reformation of their whole communion, is evident. That the knowledge of this tendency, and the fear lest it might prove the dominant one among you, has done much to check the sympathy and even something to deprive you of the co-operation of your foreign co-religionists, there is no doubt. An able and, upon the whole, appreciative article contributed by Deputy Bonghi to the Florence *Nuova Antologia* for October last is a striking illustration of the truth of my assertion, as respects the Catholic Reformers of the Church of Italy.

These times are indeed exciting, and events press upon us with a close and rapid tread, and all our hearts are warmed with the hopes which they rekindle. But all those who are permitted to take part in the religious changes of this generation have in charge a work too sacred to be imperilled by impetuosity. Their steps must needs be patient and gradual. One, the most difficult of all, has been taken already, for never before since divisions began have Bishops and leading divines of such widely separated communions been invited to meet for such a purpose as will perhaps soon bring Greek and Anglican, Dutch and Armenian, to confer with German, French, Austrian, and Italian "Old Catholics" at Cologne. We have learned to recognize our need of each other, thus far at least: more formal recognition and on a wider scale will follow next; recognized relations afterwards; and settled and definite Christian unity in diversity, as the ultimate result, in God's own time.

I have, for my part, in that definite result, this ground of hope—that now at last *love goes before logic*, and an *irenic* spirit which is in search of our more important harmonies, and is ready to lay emphasis upon them, has taken the place of that *polemical* spirit which has rarely effected more than a widening of the breach. It will be much for us to look each other kindly in the face and hear ourselves called brethren; it will be much if we can provide some means of acquiring a more thorough knowledge of each other; it will be much if we can give and receive each other's blessing in exchange for all the bitter maledictions of the past; it will be much if we can agree, however informally, upon some common principles on which all alike may act in future measures towards the realization of our present hopes. All this, thanks be to God, seems now to be within our power.

Not one of those whom, as Anglican Christians, you have bidden to the approaching Congress at Cologne, will come to meet you there but with the feeling that their steps are drawing near to holy ground. In no less sacred name than that of Christ will they be gathered there—and they may meet with the assurance that He has met with them. Could but the veil be lifted, howsoever slightly, which conceals the future from us, that we might catch a glimpse of the issues which *may* result from the conference there begun, all that are truly faithful, all that are truly Christian, of whatever name in every land, would mingle their prayers for the guidance of those upon whose meeting it may be so much depends. Rarely, in the history of the Church, has there been such need of the wisdom which is from above; rarely, perhaps, has such a blessing waited upon the deliberations of Christians as may await a wise and godly issue of this conference. "O pray for the peace of Jerusalem: they shall prosper that love thee."

Faithful to this great purpose to which God has called them, the "Old Catholics" of Germany, and France and Italy, and Holland and Austria, that now "sow in tears, shall reap in joy;" for "he that now goeth on his way weeping and beareth forth precious seed, shall doubtless come again with joy and bring his sheaves with him."—I am, reverend sir, most respectfully, your fellow-servant in Christ,

WM. CHAUNCY LANGDON.

Mühlbach, Tyrol, August 19.

THE "CHENEY CASE" AT CHICAGO.

THE ecclesiastical rebellion in the parish of Christchurch, Chicago, is now in a fair way to be ended. Mr. Cheney, notwithstanding his deposition from the ministry by the Bishop (see *C.C.C.* for 1871, p. 266), has continued to officiate as rector, backed by a majority of the parishioners. By direction of the last Diocesan Convention of Illinois, "a bill was filed"—we quote from the Chicago *Diocese*—"asking the Circuit Court to restrain the wardens and vestrymen of Christchurch from continuing to employ Mr. Cheney, and to enjoin Mr. Cheney from officiating there." A decision has now been given by "Chief Justice Williams, which sustains all the positions of the bill." It lays down "that a parish is an integral portion of the Diocesan Church, and its vestry exercises only limited functions; that no majority of the congregation, however great, can alter the relation of the parish to the Church at large; and that the sentence of an ecclesiastical tribunal is final and valid, and will be enforced by a civil court." This court has issued a temporary injunction for the present, which, when the facts of the bill are proven, will be made perpetual. The "momentous question may therefore be regarded as settled. It is only necessary to await patiently, during a delay perhaps of several months, the final hearing and judgment."

The following are extracts from the preliminary decision by Justice Williams :—

"Where it appears that a local Church and the rector thereof are members of, and under the supervision and control of, a general and superior Church organization, to whose faith and discipline they have voluntarily attached themselves, those who continue to adhere to the faith and discipline of the general Church are the beneficiaries for whose use the trustees hold the Church property, although they are the minority of the local Church organization."

"Where the proper ecclesiastical tribunals have obtained jurisdiction, and have tried and passed sentence of deposition upon an alleged offender, civil courts not only recognize the validity of, but give effect to, the decisions of the Church courts."

"The bill presents the case of a rector of the Protestant Episcopal Church subject to its laws and discipline, who has been regularly tried and deposed by the proper Church authority, but who still continues to preach and to be paid therefor from the income of the Church property, and have the free use of the parsonage. As a chancellor I can now have nothing to do with the regularity or irregularity, justice or injustice, of that trial and deposition. I must, for the purposes of this suit, accept it as a legal procedure and judgment, and thus accepting it I must apply the law to the admitted facts of the bill. The rule of law is that a rightful sentence of deposition precludes the deposed minister from the right to occupy the pulpit or administer Divine ordinances in the church to which he is attached. And it is in the power of a Court of Chancery to interpose by its writ of injunction to restrain such unauthorized use of the Church property."

CHURCH ORGANIZATION IN JAMAICA.

ARCHDEACON CAMPBELL and the Rev. E. Nuttall have visited England as a deputation from the Jamaica Church, with the purpose of supporting a memorial they brought with them to the Home Government requesting the continuance of the Bishop of Kingston's stipend of 1,000*l.*, which was assigned to him at the time of his consecration, sixteen years ago, as coadjutor to Bishop Spencer. The repealing statute of 31 and 32 Vict., which was passed to relieve the Consolidated Fund of the charge of the salaries of *future* Bishops, expressly provides that nothing therein contained shall affect any salary of which any Bishop or Archdeacon was in the receipt at the time of the passing of the Act. Sir John P. Grant, the Governor of the Island, has declared his opinion in favour of the equity of the Bishop of Kingston's claim.

The *Jamaica Church Chronicle* contains two elaborate papers by the Rev. R. B. Lynch entitled "There are Synods and Synods." He begins by saying that "Disestablishment" came so suddenly on the Church in Jamaica that he does not wonder—much less complain—that the organization then introduced was not wholly in accordance with the genuine principles of the Church. He advocates a greater distinction between the clerical and lay elements of the Jamaica Synod, especially adducing the example of the Synod lately held by Bishop Wordsworth, at Lincoln, and the manner in which that prelate expounded its constitution. "Had our own Synod been constituted upon these principles we should have been spared the contention on the question of non-communicant franchise. The laity would only have had the temporalities confided to their decision and wisdom, and while such as were members of Conference would have been communicants, they who were not could justly exercise their vote in the election of their brethren by virtue of their baptismal membership in the Body of Christ. The clergy and Bishop being united, all matters of doctrine, discipline, and ritual would be defined and settled by them. We should never have had laymen in a Diocesan Council, dispensing by their voice and vote the functions of the Episcopate; and in other respects the sheep of the flock becoming the shepherds of their own pastors." He also cites with eulogy Bishop Moberly's address at what he distinguishes as the "Mixed Synod" of Salisbury.

In his second paper, Mr. Lynch reviews the several systems which have been adopted in the new branches of our Church:—

"The defects of the American system are—

"1. The substitution of the usages and maxims of the secular courts for the forms of ecclesiastical law framed in accordance with the canons of the ancient councils of the Church.

"2. The law of patronage, irrespective of episcopal approval or reference.

"3. The temporalities of the Church as to tenure and freehold, subject in no degree to episcopal jurisdiction.

"4. Powers belonging to a Synod usurped by vestries.

"5. Consent of Bishop not necessary to render valid any acts of Synod."

It is scarcely necessary for us to remark that the above account is not wholly accurate. Mr. Lynch goes on:—

"These defects have been noted by other Churches, and the Synods of New Zealand and Canada and others are an improvement in those matters essential to the integrity of the Episcopate. By the former, the balance of power is so regulated that, whilst it gives to every parish a due share in the choice of its ministers, local prejudice is not allowed to outweigh higher considerations which the Bishop may deem a hindrance to the appointment of one whom he believes will prove a faithful and wise pastor. In Canada the patronage as well as the assignment of stipends is in most cases vested in the Bishop; and in the Dioceses of Australia the general principle that underlies all Synodical action is the one which regards the authority of the Bishop as not dependent on the community, nor granted by it, nor to be restrained or enlarged by it; and yet this results in no irresponsible rule, provokes no jealousy, and excites no fear.

"If we turn to South Africa, a more complete system prevails; there the Church has risen step by step, as Diocese after Diocese has been created. The mutual relation of Diocesan and Provincial Synods is recognized, and each Diocese is rectifying the constitution of its Synod. In Maritzburgh, which is the latest, the Synod is modelled upon those very principles so manfully advocated by the Bishop of Lincoln and referred to in my previous paper. It has its two chambers; one of Bishop and clergy; the other of Bishop, clergy, and laity, who consider matters of finance and every temporal accident of the Church. The Diocesan Synod is thus distinguished from the Diocesan Conference; and so far from the laity being excluded from their share of Church work, the Clerical Synod draws them more efficiently and more widely into those interests and operations of the diocese which they are specially fitted to engage in and carry on."

He then proceeds:—

"If, then, we contrast the ecclesiastical position of the various Colonial Churches with our own, we cannot fail to observe that with them the Episcopate is a *reality*, the centre and source of power and authority, like the stately pyramid firmly resting upon its base; whilst with us, shackled, if not superseded, by a Diocesan Council of twelve clergy and twelve laymen, it is as an *inverted* pyramid, trembling upon its apex.

"In this respect we have made a serious departure from ecclesiastical order; let us try to bring back the diocese towards a right standard. I do not anticipate that a Synod, constituted as the Bishop of Lincoln proves to be right and true, and which we see in operation in the Diocese of Maritzburgh, will meet with acceptance just now in Jamaica. Men do not readily relinquish power which they have once enjoyed. It may perhaps be best for the present to leave the constitution of our Synod as it is, only making a difference in the arrangement of the assembly. Separate the clergy from the laity; matters of purely spiritual nature should be referred by the Bishop to the former, and temporal and financial matters to the latter, in concert with Bishop and clergy: let voting be by orders, and strangers excluded,

"That the Diocesan Council is an *imperium in imperio* cannot be gained; no other diocese in Christendom knows of any such Council, and if we are to retain the character of an Episcopal Church it must be abolished: either this or Presbyterianism. Let us be content with one Bishop, and decline the authority of twenty-four; let the exercise of authority be where it properly belongs, and the burden of responsibility lie where it ought. Let the Bishop have a council, but one of advisers, not rulers."

These proposals will be discussed at the approaching Diocesan Synod.

THE BISHOPRIC OF MAURITIUS.

(From a Correspondent of the "Guardian.")

THE word "Disestablishment" has been pronounced over another distant dependency of the British Crown. Mauritius, far away in the Indian Ocean, with a population more dense than Belgium, and a revenue equal to that of Cape Colony, was constituted a bishopric in 1854, and Dr. Ryan went out as its first Bishop. At that time there were only two chaplains and three churches in connection with the Church of England in the island. Bishop Ryan, after presiding over the diocese for thirteen years, left in 1867 to place his resignation in the hands of the home authorities. On leaving he was able to say that he had been enabled, with the co-operation of liberal laymen, to build four new churches and add eight or ten to the staff of clergy. Owing to his representations also to the Anglican Societies at home, Missionaries of the C.M.S. and S.P.G. were sent from India to open a Mission among the Indian population of the island, which now numbers over 200,000. The successor to Bishop Ryan was Thomas Goodwin Hatchard, who was only permitted to labour among us for the short period of eight months, when his Master called him away. Then came Bishop Huxtable, who arrived at his post in February 1871, in an indifferent state of health. So anxious was he to be at the work, in which he took such a deep and intelligent interest, that he could not be persuaded to rest, and so in four short months he succumbed to a fatal malady. It seems to have been reported to the Home Government that there was no necessity to send out another Bishop of Mauritius. In consequence of this and other reports, her Majesty's Government have come to the conclusion not to issue any more letters patent to the Colony. As soon as this was made known to the Archbishop of Canterbury, arrangements were made for Bishop Ryan to come out to Mauritius to form a Church body, which should hold in trust the Church property of the diocese, and henceforth have the management of ecclesiastical affairs. The Bishop, therefore, with full power from the Archbishop of Canterbury and the Bishop of London, and with the sanction and approval of Lord Kimberley, arrived here on June 17th, and met with the warmest possible greeting. From the day of his landing until the day of his departure he was incessantly engaged, presiding over committees of the various religious societies, attending confirmations, and holding services, one of which was an Ordination service.

A Synod was called together, consisting of 8 clergymen and 19 laymen, which was considered by all who took part in it to be a highly successful gathering. The opinion of the Synod was that steps should be immediately taken to have a Bishop sent out. Bishop Ryan said that it was impossible to name the exact sum that would be obtained from the Colonial funds, as the basis of calculation was not yet known. There was also the sum of 6,000*l.* from the Colonial Bishops' Fund, given for the partial endowment of the See of Mauritius. The Synod passed a resolution to leave the choice of a Bishop to the Archbishop of Canterbury, requiring, however, that the person so selected should be conversant with French, and should also be a graduate of Oxford, Cambridge, or Dublin.

Bishop Ryan has left the Colony, but his work remains, and he will long be treasured up in the memories of the Churchmen of Mauritius.

THE ARCHBISHOP OF CANTERBURY ON THE HEATHEN IN ENGLAND.

AT a meeting on behalf of the S.P.G., held on August 19th at Carlisle, the Archbishop of Canterbury said :—"It is now almost easier to go to a distant heathen land than it was in the days of our grandfathers to travel from Carlisle to London. The whole world has been brought wonderfully near. In old times if you wished to stir up men's zeal for the Missionary cause—knowing that the sight was far more powerful than what we merely hear of—it might be necessary to send them to distant lands that they might see specimens of the heathen. But now, take a return ticket to London in the middle of the season; go either to her Majesty's levee or the Lord Mayor's banquet, or walk even through the streets, and what do you see? A cavalcade of some six carriages bearing the Burmese ambassadors—absolute heathen, who have come to do their homage to the greatness of England in the centre of England. Go to the Temple, where the familiar sight of our barristers with their peculiar costume used formerly to be the only thing we saw, and we find some sixty Hindus, members of the Temple or Lincoln's Inn, still remaining Hindus and heathen, in the centre of English civilization. Go, again, to another quarter of the city—to the East-end of London—to what is called the Oriental Home, where every specimen of the heathen of the East is gathered together in consequence of our merchandise with the East, living here for months, mixing with our people; or follow Mr. Dickens into the Chinaman's shop, and see there men smoking opium as if they were in the centre of China; or go elsewhere and meet a whole troupe of Japanese, and you will see that a man no more requires to go to the extremities of the earth to be convinced of the claims which the heathen have upon us, and that in our own metropolis we are brought so near heathenism of the worst class that, unless we take some steps, instead of converting the heathen the heathen will be converting us. For this is not merely an imaginary idea. I am almost afraid to say it, but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great semi-

naries of learning, and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times; and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country. I say, then, we are forced by what we see around us—by the proximity into which we are brought with heathen tribes, to exert ourselves. We were told as a shocking thing in Cape Colony, some time ago, that the influx of Mohammedans into Cape Colony was making inroads by making converts from Christianity into Mahomedanism. It would be far worse if the influx of heathens into England and into London were to make some converts among ourselves. Therefore, I think, we are bound now, far more than ever we were before, to exert ourselves in the great work which this and the sister Society have undertaken now for many years.”

The remarks of the Archbishop elicited two letters to the *Times* from two Indians in London; both of them vehemently resenting the terms in which the heathen were spoken of. They reproached not only the Archbishop, but the Christian religion, as wholly wanting in “toleration,” and declared that “it is as unlikely a thing for the heathen in London to embrace the belief he inculcates as it is for Mr. Stuart Mill or Professor Tyndall to believe in the commonly received forms of Protestantism.” On one matter of figures they corrected his Grace,—“The number of these heathen students at the Temple and other Inns is nearer twenty than sixty.”

The Bishop of Carlisle afterwards wrote to the *Times*, as follows:—

“SIR,—I am sorry to perceive from two letters which appeared in the *Times* of Wednesday last that a portion of a speech made by the Archbishop of Canterbury at a meeting held in Carlisle on Monday last has given pain to the writers, and probably also to others whose feelings they may be supposed to represent. As I was Chairman of the meeting in question, you will, I am sure, permit me, through the medium of your columns, to say a few words of explanation.

“Explanation is, perhaps, scarcely the proper term—I have no right to explain what another person has said. But I wish to assure the two gentlemen who have felt aggrieved by the Archbishop’s language that it would have been impossible for anyone who heard his Grace speak to have regarded his words in the way in which they have been regarded when viewed in the form of an extract. I understood the drift of the Archbishop’s argument to be this—that whereas the supporters of Missionary Societies were required only a few years ago to travel to distant countries in order to be brought into contact with those whom they wished to convert to the faith of Christ, or else to depend upon books for their knowledge of them, now the condition of things was very different. The Archbishop pointed out that Hindu gentlemen were to be found in considerable abundance (the precise number matters not) in the Temple and in Lincoln’s Inn, that every kind of nationality was to be seen at the East-end of London, and that ambassadors from heathen countries were to be met with in carriages at levees, at Lord Mayors’ banquets, and the like.

The point was simply this—that they whom, rightly or wrongly, we were anxious to bring into the Kingdom of Our Lord were now no strangers to us, but men whom we could find abundantly in our own country. ‘The whole world,’ as the Archbishop said, ‘has been brought wonderfully near.’ I find, according to the newspaper reports, that his Grace used the phrase ‘heathenism of the worst kind.’ The phrase does not rest in my memory, but probably the reporters are correct. Certainly, however, the phrase was not applied to the Hindu students of the Temple and Lincoln’s Inn.

“In truth, the term ‘heathen’ in the Archbishop’s speech was not used in a manner to cause pain or offence. Richardson, in his Dictionary, gives the word as derived from *ἔθνος*, ‘a nation,’ and as being equivalent in the mouths of Christians to ‘Gentiles’ in the mouths of Jews. What we Christians mean by ‘heathen’ is simply persons who do not believe in the Lord Jesus Christ. We think it the highest charity to persuade them to do this, but we cannot desire to offend, by calling them hard names, those whom we think it a privilege to attempt to convert.

“Those who know the Archbishop of Canterbury, well know how incapable he is of saying anything harsh or unkind. In the present instance, having heard his whole speech, it never occurred to me that he had uttered a word which could offend our Hindu fellow-subjects; on the other hand, I thought that he paid a great compliment to Hindu philosophy when he expressed his fear lest we should be converted from our faith by those whom we were anxious to convert.

“I will only add, as illustrative of the Archbishop’s feelings, that the only occasion upon which I ever had the opportunity of seeing any of the students to whom he referred was in the gardens of Lambeth Palace.”

For our own part, we are by no means sorry that the Archbishop’s speech has been the occasion—not the cause—of so much comment. Good will, we expect, come out of it.

THE COLONIAL SECRETARY ON THE APPOINTMENT OF COLONIAL BISHOPS.

BEFORE returning to Sydney, the Metropolitan of All Australia addressed the Earl of Kimberley upon the future appointment of Colonial Bishops, as well as on the *status* of priests and deacons of Colonial ordination. The following is the substantial part of the reply:—

“It is stated in your Lordship’s letter, that while, on the one hand, it seems necessary that Colonial Synods should nominate clergymen for consecration to vacant Sees, it is, on the other hand, earnestly desired that her Majesty may be advised to grant licence to the Archbishop of Canterbury to consecrate, and therein to name, the Diocese to which the Bishop is to be consecrated; that no coercive jurisdiction is thereby sought, but merely an identification of the Sec of the Bishops, and that such a course would be extremely expedient for reasons connected with property. I am, in reply, to inform you that Lord Kimberley is not prepared to recommend a departure from the course which has been adopted, after full considera-

tion, under the advice of law-officers of the Crown. That course may be briefly summed up as follows :—Her Majesty will be advised to refuse, in conformity with the judgment of the Judicial Committee, to appoint a Bishop in any Colony possessing an independent Legislature, without the sanction of that Legislature ; but she will be advised, on the application of the Archbishop of Canterbury, to issue from time to time such mandate as is required by law to authorize the consecration of a Bishop, no Diocese or sphere of action, however, being assigned in such mandate.

“ You are aware that Colonial Bishops may exercise, and, in fact, have exercised, the power of consecration without Royal sanction ; and it remains for the Colonial Episcopate, having these facilities for continuing their succession, to secure the position of their successors in respect to endowments or otherwise, by such voluntary agreement or local legislation as they may be advised is necessary or practicable.

“ With respect to the second question raised by your letter, namely, the *status* of clergy who have been ordained by Colonial Bishops, I am to state that her Majesty's Government have not had any recent communication from the Prelates of England on this subject, and are not at present prepared to undertake legislation ; but they would see no objection to such a change in this law as would place the Colonial clergy on the same footing as that on which the Scotch Episcopal clergy were placed by 27 and 28 Vict. c. 94.

(Signed) R. G. W. HERBERT.”

DR. DÖLLINGER'S LECTURES ON CHRISTIAN REUNION.

LECTURE VII.—PRESENT PROSPECTS OF REUNION.

I SHALL be met at the outset with the objection : How can you dream of unity, when you have said that the greatest Church of all, your own, has by the decrees of July 1870 made union, with her at any rate, impossible ?

Certainly, I would answer, no other Church will think of a reunion with a body which claims for itself a right to make new articles of faith, a right never before heard of, never pretended to in the whole Christian world, and which, moreover, gives up this right to the discretion of one man alone. Union cannot take place with a Church of so despotic a constitution, where there is only possible unconditional subjection and renunciation of all personal knowledge and judgment ; besides, moreover, the idea of binding oneself beforehand to the reception of an article of faith is contradictory to fundamental Christian principles ; we should never get to the end of newly manufactured articles of faith, fresh ones would ever be in view for the future, and no one would be able to say what these might happen to be. But when such a revolution as this takes place, the great question of all for us is, how the younger generation are likely to accept it ; to the young, not to the old, belongs the future. Will, then, the young receive this new Roman claim ? Will they take it as the foundation of their faith,—the touchstone of Christianity ? Will they say—“ My infallible master, my rightful lord and ruler, to whom I am subjected body and soul, is that

Italian Priest, whom men call Pope? I hold that for impossible. Our German education is an historic one, and history on every page gives the lie to this system of spiritual absolutism; and as historic knowledge will spread more widely, our youth will see that this new dogma of Papal supremacy is a production of imposture and falsehood, and a source of ruin to Church and State. Our youth will reject these Papal claims. Let Rome delude herself that, because on July 18 the Italian, Spanish, South American, and French Bishops were subservient to their lord and master, therefore the doctrine will be carried through. What may be possible in other lands, owing to the miserable condition of their schools, is not possible in Germany. The Vatican party are certainly out of their reckoning as regards this land: they count here on the women and the country people; but these must and will be carried along with the stream of the educated classes. Our student youth, too, will for the future either cast away these yesterday-manufactured articles of faith, judging that as they are foreign to the past so they are and shall remain foreign to the future, and thus they will keep only to the old doctrines; or our student youth will—and may this not be the more common—cast everything away for the sake of these inadmissible articles, and so become chiefly religionless. This is the alternative.

Further, the question will be asked:—How can you venture to hope for union, when the Jesuits—those old irreconcilable enemies of the Church's peace, the men to whom union means unconditional subjection—are so numerous and powerful in Germany? Have not the Bishops lately espoused their cause, and held them up as patterns of wisdom and virtue? And was it not the Jesuits who led the Pope and Bishops by the hand in these Vatican decrees?

To this I answer:—I am firmly persuaded that the empire of this order in Germany will not be of long duration; that the splendid victories of the Jesuits—I mean the victories of July 18 and August 31, 1870, the Vatican decrees and the submission of the German Bishops—will very soon be turned into utter defeat. The witness of history is too clear for doubt; the experience of three hundred years proves that the fortunes of the Jesuits are never lasting. They build assiduously and indefatigably; but there comes a whirlwind and overthrows their building, or a torrent breaks in and washes it away, or the worm-eaten timbers fall to pieces under their hands. In them we are reminded of the Oriental proverb about the Turks, "Where the Turk plants his foot there grass grows no more."

Their missions in Paraguay, Japan, among the wild races of North America, have long come to an end. In Abyssinia they had at one time, 1625, nearly conquered the country; nine years later, all failed, and they have not dared to enter there since. Their missions in the Levant and the Grecian Islands, in Persia, Egypt, Crimea, have nothing but a memory at the present day. Spain, their mother land, for whom they worked so long and hard in Europe, is bankrupt and depopulated, a soulless corpse, the skeleton of a giant. For two hundred years the Jesuits in Spain stamped out by means of the Inquisition the spirit of the people; the consequence is that all intelligence and cultivation is gone, and that Spain

is the most backward, Turkey excepted, of all European countries. As a Spanish diplomat in Rome once said,—“The Jesuits are the worms that gnaw at our vitals.”

And what have they done in Germany? We owe to them our Thirty Years' War, the decline of our Catholic schools, the retrogression of cultivation and spiritual destitution. They undermined and ruined the old German Empire. As conscience-keepers of the Hapsburgs they destroyed freedom, banished Protestants, and sowed unextinguishable hatred against the Imperial house on the part of the Reformed portion of the Empire: thus their influence split Austria from the rest of Germany, and has perfected the separation in our own day. Bohemia was long the pet of the Jesuits, and what have they done there? They have destroyed the old Czech literature, ruined the aristocracy, banished 3,000 families, and destroyed the constitution. At the present time the Cadmus-seed of dragon's teeth, which the order of Loyola then sowed, is fully sprung up, and if the conflict between the two nationalities, the Czech and German, is beyond remedy, the acts of the seventeenth century and their authors have to bear the blame. In England, as we saw in the last lecture, the influence of the Jesuits intensified the hatred against Rome, and for a century made the lot of the Catholics intolerable. In Sweden, by the help of King Sigismund, and by means of a Liturgy imposed on the clergy, the Jesuits tried to reintroduce Catholicism: the King lost his throne in consequence. In Russia, they attempted by means of their tool, the false Demetrius, to subject the people to the Roman chair: Demetrius was slain, and they were driven out. In Poland they ruined the people and nation. In Portugal, in the sixteenth century, they had King Sebastian entirely in their hands, and they led him into a foolish campaign in Africa, where he lost his life and army, and ruined his kingdom. Then they tried to establish the Spanish rule over Portugal, and failed also in that. As to France, the Jesuits got the consciences of the Bourbons into their keeping, and their children, Louis XIV. and XV., prepared the downfall of their dynasty and the revolution of the nation: to the Jesuits is due the deep fall of France, its widespread immorality, and the character of the people for turbulence. They so enervated and wasted the French Church that it became an easy prey to Voltairianism, and the Revolution readily made it its victim.

In the hands of this order, then, we may calmly leave the Vatican decrees, which they have conceived and carried through with such care: the more calmly for the very reason that they stood sponsors for them.

If now we turn to the friends of union, whom we may expect to help us, we must notice first three volumes which have lately appeared, and which strengthen our hope in the work, by showing us how numerous are its adherents in Germany and England. The first, by a clergyman in Franconia, published in 1863, is entitled *Pax Vobis: Church Reunion illustrated Historically and Pragmatically*, by a Protestant. In this the great difficulties which beset the work are fully laid down, obstacles which lie in every step of the road: the present time is judged not fit or convenient for attempting reunion, but hindrances may be taken out of

the way, the road smoothed for future progress; and meanwhile a united attack is recommended on the unbelief which bids fair to triumph through the Church's divisions. The second volume is by the Berlin preacher Schulze, *Concerning Romanizing Tendencies: a Word towards Peace*, published in 1870. This work, by a Protestant theologian, goes so far in acknowledgment of Catholic doctrine that if we could believe that a majority of German Protestants held such views, four-fifths of the work of reunion would be accomplished. Nor did this pamphlet stand alone: the Berlin *Protestantische Kirchenzeitung* gave its full approbation. The third volume is by Pusey in England, and its views are essentially held by thousands of the lay and clerical members of the Anglican Church. This treatise goes even farther than that of Schulze. The renowned Oxford theologian is of opinion that the doctrinal decisions of the Council of Trent may be in the main received, if only a few of them should be authoritatively explained in an accommodating sense; only the expansion of the Papal Primacy to a boundless dominion, the excess of the "*cultus*" of Mary, of the adoration of saints and picture-worship,—these are in the eyes of Pusey the great stones of stumbling which must first be put out of the way.

But when we look about for helpers in the work of reunion, we are met with copious complaints of a general enmity against the Church. And it is hardly to be wondered at, for the ruling party in the Catholic Church is aggressively polemic, striving to subject all religious, moral, public, and civil life to itself, and to crush the present order of society and of law, the freedom of the press and religious teaching. Its doctrines are those of the Syllabus, and hence incompatible with modern institutions. The Protestant Church is different: from its position it cannot be antagonistic to modern law; it cannot seek supremacy. Yet one of its eminent men, Professor Brückner, of Leipzig, declared in a recent lecture—"Our Church is, in many particulars, reverting, spite of all differences which remain, to the pre-Constantine period,"—that is, to the time when Christians were few in the midst of the mass of heathendom. "Again are the true believers a little flock, again has Christendom the prevalent public opinion against her and not for her." Hence he expects evils for his Church. But it is not simply enmity against positive religion which causes this feeling. General-Superintendent Hoffmann, who has just written on the subject, gives as one especial cause the uncertainty and difference of doctrine declared from the pulpit. The mischief is due, therefore, to want of confidence and authority: people only regard the preacher as a man teaching according to the measure of his knowledge and his own personal views. The people have not the feeling that he who speaks to them is borne on by the stream of Christian tradition which has flowed through eighteen centuries; that his preaching is only the voice of the whole Church, reaching back even to Christ; that from his mouth they hear only that which always and everywhere has been proclaimed in the name of the Lord.

If, then, the German Protestant Church were to seek to extend herself by union with other churches, to regain, by uniting to the old Church, the continuity of Church life and doctrine, how much she would be strength-

ened for her work among the people ! And to come to a closer point, we may hope for union and willingness to union from those who acknowledge that the Church body to which they belong is not *the* Church, but a portion of the Church, which is "One, Holy, Catholic, and Apostolic." So now maintain the best of the Lutheran and Protestant theologians,—they confess over all a Church community, separation from which is schism and heresy, and in which is fulness of grace and spiritual life. Thus for them it follows that there exists a "Catholic Church in fragments," and that Catholicity may not be claimed for any one Church alone to the exclusion of the rest. To this effect the Greek Church also has acted, in refusing to call its councils œcumenical or universal, since the Western Church took no part in them.

In the Catholic Church it was taught—"Baptism is that which makes a man a member of the true, the Catholic Church." Since Baptism cannot be lost, then a man is always a member of the one Church into which he was at Baptism inducted. If a man goes over to a sect, he loses only the right of Church membership. It stands thus in the religious text-book for the Bavarian schools:—

"As concerns those who by the Sacrament of Baptism are admitted into fellowship with Christ, the Church regards them, if they remain estranged from her outward communion through excusable ignorance and involuntary error, as her own children, erring without blame."

The latter phrase includes all who are not involved in what is theologically called "*pertinacia*," and according to this, most of the Protestants are claimed as members of the Catholic Church. Thus, too, is done away one great offence—the use of the phrase "Outside the Church no salvation." True, Pope Pius VIII., in his letter of 1830 to the Rhenish Bishops, explained this phrase in the most exclusive manner, directly referring to Protestants as not belonging to the Church. But the present Pope does not seem to consider himself bound to his predecessor's interpretation. In an allocution of 1854, Pius IX. declared—"Ignorance excuses before God; and no one may presume to define the boundaries of this ignorance, because of the differences of peoples, countries, and spirits, and because of the influence of other different circumstances." So are we, in my opinion, bound in Christian love to decide that if the error be not known to us as voluntarily chosen, it is blameless. That in our Church the practice is far different from this is quite plain; but if practice so differs from doctrine, if our priests will tolerate abuses, darkness, hindrances, then *à fortiori* before God must they be absolved who refuse the invitation to unite with us.

Of course we shall hardly be able to avoid the old quarrel about the visible and invisible Church, but we can say to all who belong to other bodies: "See, as baptized we are all, on our side and on yours, brothers and sisters in Christ, we are all fundamental members of the right, true, universal Church. Let us in this great garden of God stretch our hands out to one another over the confessional fences, and let us root up these fences, that we may embrace one another perfectly. These fences are doctrinal differences, in which either we or you are in error. If you are the erring ones, we will not therefore bring a moral

reproach on you, for in consequence of your education and position, of your knowledge and cultivation, the maintenance of this teaching will be excusable, perhaps even justified. Let us also mutually examine, compare, search, and investigate, and we shall at last find the costly pearl of religious peace and Church concord, and then with united hands and strength we shall purify and cultivate the Church, the garden of the Lord, now overgrown with weeds."

And now to cast a brief glance at a few of the various doctrines that thus separate the Churches, and see if the difficulties be insurmountable:—1. The doctrine of conversion and *Justification*. This doctrine is, we are told, the central point of the German Reformation—her most precious deposit, the article of a standing or falling Church. "*Sola fide*" was the point of contention in all the discussions between Catholics and Protestants, as at Ratisbon in 1541 and 1546. Now, even at the risk of calling forth much contradiction, I must affirm that here especially I hold reconciliation to be possible. For on one side stand the whole Western and Eastern Church and the greater part of the Anglican: these maintain the old doctrine of Justification. Certainly the language of the *Formula Concordiæ* and the *Heidelberg Catechism* is in strong contradiction to Catholic teaching, and if Protestants hold fast to these declarations union is ruined at the outset; but happily this is not so; the majority of German Protestant theologians, especially those best acquainted with Scripture, have come back to the right teaching on this point. 2. *Celibacy* of the clergy. This is not likely to be a sore point, for the Roman Church herself holds the doctrine, not as a Divine law, but as a Church regulation, and still acknowledges the married priests of the Oriental Church. The Protestant side may well concede, mindful of St. Paul's maxim, that it is well for the Church to possess at least one class of ministers who should voluntarily renounce the family life, and give themselves undistractedly to the good of the community, affording an example in this way to the great mass of people who nowadays are forced by poverty to be celibate. 3. Administration of *the Cup* in the Eucharist. Here, again, we acknowledge the Easterns, who administer in both kinds; this presents no barrier to union, even between Churches of different uses. 4. *The state of the dead*. In this matter as well, Protestant theologians have approximated to the Roman teaching; they lament that the popular idea of immediate salvation or damnation, heaven or hell, after death, and the consequent cessation of prayers for the dead, has brought the people very much to doubt in eternal life itself. Neumann, a Protestant writer, declares—"The acknowledgment of an intermediate state, and of a purificatory state after death, and the offering up of prayers for the dead as well as for the living, must again be formally established." On the other side the Latin Church has given up the scholastic opinion of a material fire, as a means of punishment in purgatory. The substance of this doctrine will present no stumbling-block, when its misuse and misunderstanding in the Catholic Church's practice have been done away. 5. *Confession*. We must acknowledge that every Church and its ministers require some method of dealing with individual consciences. In the Anglican Church, confession in its essential meaning with special acknowledg-

ment of sins, has been much reintroduced of late years; while in the German Protestant Church the wish seems very common, in the place of general confession, which has become too meaningless and too mechanical, to substitute another coming nearer to the old Catholic form. 6. The *Eucharistic Sacrifice* and its position in worship. Here there exists a widespread desire to re-establish it as the central act of worship, just as it was in the old Churches. 7. We may concede that the employment of the *living language* of the people is to be preferred to the dead Latin in Church service. 8. As regards the *monastic orders* and spiritual brotherhoods, the Churches have already come nearer to one another; on one side are the Deaconesses, on the other Sisters of Mercy. And we can see that the societies established for purely religious contemplation are fast vanishing away, while the orders which are practical and working in education or amongst the sick, for the temporal and spiritual welfare of their fellow-men, are getting stronger every day.

Many great and difficult questions lie outside of these. Our object is only to show that men of different Churches are drawing nearer to each other, and to show how they may come still more close. To the real work of union we shall find many opponents. They may be ranged under three classes—the first in England and America, the second in Germany, the third everywhere. 1. Those who look on the Papacy as Christ's great enemy, and so can admit no alteration or reform in it, but are looking only for its punishment and downfall. 2. Those theologians who think the doctrines common to all Christians a burden and a hindrance which they would like to get rid of. 3. That class—their name is Legion—who march under the Jesuit and Papal banner, who will try to hinder all approximation, and to stifle every friendly thought. By them the Vatican Council was purposely contrived, to make all plans for reunion eternally impossible.

Some years ago in England, Anglicans and Catholics formed a Society for the advancement of Church Union. Archbishop Manning at once denounced it, and the Pope, by his influence, condemned the whole Society. We shall find at the outset our foes will be more than our friends. But we may rely, if not on the active help, at least on the sympathy of all true Germans, who must believe the religious unity of the empire to be the crowning stone of its political unity. Here the mixtures of the two religions in the family have been very powerful. Of late years mixed marriages have become far more frequent, and in this there may be more hope for the amalgamation of the Churches. Toleration and mutual recognition exists in all the educated ranks of society—the old bitterness is passing away. In the national schools, too, the mixture of confessions must either tend to a sceptical indifferentism, or to a doing away with religious differences.

In other lands especially, I have found the impression widely spread, that it is the great calling of the German nation to take the lead in this world-question, and to give shape and direction to the movement for Church reunion. We Germans are the heart of Europe, richer in theologians than other lands. What, then, can and shall be done?

Negotiation between Church and Church, however well authorized on either side, promises not the smallest result. Since July 18, 1870, the merest proposal or attempt at this would be an open folly. But men who, unfettered by instructions, following only their inward impulse and their own enlightenment, should bind themselves to a common co-operation at first in Germany,—men who should belong to both orders, lay and clerical—these must be the true instruments; they would, by the magnetic strength of their pure and God-pleasing endeavours, soon attract others to themselves in steady increase, and would enter into communication with the numerous foreigners of like mind, who in England, to my knowledge, reckon so many thousands. The foundation principle should be simply this:—"The Holy Scriptures with the ancient Œcumenical Councils, interpreted according to the teaching of the still undivided Church of the first centuries." So would be created an *Internationale* of the noblest and most beneficial character, and that which began as a little snowball would soon become a mighty rolling avalanche. Neither coldness, scorn, nor raging opposition would be spared to this work; but they would not be able to ruin it.

A Prussian statesman, Eilers, who worked long in the Church affairs of his country, and for both confessions, wrote at the end of his official career in 1857 as follows:—"The time will come notwithstanding all, when in the Cathedral of Cologne they will sing a common *Te Deum*, even before the new stones of the building shall be decayed." In this belief and hope I also will live and die, and I could wish for no better fruit of my lectures than this, that my hearers should take up the same hope into their lives, express it in their relations with those of different communions, and where it is possible bear to it their testimony. We Germans have lived to see days of victory and of national union at last attained. But on the territory of religion, and in the struggle for religious peace, there lies in view for the German people a still more glorious crown—a bloodless victory harder indeed to gain than that over France. For the victory must be fought out first of all over ourselves, over our indolence, over our arrogance and self-interest, over our easy and flattering prejudice. But if we Germans will now take up this struggle, then we do it under the guidance of a Leader whose Name can infuse courage into the most faint-hearted; it is He from whom all good gifts come—He whose word is not yet fulfilled, but must and shall be accomplished, even the word, "There shall be one Flock and one Shepherd."

Rebuts.

Report of Proceedings at a Meeting of Churchmen in favour of a Reform of Convocation, held at Willis's Rooms, on June 11.
Published for the "Association for Promoting the Reform of Convocation." London: Parkers.

SOME time ago we noticed an able pamphlet on the *Reform of Convocation* by the Rev. J. Bandinel, one of the Hon. Secretaries of the

Association which has held the public meeting, under the presidency of Lord Lyttelton, of which the proceedings are now before us. The three resolutions carried at this meeting were in favour of union or united action of the two Convocations, a better representation of the Clergy, and some scheme for giving also to the Laity a voice. The wording of the resolution for the last point was drawn from a report to the like effect of a committee of the York Convocation—"That such Reform should include the creation of a body of Lay-members or Lay-assessors." The Bishop of Ely moved this, and we extract a portion of his speech which may be useful as regards the organization of the new Churches of our Communion :—

"The question as to how the laity are to be introduced is a very difficult question, but it is a knot we must untie somehow or other. One of the principal objections made is, that it is contrary to the whole system of primitive and early mediæval Church discipline and government ; that the early synods (excepting, perhaps, the Synod of Jerusalem, mentioned in Acts xv.) were constituted of bishops, or bishops with presbyters as their assessors. . . . But consider what the bishops were in those early days. They were, I will not say absolute, but very powerful rulers ; and the reason their power of government was so great was because they were strictly elective or representative governors. . . . In point of territorial extent their dioceses might be larger, but the number of Christian men and the number of presbyters were incomparably smaller than the number in our present dioceses ; therefore, in the first place, the bishop represented a reasonable constituency, a constituency of moderate size. Then he was elected by his clergy, perhaps by clergy and laity, but at all events by the clergy with the consent of the laity ; therefore the bishop, though it is true he was elected for life, yet went to a synod as a representative man ; and, consequently, those synods which met in the early times, consisting of bishops for the most part, were nevertheless truly representative assemblies. Nothing of that kind can be the case according to the present constitution of Convocation, which consists of only bishops and clergy. I do not wish to see the form of the election of bishops such as it was in the primitive times. Admirable as that was for those times, in a Church the system of which is so complicated as our own, I can only say I think the present system of appointment works better than probably any system of election we could devise would be likely to work. There is the shadow of an election, though it is not a real election ; there is a lay-voice, and a very potential voice, in the appointment of bishops, combined with a nominal clerical voice ; but no one can say that the bishop is a truly representative man. I think you may say quite as truly, that no representative sent from the clergy only can fairly represent the mind of the laity. And if the laity as well as the clergy are to be fairly represented, as I think they were in primitive assemblies, we must look about us for some other form of representation. I know it is said that the primitive or the mediæval synods consisted of bishops with presbyters. I must say that I think this statement rests on very little authority. I have looked very carefully into the precedents, and I have in my hand a paper which I drew

up for myself about a year ago, after carefully looking into the records of the councils and many canonists, and I do not find that there is any good authority for saying that the primitive councils consisted of bishops and clergy. They consisted, as a rule, of bishops, sometimes with clergy called in to give advice, but not to vote; sometimes with presbyters representing absent bishops, and then voting; and not at all uncommonly with laymen, called in with apparently as much right to give an opinion as the presbyters present. There are some examples of important provincial synods, in which bishops, and indeed laymen, sign, but the presbyters do not sign. There are cases in which all three sign; but in those cases the bishops only seem to have had the *jus suffragii*, and the others only give a consentient vote. At perhaps the most important provincial synod ever held, the Synod of Orange, in the year 529, thirteen bishops and eight laymen signed; the bishops signing as defining the doctrine, and the laymen signing as consenting to the doctrine, but no presbyter signing at all. Therefore, I think primitive testimony is really not against a true representation of the laity. The laity were really represented by the bishops, and they were also represented by a consentient voice, they themselves being frequently present."

Colonial, Foreign, and Home News.

UNITED STATES.—The question whether the Scriptures may be read in the State schools has been decided in the negative by the New York Superintendent. A strife, violent almost to bloodshed, having arisen at a village in Long Island, in consequence of the Romanists objecting to the "Protestant Bible," he has decided that "the action of the Board of Education of Long Island City in directing the reading of a portion of the Bible as an opening exercise in the schools under their charge during school hours, and in excluding pupils from those schools, or any of them, on the grounds of declining to be present at such reading, has been without warrant of law."

The way in which Thanksgiving Day is sometimes kept ecclesiastically is rather odd. Thus at Brooklyn we read that "the services commenced at 9 A.M., with an organ voluntary, followed by an anthem, after which the minister read several collects, to which the choir subjoined the hymn, 'For thee, O dear, dear country,' " inevitably suggesting, we should fear, that that country was identical with the United States. "A lesson was next read from Proverbs; then came another anthem; and then a clergyman read the 'Declaration of Independence,' at the conclusion of which was chanted, 'O all ye works of the Lord.' Next were read Washington's resignation to the Senate and the Senate's reply. The service was completed by the National Anthem written for the Sumter celebration of 1868, some more collects, *Gloria in Excelsis*, and the Benediction."

Some members of the Indian Commission of the Church lately visited the White-Earth reservation and the mission of the Indian presbyter Enmegahbowh, established there. At the head chapel of the Mission on

Sunday morning, they found a congregation of 150 Indians, dressed like white men, having discarded the blanket, and as orderly and reverent as any white congregation of the same number. A daughter of the Indian clergyman played the organ. Every Sunday many come from many miles to be present. At a Communion Service on Tuesday fifty Indians communicated. At the collection at the Missionary meeting every Indian present came forward with an offering: one chief, having no money, put on the plate a stone pipe; others, small "mokuks" of maple sugar.

From Colorado comes the intelligence of the fruits of the first six months of Church work among the Mexicans there, viz. three baptisms, two marriages, and one funeral, all for "Romanists;" five Mexican families attending the services, and twenty-five Mexican children the school.

Bishop Randall has returned from New Mexico to his see at Denver, after a journey of 1,200 miles over rough roads, day and night, at a time when the Indians were assassinating travellers right and left.

Bishop Whipple of Minnesota has announced the holding this autumn of a Church Congress in the north-west, after the fashion of England. "Such gatherings of Churchmen would, if wisely planned, be of great benefit. There are questions of absorbing interest looming up in the horizon of the future, which touch every social and civil relation, and deeply affect the welfare of the Church; such as the reciprocal duties of capital and labour, religious education, marriage and divorce, free churches, Church brotherhoods and sisterhoods, plans of Missionary work in our new fields, the evangelization of the masses."

The following is extracted from a letter by a clergyman in the Mississippi State, "in the wilderness, fourteen miles from any post-office, and ten miles from the nearest 'church,' or rather conventicle:"—"The scattered population round me, wrecks of the 'lost cause,' struggling with poverty, assemble of a Sunday in a deserted house on one of the many waste plantations, a couple of miles from hence. The majority of them were Baptists, Methodists, and Campbellites, before the armies of Grant and Sherman turned this fertile and wealthy region into a wilderness. In the hall of that large house, now without doors or windows, I stand at a rough reading desk, the people occupying benches of logs and old lumber. They come on horseback, on foot, and in buggies, over the rough, unworked roads, for several miles round. Some of them have procured Prayer-books from Jackson. The gentleman who owns the land gives us the use of the house freely, and will give us as much as we want for a church, rectory, and graveyard. He belongs to no religious body himself, but his large young family came out last Sunday with new Prayer-books. An immense aboriginal mound, thirty feet high, and with an area large enough for the foundation of a cathedral, stands near, in the midst of a number of other tumuli. It was once the temple of a large city of the 'Mound Builders,' whose ruins extend several miles on both sides of the Limekiln river. I hope to build a little country church on the top of this large mound, upon the site where the priests of an extinct race, anterior to the Red Indians whom the colonists from Europe found here, sacrificed human victims like the Aztecs of Mexico."

It is melancholy to read that Washington's old parish church, at Pohick,

near Mount Vernon, is deserted and half-ruined. Bishop Meade writes:—"The interior having been well built, is still good; the roof only is decaying. The house of God, which was built by the Washingtons, the Monroes, the McCarthys, the Grahams, the Lewises, the Fairfaxes, some of whose names are yet to be seen on the doors of these now deserted pews—is this to be destined to moulder piece-meal away? Surely patriotism, if not religion, might be effectually appealed to. It was to this church that Washington for some years regularly repaired, from a distance of six or seven miles, never permitting any company to prevent him. The families which once worshipped here are nearly all gone, and those who remain are not competent to its complete repair."

A person, feeling the mischief of the present divisions in evangelistic labour, has offered \$3,000 in favour of consolidation of the various denominational boards into one Union Missionary Society.

It deserves mention as another token of inter-ecclesiastical goodwill, that the Rev. S. T. Jarvis, of Redgefield, Connecticut, has presented this year's Easter offerings to the British Chaplaincy of Barcelona, which is sadly affected by the withdrawal of former support by the Foreign Office.

SOUTH AFRICA.—A Bill for legalizing marriage with a deceased wife's sister has been withdrawn by its introducer from the Legislative Assembly at Capetown, in deference to the strongly-aroused feeling of both Anglicans and Dutch Presbyterians. The *Capetown Church News* remarks with gladness that the correspondence of the Metropolitan with the latter, which we lately reviewed, has been noticed by the *Guardian* in like strain as by ourselves. Our home contemporary said:—"Nothing could be more courteous and Christian than the tone of both sides. And if indeed it can be made plain that the one serious stumbling-block is the question of Episcopacy, we will not despair; although, no doubt, such a question involves the painful difficulty of touching the personal status of ministers, and sadly runs the risk of (at best) seeming to imply, not a compromise between two, but a surrender of one to the other. Yet it is so really undeniable that Presbyterianism was only a reluctantly accepted necessity, regretted by every religious body that felt itself driven to it (save only in Scotland), and the tone of all (reformed) Episcopal Churches latterly has run so strongly (and rightly) in the direction of increasing the power of both presbyters and laity in relation to Episcopal government, as to afford fair ground for hoping that some substantial advances may be made towards union, where this alone or mainly is the present obstacle to it. That the English Church holds the Divine right of Episcopal government, and is right in doing so, we fully believe. But there is nothing in her formularies to make her insist upon subscription to such a position as a matter of faith, provided men are willing to accept her Orders as they stand. Let them think Episcopacy a human arrangement if that is their honest conclusion. Too many so-called Churchmen think so too. We think they are mistaken. But that mistake in such a point and to such an extent is not a reason for refusing communion."

The Rev. G. Smith, writing, in the *Occasional Papers* of St. Augustine's Missionary College, Canterbury, an account of a ride of 420 miles which he took with the Bishop of Maritzburg immediately on arriving in

Natal, observes:—"I was very much astonished at the state of Church affairs here. All the Church lands, houses, burial-grounds, parsonages, and original churches (with one exception only, that of St. Mary's, Richmond), are in Dr. Colenso's hands; and a Bill has just been passed by the Natal Legislative Council, by a majority of one vote, and has been sent home to England for the Royal sanction, by which he is to be made sole trustee of all these properties, and power is given to him to let on lease for twenty-one years, or to alienate altogether, any or all of these properties. If Churchmen at home could only realize the gross injustice and wrong which this measure, if sanctioned, will entail upon the Church, they would indeed use their influence to help us in our extremity. Our good Bishop's fund is, in fact, *minus*, and owes to him 120*l*. Several of his clergy are ill from overwork, effects of coast climate, &c. There are four or five parishes entirely unprovided for."

The Rev. R. Martin, another "Augustinian," writes of the Colony of the Cape as follows:—"The work here, especially in the western provinces, labours under great difficulties: 1. The difference of races. 2. The thinness of the population in proportion to the ground over which it extends. The Dutch for the most part in the western province are the holders of the soil, and consequently the English, being shopkeepers and traders, are more or less dependent; and this makes them, in too many instances, cold and apathetic in religious matters. Christianity seems to have done very little for the coloured people up to this time. I do not intend by this to say that there are not a great number who are nominal Christians, but Christianity seems to have made little or no impression upon them. Morality is very low among many of them, and I fear they have a very bad example set them by the white people, and, above all, by my own countrymen."

INDIA.—At the anniversary services of the *Bombay Diocesan Association* held in London, the following extracts were read from the correspondence of Bishop Douglas:—"Everything is almost at a standstill through the inability to find men. We must appeal fearlessly to the spirit of sacrifice, out of which alone great efforts can come. So only I am sure shall we get men at all, and so only, not less certainly, shall we get men who will work in such a way as will produce the results which should be looked for. I have not much doubt that the time is opportune, and that great things may be done now. I do not mean that any number of Brahmins are at present likely to become Christians, though I should never be surprised to hear of a movement on a large scale in our direction; but that Christianity is recognised as a subject on which they are willing to reason, and as a fact which must take its place in this part of the world as deserving thought and consideration."

The Bishop of Calcutta's proceedings at the Chota Nagpore Missions during his recent Visitation tour are thus described in the *Indian Church Gazette*:—"The same evening the Bishop, with Mr. Hardy, set out again for Ranchi, which they reached on Saturday morning. In the afternoon 262 natives were confirmed in the temporary church; the new church, solid and handsome, is rising fast, and the window arches are turned. During the week of the Bishop's absence at Calcutta two of the round

stone pillars of the aisles had been built up by Mr. Herzog's energy: funds are still wanted for this, the mother church of about 7,000 Native Christians. On Sunday, 25th February, at the English Service the Bishop preached, and at 10.45 A.M. W. Luther was ordained priest, the Rev. F. Batsch preaching the sermon, in which he alluded to the candidate as one of the first converts twenty years ago who was now to carry on the work with the full commission of Christ in His Church. Rev. F. Vallings presented the candidate, and Mr. Bohn said the Litany; the church was crammed, and above 420 persons communicated with the newly-ordained priest. During the Bishop's absence the harvest festival had taken place, when the crowd of communicants from distant villages was still larger. After the English Service most of the congregation assembled in the Rev. T. Whitley's house, where they were urged to help forward the work. The completion of the church and the erection of two small rest-houses in the district for the Missionaries are the objects for which money is urgently needed. Mr. Vallings has, with loving zeal, taken up the Missionary's work here in preference to the office of Secretary to the S.P.G., with its larger salary and less directly spiritual duties. Human agency seems almost set aside at this period of the Mission's history, but men and means are greatly wanted to keep pace with the need of instruction and feeding the flock.

"At night the Bishop left by palkie dâk for Morhu, thirty miles distant, and one of the centres where a Mission rest-house is needed; there upwards of 360 persons were confirmed, relays filling the plain school chapel. The service was in Mundari, and Mr. Whitley interpreted for the Bishop: afterwards, Holy Communion was celebrated for more than one hundred over and above those just confirmed; many arrived too late. A glance at a Mission map prepared by Mr. Whitley, and the sight of the Christian multitudes in the district, show the wisdom of the plan for rest-houses, where the Missionary may be found for months at a time, instead of having a permanent home for him only at Ranchi, which is in one corner of a district ending sixty miles off. In the evening the party went on to Bamgaon, where they slept in their palkies. On Tuesday morning, whilst waiting for bearers, it was deeply interesting to hear a candidate for Baptism explaining his belief, according to the Apostles' Creed, intelligently and earnestly; an old man sitting by with jackdaw nods, in approbation of the questions and answers, told with a grinning levity how he could not himself give up his drink, the first step to be taken by a Kôl who seeks Christian Baptism."

The Calcutta *Englishman* states that at a recent meeting of the Asiatic Society of Bengal, a paper was read by Babu Rajendralala Mittra on the use of beef in Ancient India. He surprised the audience by stating that, according to old Sanskrit works, beef-eating was common among the Brahmins until the first century before Christ, and "was set aside only to take the wind out of the sails of the Buddhists by making the rites of Hinduism quite as humane as of the other." The oldest authority prohibiting the use of beef does not date before our seventh century.

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THE "OLD CATHOLIC" MOVEMENT.

THOUGH before these pages see the light the Cologne Congress will have met and dispersed, it is not likely, we fear, that we shall be able to describe at once its proceedings. But we can at any rate notice the manner in which one of the leaders of the movement, Dr. Michelis, the correspondent of Dr. Biber, has remarked—in the *Deutscher Merkur*—on the Bishop of Lincoln's letter announcing his consent to attend the Assembly. He says:—

“This letter must be regarded as auguring well for the future of the Movement, towards which the Bishop defines with such frankness his Anglican position. It is a truly Apostolical document, pervaded by a spirit of genuine faith and love, and full of zeal for that unity of the Church, without which she cannot duly discharge her Divine mission among men. Sad as it is for a Catholic to draw the comparison, we cannot but contrast with it the conduct of the leaders of Infalibilism—the Pope, the French Bishops, those of Austria, and in our own land the Bishops of Mayence and Ermeland. What a contrast to all that conduct is seen in the action of the Archbishop of Utrecht and in this letter of the Bishop of Lincoln! But what might not our German Episcopate have been able to do now had they not submitted to the Vatican novelties?

“Let no one say that we have compromised our Catholic position by entering into such relations, not with a layman, but with a Bishop, who openly avows that he expects us to alter the attitude we have hitherto maintained. The Bishop of Lincoln understands perfectly the difference

between his own position and that of the Cologne Congress, and for that very reason we recognize in him the true Apostolic spirit, in that he nevertheless consents to take part, for the love of Christ and with a view to the eventual recovery of the Church's unity, in an assembly of a private character, where he will waive the exercise of Episcopal authority. If the Bishop feels it his duty to say what he thinks of our ecclesiastical position, we see therein a ground for hoping that this second Congress of the German Catholics who remain true to their transmitted faith will promote the healthful reunion of the separated portions of Christ's Church. Only the truth can save us; and the first mark of truth is personal candour.

"But with the same candour with which the Bishop tells us that he desiderates in our position clearness and consistency, we must take leave to reply that we do not find those features any more in his own. He who, disclaiming the strict Protestant maxim of private Bible interpretation, accepts that of Tradition—the development of truth in the Faith—has on principle recognized the Church, and has no justification left for stopping at a certain point about the Council of Chalcedon. On the other hand, we in taking the standpoint of the Council of Trent, do not forsake the principle of true Church Tradition.¹ Nor do we forget that the so-called *Symbolum Tridentinum* does not depend on the authority of that Council itself, but on Pope Pius IV., and that it goes beyond that Council's intention by exaggerations bordering on the doctrine of Infallibility.² But if thus we hold fast to our Tridentine standpoint in such a way as to reject the Romish absolutism which exceeds it, which was never of Catholic faith, and which has now become formulated heresy; while on the other hand the Anglican Church maintains an avowed recognition of the Tradition

¹ "Anderseits ist uns, indem wir auf den Standpunkt des Tridentinums uns stellen, die Möglichkeit, das richtige kirchliche Traditionsprincip geltend zu machen, nicht genommen."

² The meaning of Dr. Michelis here, is brought out more clearly in the following passage in the *Saturday Review* (Oct. 12, 1871):—"The Creed of Pius IV., though based in substance on the Tridentine definitions, was not issued till two years after the dissolution of the Council, and rests on the authority of Pius himself and his successors in the Papal See, who have continued to sanction it, and in certain cases enforce its reception. Persons appointed to ecclesiastical dignities, for instance, are required to subscribe it. But it rests on quite a different ground from the canons of Trent, and the distinction was officially admitted in a parallel case at Rome; and, oddly enough, on the demand of the Jesuits. The Catechism of Trent, like the Creed of Pope Pius, was drawn up after the dissolution of the Council, and issued by authority of the Pope; but when the once famous case *De Auxiliis* was being tried at Rome, a passage favouring the predestinarian view was quoted against the Jesuits from the *Catechismus ad Parochos*. They at once challenged the quotation, on the ground that the *Catechismus* was not an authoritative symbolic document, and the objection was allowed. It is worth while to bear this distinction in mind, since the Creed of Pius IV., though it is mainly a summary of the Tridentine decrees, dogmatically affirms the Church of Rome to be 'the mother and mistress of all Churches.' The clause may no doubt be taken as merely asserting the primacy of Rome, but it is not included as a dogma in the Tridentine canons, and a far more stringent interpretation is suggested by the history of the modern Papacy, and was probably intended by the authors of the Creed."

principle; doubtless we are so placed towards each other as to be able to endeavour after a further understanding.

"Nay, in that one topic which might have seemed the most difficult, such an understanding is already effected. For a reduction of the Primacy to the position of Gregory I. is laid down by the Bishop of Lincoln, and to the same goal we too are necessarily brought if, rejecting the Post-Tridentine development of the Primacy into Absolutism, we go back to the Council of Constance and its legal validity. We acknowledge, too, the need of a general reformation of the mediæval excesses of the Church. An understanding, indeed, as to particular definitions of doctrine may, and must, at first be more difficult; though we can say at once that we are not minded to value the matters formulated in the so-called Tridentine Symbol above the Ancient Creeds. But neither here need we doubt. For as the enslavement of theological science to the Papacy has brought things to their present evil pass, a theological science emancipating itself from that yoke will inevitably induce a revision of the dogmatic process, and thereby effect an understanding with those who believe in the truth of the Church. At Cologne the right way of beginning all this can be considered."

Another thing which we have now to notice is the marriage of M. Loyson, better known as Père Hyacinthe. This eloquent ex-Carmelite has hereby most assuredly disqualified himself from doing much further service to the cause which he had so warmly espoused. Its opponents will now impute with greater colour a similar design to its other advocates as the real secret of their ecclesiastical agitation. And it will be urged that M. Loyson was not only a Latin priest but a monk. Nor did he first pass over to another branch of the Church of different discipline.

In view of the importance which the Dutch Church has assumed in the present Old Catholic movement, it is proper to remind our readers that the earliest modern attempt we know of on the part of the Anglican Episcopate to enter into relations with that Church was made by Bishop Whitehouse of Illinois, than whom, indeed, not one among our existing Fathers has a stronger claim on our gratitude for his judicious labours on behalf of Christian Reunion, whether as regards the Denominations of his own Republic, or the Scandinavians, or the Greeks. While this Bishop was passing through the Netherlands in 1867, he sought an interview with the Archbishop of Utrecht, though accidentally without success. On reaching London, he addressed to him an explanatory letter, which is now for the first time made public:—

"MY LORD ARCHBISHOP,—When I was in Holland a fortnight since I took the liberty of addressing a telegram to your Grace, to the effect that, if agreeable, I would be pleased as a Bishop of the Reformed Catho-

lic Church in the United States of America, to pay my respects to you as the head of the 'Old Catholic Church in the Netherlands.' My telegram failed to reach your Grace, partly because at the time you were absent, as I understood. Failing thus to have had the honour of meeting you, I deem it right to express in some measure the reasons why I sought that privilege, as at least an apology for the liberty assumed by a personal stranger.

"In common with many others in the Anglican Communion, I admire the heroism of the men and women of the Port Royal, in their struggles and sufferings for important spiritual truth, and the rich legacy of devout writings bequeathed to the Church by Pascal, Arnauld, Quesnel, and others. I honour the fidelity with which ever since, through incessant persecutions, their successors (mis-known as Jansenists) have resisted all efforts, however violent or insidious, to draw them into the denial of the precious doctrines of grace, or subscription to false accusation. I appreciate that the Church in the Low Countries which was founded by our English Willebrord, has uniformly desired to remain the faithful servant of the truth, while the more numerous part of the so-called "Catholic" Communion has under the Papacy separated itself from the Primitive Church by departing from the integrity of the Faith.

"I honour your persecuted little flock because it has upheld the Gallican views as to the See of Rome; because it has condemned the false morality favoured by Rome, and called Probabilism; because its Bishops have nobly protested against the Bull '*Ineffabilis*,' and the dogma of the Immaculate Conception of the Blessed Virgin Mary, in terms which present a bold, true, and clear vindication of Catholic Liberty, and an appeal from the Papacy to an Œcumenical Council, and the body of the Faithful in the whole Catholic world. But above all things, I honour you because you have sustained the authority of the Holy Scriptures, and encouraged the circulation and diligent reading of the Bible in the vulgar tongue; and because you have ever taught, and adorned in life, the unvaried holiness and purity which come only through the constantly imparted grace of God.

"I cannot doubt that there are matters of importance in which you would not agree with our Anglican Reformation. There would be things in which probably I should conscientiously differ from you in doctrine and discipline, in liturgical and sacramental uses; a proportion of such differences belongs properly to the Catholic liberty of the separate branches of the Church, but others are of more fundamental importance. But we should certainly agree in the sentiment, which I find from one of your own writers:—'*Que le Seigneur répande Sa bénédiction sur ce travail, et fasse que tous les vrais Catholiques se réunissent pour combattre les faux dogmes qui sont prêchés dans la Sainte Eglise, et qu'ils conservent ce qui fut toujours, par tous, et par tout enseigné.*' It was in this spirit and prayer that, as claiming to be a true Catholic Bishop of the Church of God, I sought the benefit of intercourse with your Grace to express my reverence for your branch of the Church, which had been so noble in its confession through long years of suffering, so faithful in many of its doctrines and practices, so exemplary in the holy lives and deaths of its

members, and so resolute in resisting all treacherous efforts to destroy its Catholic liberty.

"I confess, however, that my desires and hopes go still farther. I cannot but think that your body has been preserved as a remnant, and purified through suffering, for some great and honourable service; and that, in the agitations of the corrupt portion of the Western Church, and the movements towards emancipation and reform in the national branches, you may stand a leader and a guide, and achieve, in these latter days, an honourable vindication, through zeal and love, of purer Catholic truth and order.

"We are yearning in our Anglican Communion to do all that in us lies, consistent with the purity of the Faith once delivered to the Saints, and with the Primitive Catholic Order, to restore the violated unity of the One Holy Church of Christ. It does not become me, as an individual Bishop, to assume how far this can be promoted, by a better knowledge of each other, between the Churches of England and of the United States and the 'Old Catholic Church of the Netherlands.' But I am sure that your Grace will agree that, as individuals at least, we may endeavour to cultivate mutual charity, and where practicable, know each other in such Christian intercourse as may unite us in a brotherhood of sympathy and prayer in our common office as Bishops, and in our inward struggles to perfect holiness in the fear of the Lord.

"Your Grace has been doubtless made aware of the recent assembling of all the Bishops of the Anglican Communion, at the Palace of Lambeth, under the primacy of his Grace the Archbishop of Canterbury. I have the honour of sending with this the printed copy of our Encyclical letter, and of certain resolutions passed by the Conference. This body re-assembles on the 10th day of December to receive the reports of several Committees on material points of discipline in our widely-spread Communion.

"I beg your Grace to believe that this letter is dictated by a high appreciation of the Catholic position of the 'Ancient Church of the Netherlands,' and in deep respect for your own high office and person. May the Lord whom we serve guide and strengthen us in our labours here, and bring us at last to the joys of Paradise, through the infinite mercy of our only Saviour, Jesus Christ.

"With assurances of respect, I am, your Grace's fellow-labourer in the Catholic Church,

"HENRY J. WHITEHOUSE,

"London, 37, Queen's Gardens, W.,
4th Dec., 1867."

"Bishop of Illinois.

The future of the "Old Catholic" Movement may be largely affected by what happens on the decease of the present Pope. Many confidently expect a return of the mediæval strife of two Anti-Popes. It is as confidently affirmed in some quarters as it is denied in others, that Pius IX. has secretly signed a decree, or Bull, doing away with "canonical" conditions hitherto observed when the Papacy has to be filled up; in which case the succession would be sure to be disputed.

Meanwhile, we see Ultramontaniam suffering in Germany from the new law against the Jesuits; but basking in France under Government patronage, and in most other countries maintaining more or less its traditional ascendancy against those Latins who wish for a Reform.

THE ATHANASIAN CREED IN ITS MISSIONARY ASPECT.

THE agitation in the Church concerning the public use of the Athanasian Creed has by no means abated during the last month, and it indeed seems probable that it will increase rather than diminish as the next Session of Parliament approaches. The enigmatical answer given by the two English Metropolitans to the Mémorial of Lord Shaftesbury's Seven Thousand,¹ to the effect that they saw their way to satisfy their requirement that the Creed should be withdrawn from the Service, has been interpreted to mean that a short Bill is to be introduced into Parliament with the high sanction of their names, to exempt from legal pains and penalties those of the clergy who abstain, as many do, from reciting that Creed on the days appointed by the Rubric; and as this interpretation has been allowed to pass unchallenged, it is probably the correct one.

Should such prove to be the case, it may at once be admitted that this solution of the difficulty will be, at any rate, the least mischievous that could be devised, though far from innocuous. Our hope will, in that case, be that the Act will prove almost entirely inoperative. It will not legalize the violation of the Rubric, though it will indemnify those who violate it; but as we have no recollection of having heard of a single instance of a prosecution of a Clerk for the omission of this Creed, we imagine that the relief afforded to the tender consciences of the Clergy on the one hand, and to aggrieved parishioners on the other, will be almost infinitesimal.

The question has been discussed with great ability in almost all its aspects in the public papers, in sermons, pamphlets, and larger treatises, and we have no intention of discussing it in its general bearings in the space of a brief article.

But it does seem very opportune to remind those who are disposed to view with indifference the alternative of the retention or rejection of this venerable bulwark of Christian orthodoxy of the fact—too much lost sight of in this discussion—that the question has far wider issues than the limits of the two Provinces of Canterbury and York; and

¹ Have the names of these seven thousand petitioners been published and analysed? Are there any Socinians amongst them?—Sub-Editor, C.C.C.

that, grave as is the imminent prospect of a collision between the Bishops and their clergy, between the Upper and Lower Houses of Convocation, the more remote danger of a disruption of the great Anglo-American Communion ought not to be lost sight of by those who admit into their consideration the argument of expediency.

How much the Church of England was indebted to the Athanasian Creed for enabling her to retain her firm grasp on the Nicene Faith—especially during the working of the Socinian leaven within her pale in the course of last century—is known to the students of Church History; as are also the lamentable consequences of the rejection of that Formulary by some of the Reformed Churches of the Continent. As long ago as Hooker's time he could point a warning finger to those of them which had discontinued the use of this Creed, as having thereby given occasion to the revival of those very forms of heresy against which it was expressly intended to guard. His words, however often cited, are worthy of being quoted again and again. After speaking of the Arian controversy as having given occasion to, or rather necessitated, the composition of the Creeds, he says :—

“ Against which poison, if we think that the Church at this day needeth not those ancient preservatives which ages before us were so glad to use, we deceive ourselves greatly. The weeds of heresy being grown unto such ripeness as that was, do even in the very cutting down scatter oftentimes those seeds which for awhile lie unseen and buried in the earth, but do afterwards freshly spring up again, no less pernicious than at the first. Which thing they very well know, and I doubt not will easily confess, who live to their great both toil and grief, where the blasphemies of Arians, Samosatzenians, Tritheites, Eutychians, and Macedonians are renewed; renewed by them who to hatch their heresy have chosen those churches as fittest nests where Athanasius' Creed is not heard; by them I say renewed, who, following the course of extreme reformation, were wont in the pride of their own proceedings to glory, that whereas Luther did but blow away the roof, and Zuinglius batter but the walls of popish superstition, the last and hardest work of all remained, which was to raze up the very ground and foundation of popery, that doctrine concerning the deity of Christ which *Satanasius* (for so it pleased those impious forsaken miscreants to speak) hath in this memorable creed explained.” (E. P. Book v. ch. xlii. 13.)

And if this Creed presents so firm a barrier against renascent error in ancient Churches, it is no less valuable as a safeguard against misconceptions of the fundamental doctrines of the Faith in Churches now in process of formation. On this subject we have the unsuspected and unexceptionable testimony of the late Metropolitan of India, Bishop Cotton, as declared in his Charge in 1863 (pp. 38—40), whose weighty words, in remarkable agreement with those just cited from Hooker, we extract from the Charge of Bishop Hamilton of Salisbury in 1864 :

"In the case of the Athanasian Creed, there is much to be learned from coming to India. One who resides in the midst of a heathen nation begins to realize the state of things in which the primitive Bishops and Fathers of the Church drew up their confessions of faith. For the errors rebuked in the Athanasian Creed resulted from tendencies common to the human mind everywhere, and especially prevalent in this country. We cannot too strongly impress on those who recoil from its definitions and distinctions that its object was not to limit but to widen the pale of the Church, which various heretical sects were attempting to contract. It contains no theory of the Divine nature, but contradicts certain false opinions about it, and states the revealed truths of the Trinity and Incarnation without any attempt to explain them. It especially censures four errors—the heresy of Arius, who 'divided the substance' of the Godhead by teaching that the Father was the supreme and the Son an inferior Deity; of Sabellius, who 'confounded the Persons' by supposing that the Father took our nature as the man Christ Jesus, and after dying for our salvation, operates on our hearts as the Holy Ghost; of Nestorius, who so completely separated our Lord's divinity and humanity as to teach that He is not one but two Christs; and of Apollinaris, who asserted that He was not perfect man, with a reasonable (or rational) soul, but a being in whom the Godhead supplied the place of the human intellect.

"Now these four tendencies correspond to four forms of error which are in full activity among us here."

Then, after pointing out certain analogies and parallelisms between the ancient heresies and the various phases of polytheistic or pantheistic idolatry and superstition, actually existing in India, he thus proceeds:—

"The creed of many among the educated classes of India, and of not a few, I fear, in Europe, is the theory of Pantheism, which quenches in us the love of God, since we cannot feel affection for One who has no personal attributes, and which is at last fatal to morality, by teaching that evil is only an inferior stage of good, 'good in the making,' as some one has expressed it, so that the two are in fact identical, each having alike its origin in God. From pantheistic sympathies, Apollinaris, the precursor of Eutyches, was led to merge Christ's manhood in His Godhead, and to deny that he had a human soul. Now, if we remember that all these heresies sprang from tendencies which have given birth to separate religions of widely extended influence, in the midst of which we in India are living, we may surely pause before we expunge from the record of our Church an ancient protest against the application of these tendencies to Christianity, since, whenever the educated classes of this country generally embrace the Gospel, there will be need of watchfulness, lest its simplicity be perverted by the revival of errors which all had their origin in Eastern philosophy."

So far Bishop Cotton; nor is he alone among our Colonial Bishops in his estimate of the vast importance of this formulary of the Faith in our infant Mission Churches. Similar testimonies have reached us

from Ceylon, Borneo, New Zealand, South Africa, and other quarters ; several of which have already appeared in our pages.

Surely these are grave considerations, which ought to be well weighed by all who are interested in the preservation of the integrity of the Catholic Faith, before they lend their influence to aid and abet those who are bent on mutilating or muffling the Athanasian Creed ; sometimes, no doubt, from charitable consideration for the scruples of others, but too often, it is to be feared, from a dislike of any definite dogmatic teaching, and the want of a due appreciation of the danger involved in the denial of the Faith once delivered to the Saints ; a danger strongly stated no doubt in the Creed, but not one whit more strongly there than in many passages both of the Gospels and of the Apostolic Epistles.

We have adduced the testimony of an Indian Bishop to the extreme value of this Confession of Faith as a safeguard against the erroneous speculations into which neophytes among the intelligent Hindoos are apt to fall concerning the fundamental articles of the Faith. We would further adduce the case of an eminent colonial Bishop, a successful Missionary to the heathen, who has experienced in his own person its value as an authoritative exposition of the true doctrines of the Trinity and Incarnation. Having been educated as a Socinian, it was through this Creed that he was first brought to apprehend aright what the Catholic Faith really is ; and was then enabled by God's grace to accept it, after which he became the honoured instrument of bringing all his brothers into the Church ; and it is well worthy of remark that it was the absence of all argument, and the strictly dogmatic character of the document, that forced home the conviction of its truth upon his mind.

It cannot be deemed unreasonable to demand, in the face of such facts as these, that no alteration be made either in the Creed itself, or in the public use of it, without full consultation and deliberation with the whole Anglican Episcopate—English, Irish, Scotch, American, and Colonial. There can be no doubt that the consequences of tampering with it would be most disastrous to the stability of the Church among us as “the pillar and ground of the Truth ;” and strongly as we deprecate the intemperate utterances of some of our leading clergy on this subject, unseemly as we deem their threats of secession and such like, we would earnestly, but respectfully, implore our spiritual Fathers to pause before they yield to the clamour of a comparatively small section of disaffected Churchmen that “inheritance of our fathers,” the true value of which we shall assuredly learn to estimate aright when it has been lost beyond recovery.

Correspondence, Documents, &c.

THE CRUISE OF THE *ROSARIO* IN MELANESIA.

SIR,—I observe an attack upon my cousin, Lieutenant Markham, in your number for September, from the pen of that very persistent gentleman, Mr. Dudley. I had already replied to all he had to say in the *Guardian*, but as that officer has left England, as First-Lieutenant of the *Ariadne*, I must ask you to give me a little space to refute him once more.

Mr. Dudley is right in supposing that the murder of Corporal Marcus was perpetrated when the boats approached the shore the third time. The cause of the landing was the necessity for doing so, in consequence of signs of friendship having been made, and, after the boats were within range, of a volley of poisoned arrows having been fired.

Mr. Dudley appears to imply that it is not true that the natives decoyed the boats within range and then fired upon them; and he doubts the truth of Lieutenant Markham's explanation, that when he spoke of the losses of the natives he referred to losses caused by destruction of property. When an officer and a gentleman is accused of not speaking the truth, I really must decline to discuss the charge. But for the information of your readers, I may observe that there was no loss of life either at Nukapu, or at any of the other islands visited by the *Rosario*, so far as the natives were concerned. The humane and judicious policy of Lieutenant Markham will have a most beneficial effect among the islanders, and will increase the power of the Missionaries for good a hundredfold. This will especially be the case at Nukapu, where the natives will have learnt that their crimes will be inevitably visited by punishment; while they will also have learnt from their neighbours on Cherry Island, that accusations against them will be carefully investigated, and that, if innocent or excusable, they will be treated with kindness and consideration. If Lieutenant Markham had left the Nukapu islanders in the enjoyment of their savage and murderous triumph after firing at his boats, the consequences would have been most disastrous, and he would have been much to blame. Their slight punishment will have the same effect upon them as a similar policy has had on the islanders of Nguna; and Nukapu—thanks to the wise policy of Lieutenant Markham—may now become the centre for the evangelization of the surrounding islands, if it is found to be convenient for that purpose.

CLEMENTS H. MARKHAM.

21, Eccleston Square, S.W., Sept. 3.

[Two letters, signed by their respective writers, having appeared in these pages, in addition to the anonymous one which occasioned them, the subject—which has become a personal controversy—must now drop.—Ed.]

GABRIEL, BISHOP OF IMERETH:

BY MR. MALAN.

SIR,—I have just returned from a visit to Georgia, and there especially to Gabriel, Bishop of Imereth, but, one may also say—the Apostle of Georgia ;—one of the most active and earnest men in the Eastern Church at the present day.

The volume of his sermons, which I translated from the Georgian, published four or five years ago, made me wish to become acquainted with him, and to see him at work in his own Diocese. I have now seen him, and stayed with him ; I have seen him at home, and at work ; in familiar intercourse with those of his own household—a very plain one indeed,—and in his cathedral, celebrating ; and I have heard him both catechize school-children and also preach, as he does every Sunday, on the Gospel for the day. When he preaches there is literally not standing room, for the congregation—as in all Eastern churches—always stands during the whole service, except when kneeling. After the service he strips himself of his vestments, puts on his Episcopal robes, and, leaning upon his staff on the steps that lead to the chancel, he explains the Gospel for the day, in his usually clear and simple style, that makes the common people hear him gladly when he preaches and love him as a father, even when he is away from them. For it was a pretty, I should rather say a touching, sight, when the sermon was ended and the blessing given, to see how old and young, rich and poor, pressed around him to kiss his hand, not only in the church, but at his coming out into the street.

He, like most of his countrymen, has a very fine presence. He is yet in the prime of life, of untiring energy, of most frugal and simple habits, and as decided in action as he is firm in his opinion. Yet with it, the law of kindness is on his tongue ; for during our long conversations, nought dropped from his lips but fervent love for his Master, and charity towards all Christians ; yet coupled with unflinching attachment to his own Church and to all her teaching. Although I do not wish to anticipate a detailed account of my visit, which I may perhaps publish shortly, yet will I now give you his first address, or Charge, to some of his clergy, when he was made Bishop in 1860. It was delivered in the Cathedral of Gelath, a celebrated monastery situated among the hills, a few miles from his Cathedral city, Kutais, to the priests of that monastery and of the immediate neighbourhood. That address, or Charge, which, with every allowance made for the loss of his own clear and elegant handling of his mother tongue, must, of course, suffer in my translation, reads as follows :—

“ Every man shall bear his own burden.” (Gal. vi. 5.)

“ When I became aware that, by the will of God and the decree of Supreme Authority, I was to become the shepherd [or pastor] of this ancient and celebrated flock, I then began to consider within myself how great and how heavy is the burden I should have thenceforth to bear in presence of this holy Church. And I remembered the words of the

Apostle Paul, 'Every man shall bear his own burden;' but, also, what the same Apostle says of a Bishop's burden: 'A Bishop then must be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach;' and again I thought of what he wrote to Titus, who was consecrated Bishop by him: 'A Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker; not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate.' I also thought of the many other instructions, commandments, reproofs, and directions, which our Saviour gave His Apostles, and which they, in turn, handed to their successors, the Bishops. And then again, I am not ignorant of all that Christians expect and require from their chief shepherd. So that when I picture to myself all the great graces that must adorn a Bishop, as well as the many labours, troubles, endurances, and oppositions that beset him from without, if he only takes in hand his ministry honestly and with a single heart, I tremble in my spirit, and say, How can I, unworthy and powerless as I am, bear this heavy burden?

"In sooth, Christian brethren, the burden of a Chief Priest is not a light one, neither are the graces and virtues small which Holy Scripture requires in him. The first grace which the Apostle Paul mentions as indispensable in a Bishop is—that he should be blameless, or pure. 'A Bishop,' says he, 'must be blameless;' or else, 'A Bishop must be pure as the servant of God.' And the reason of this is clear, since the Bishop who teaches purity to others, and who requires that all should lead a pure and blameless life, ought himself first to set them the example of such a blameless conduct, not only in words, but in all the details of his daily life. But then, is it easy to fulfil such a precept? Who is there found on earth that keeps himself pure, if he only converse among men even one day? But especially, how can a Bishop keep himself free from blame, burdened as he is with so many things to do and to care for, assailed as he is by so many tongues of men, who only seek their own advantage? It is through the grace of God, and through that alone, that a Bishop can keep himself blameless and pure.

"Secondly, a Bishop, according to the words of the Apostle Paul, must be vigilant. Every other man has to be watchful on his own account only, but a Bishop has to watch for hundreds and for thousands. When God has committed a spiritual flock to his charge, He requires of him that he should watch and be circumspect every moment, so that not one sheep committed to his care should perish; for that God will require of him the soul of the sheep that was lost. And woe to the Chief Priest or to the priest through whose negligence God shall lose any one soul bought with the Blood of our Lord! What answer shall he give before the awful judgment-seat of Christ?

"But, if it is difficult for any man to be watchful over himself in order to gain a firm footing, and to stand well in the world, how much more difficult is it for a Bishop, who has to watch over himself and his whole flock, and who, however much he may strive, and sleep neither by night nor by day, but devote his whole instruction and efforts to his flock—can, after all, say, with his heart at rest, that he made full proof of his

ministry, and fulfilled all his obligations? Happy is that Chief Priest who can find worthy men to share his burden and to help him; men who can be trusted to fulfil their own task with full purpose of heart, and thus lighten his yoke! A Bishop can easily acquit himself of his responsibilities, when surrounded by a good and worthy clergy, who are fellow-workers with him, and who really take part in his labours, in his troubles, and in his difficulties; but how unhappy is the Bishop who sees around him as his only helpers a clergy yet more troubled and more miserable than himself!

"I pray Thee, O Saviour, let this bitter sorrow be far from me! I beseech you, beloved brethren, you who serve with me in the ministry, make my service lighter, not heavier. Let everyone of you be watchful over his own flock, lest he give even one occasion for blame among the faithful; but rather, let him be an example to his flock both in word and deed.

"Thirdly, the Apostle Paul requires of the chief shepherd that he should be not only blameless, but of good behaviour or modest; that is, adorned with all graces.

"The office or ministration of a Bishop is made the more difficult by this, that all the faithful look up to him and watch him, expecting from him teaching and spiritual instruction. So that he can hide neither his own peculiarities nor any of his actions; but like a light, which when burning and set up on high, sheds abroad light around itself, and is seen afar off, so also is the life of a good Bishop; while the life and conversation of a Bishop unworthy of that name is like a smoking chimney on the top of a house, seen indeed from afar, but only by fouling the atmosphere around. So that a Bishop does not either live for himself, or love himself alone; but a good Bishop saves many alive, while an unworthy Bishop destroys many more.

"Now what says the Lord Jesus Christ of the bad and deceiving man? 'Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea' (St. Matt. xviii. 4). But if this is said of every man who offends, what will be said of the Bishop who is an offence to a whole flock of believers? Thus, brethren, what self-restraint, what diligence ought a Bishop to practise; with what graces must he be adorned, since he is set up as an example to the great and to the small, to the rich and to the poor, to the people and to the priests; for this wicked world rejoices when it sees a Bishop not living as he ought, and evil-livers excuse themselves when they behold his bad conversation. And if even good Bishops cannot always escape the venomous tongue of evil men, how shall the vain and unworthy Bishop fare at their hands?

"Brethren, I do not say all this without good reason. It is not without cause that I endeavour to represent to you the weight of the ministration that lies before me. My definite purpose in saying this is, that I may thereby awaken in your hearts participation in my ministry and sympathy for it, that all of you be fellow-helpers of mine, and thus lighten my burden. The aim and purpose of my ministry is to further your spiritual good. But if you all show yourselves zealous and earnest in doing good

in the midst of a Christian community, my ministry will thus be made easier for me, and full of consolation.

"I feel persuaded that you all wish to receive from me some spiritual benefit, but I desire above all things to gather some spiritual fruit among you, and the first and best means thereto is Christian charity; for where love does not reign, there not one single fruit is seen. Wherefore, dearly beloved brethren, seek after mutual charity, and so shall ye walk firm in the even way of the Lord. Let your charity fill up my short-comings; for I am a man, and am not free from whatever is human. Receive my instructions and my teaching with readiness, and fulfil them with diligence. And as to my reproofs, though severe, if they be done in truth, let them awaken in you, not anger, but repentance and confession.

"And finally, send up earnest prayers to Heaven that our merciful God will not leave my future ministration without evidence and fruit among you, but that He who has made me chief shepherd of His spiritual flock, will in His goodness give me both strength and understanding, so that I may fulfil His commandment without losing one soul of our Lord's flock; but that I may boldly say on the last awful day of our Lord's judgment: 'Behold I, and the children whom the Lord hath given me' (Is. viii. 18)."

Those were not empty words written for the occasion, but the sincere expressions of one who, ever since, has made full proof of his ministry. Almost his first object after his consecration was to labour among the hill-tribes of Ap'hkhazet, on the northern shore of the Black Sea, that were wholly given to Mohammedanism. From official returns published by the Russian Church at Moscow, it may be seen that in 1869 Bishop Gabriel had reclaimed and baptized 10,000 of those mountaineers. Their country is now divided into parishes, with pastors over them, through whose labours the converts from Islamism now amount to more than 17,000. Bishop Gabriel baptized himself more than 1,200 at one of his visitations; and when I expressed to him my wonder at such results, he modestly replied, "that it was not so wonderful, because they had originally been Christians in the days of the early Church." Nevertheless are such fruits of his earnest ministry a harvest in itself, and he can say truly, "Behold I, and the children whom the Lord hath given me."

S. C. MALAN.

ON THE DISTINCTIVE DEVELOPMENT OF THE CHURCH IN THE UNITED STATES: BY DR. OSGOOD.

(*From the "Hartford Churchman."*)

THE influence of the movements and leaders in the Church of England upon American religious thought, life, and work, has been especially great during the last thirty or forty years. We ought not to expect, however, as some persons seem to do, the same development of the Episcopal Church here as in England, whatever peculiar opportunities and encouragements of our own we may have. In modern England this Church was not formed, but found; not made, but transmitted. The English Church

was the old Catholic Church with the Pope and certain Papist ideas set aside, and certain of the new Protestant doctrines and opinions accepted; yet with the whole ecclesiastical government of Bishops and Clergy, the old buildings and usages, and much of the ancient ritual retained. Three great motives apparently brought on the Anglican Reformation,—the English feeling of national independence; the ecclesiastical idea of the primitive Episcopal Church; and the Protestant conviction of the supremacy of the Scripture's salvation through faith and the Holy Spirit, with the worth of true Christian manhood. The ecclesiastical idea shaped, or rather adapted, the new Church polity, but the national sentiment, and the Protestant conviction, were the vital forces that kept the Pope and his minions at bay, and, in different forms and relations, they have done this ever since, and made the English Church the bulwark of Protestant Christendom. The Episcopal order in the Prayer-book, backed by the national strength, and alive with the popular Protestant freedom, found itself master of the situation, and has kept the situation, after a fashion, ever since, without ever having parted company, except in certain exceptional struggles, with either of these helpers. The general habit of English Christians has been shaped by their National Church, and they have looked more to the practical administration of religion than to the discussion of theories or the strife of opinion. Differences and disputes, of course, they have had, for they are human, but comparatively little of the historical life of the English Church has been in polemic theology, and its main discussions have been rather of measures than of speculations.

How different has been the case with us Americans! We did not begin with any national Church or traditional organization of religion. Even the English Churchmen who came to America had no home ecclesiastical rule here, and were obliged, for many years, to do as well as they could without their Bishops, while the leading Colonies contained many varieties of religious belief and ecclesiastical fellowship; and nowhere in the world have there been so many and so earnest Sects as here. The independence of our nation in 1775 did not stop the Sect spirit, but rather brought the parties out into more open and positive conflict. Our theology has been eminently controversial, and turned upon the discussion of opinions, and it is only since our great struggle for national union that we have felt the full worth of our national life, and been moved to do what we can to bring our people together in something like Christian fellowship, now that they have been brought together under national liberty and law. The disposition of our people now is away from the Sect spirit towards Centralization, and all the great religious bodies are showing something of the tendency that has had so great a result in the union of the Presbyterians and others. The Episcopal Church of our America simply resumed its normal state after the war, and is apparently feeling, as never before, her place in the religious life of the nation, and ready to mingle an humble sense of her shortcomings with her new hopes and purposes.

Our American Churchmen surely have much in themselves to blame for not winning more of the heart of our people, and they are seeing some of their errors and mistakes. They certainly have taken too feeble a hold on our hearty American life, and whilst, in the rapid extension of territorial

field and the increase of Dioceses, with magnificent and exacting distances, and the intense and constant demand of pastoral labour upon the time of ministers that should be given to study, their clergy have been too much tasked and wearied and worried to do justice to themselves and their cause in the pulpit, a portion of their leaders and writers have utterly slighted or offended the national sentiment by a temper more Anglican than Anglicanism itself, since the genuine English Churchman is earnest to carry his country into his prayers and his preaching, whilst some Churchmen among us have seemed to think our nation a foreign topic, and to look abroad with a loyalty to another realm which an Englishman might call treason if shown in his own Church. But we are getting over this failing difficulty that we named; though we must allow that it will be a long time before we can secure to our scholarly men in this new and exacting country the same quiet order and free mind that are secured to the scholars of the English Church, which has less than a tenth part of our territory to minister over, with nearly ten times as many clergy to do the work, and church buildings, dignities, and endowments without number, whilst our churches and clergy have too often had far more reason to think of their debts with anxiety than of their funds with peace and joy.

Yet, in the face of these obstacles, the Episcopal Church in America grows rapidly, and seems now to be taking a new start, not only in numerical and territorial progress, but in intellectual, charitable, and devout life. There are many things to be said upon this, but we have now time only to urge one point, and maintain that we ought not to be ashamed to belong to our American Church, and have it Americanised in every reasonable way consistent with its essential Catholic order and Evangelical faith. In some respects, our English fathers and brethren can help us in this movement, and if we can help them toward more liberal lay representation and ready speech and popular co-operation, they can help us toward more Churchly reverence, scholarly study, social amenity, generous thought and large toleration. Already the action of the English Synods and Convocations seems to be in advance of our own Convention, and their clergy have a legal liberty in the division of services and use of the Prayer-book which is not yet openly conceded to ours. It is hoped that, alike in the pure beauty and Catholic richness, as well as in the Evangelical freedom of the pulpit and the prayers, we shall be gainers by a freer and heartier co-operation with our English Churchmen.

In 1877 we may be called to hold open Council with them at Canterbury, —a year after the jubilee of our national independence. If so, let it be a good Council, Catholic and Evangelical, not Latin or Popish, modern and not mediæval, and with due sense of Christian manhood as well as of prelatical authority. England cannot and will not spare any of the essential elements of her Church life, the Apostolic order, the Gospel faith, and the rights of reason and conscience. Our America will then not be farther from, but probably nearer to, her in these respects than now; and may God grant such a reunion of English and American Churchmen, that we may have a true *renaissance* of the holy Catholic Church among all English-speaking people, a regeneration of the life of piety, charity, and

communion, that shall tell wherever the English tongue is spoken, and the spirit of its Magna Charta is felt. Then one of our English cousins will probably be on the throne of the German Empire, and we hope then, what is far better, that the Germanic mind and heart will think and beat with us, who are really, with the English, of the old Germanic stock, and join us in our loyalty to faith and freedom in the face of all-usurping Papal infallibility and Latin despotism.

DR. LIVINGSTONE AND THE EAST AFRICAN SLAVE-TRADE.

THE newspapers have made us all familiar with the happy success of Mr. Stanley, the courageous Commissioner of the *New York Herald*, in his attempt to find Dr. Livingstone. We trust that our great African traveller will be able to set at rest the problem of the Nile Sources ere he returns to England to enjoy his hard-earned laurels. But discovery is not his only object. We must not forget that he was a Missionary before he was an Explorer, and that his explorations have been chiefly valued by himself in proportion to the opportunities they have suggested for abolishing or repressing the slave-trade. About this he has a good deal to say in the last of the letters which Mr. Stanley brought from him. He writes:—

“I beg to draw attention to the part which the Banians of Zanzibar, who are protected British subjects, play in carrying on the slave-trade in Central Africa, and especially in Manyema, the country west of Ujiji; and to make a proposition which I have very much at heart—the possibility of encouraging the native Christians of English settlements on the West Coast of Africa to remove, by voluntary emigration, to a healthy spot on this side the continent.

“The Banian British subjects have long been, and are now, the chief propagators of the Zanzibar slave-trade: their money, and often their muskets, gunpowder, balls, flints, beads, brass wire, and calico are annually advanced to the Arabs, at enormous interest, for the murderous work of slaving, of the nature of which every Banian is fully aware. Having mixed much with the Arabs in the interior, I soon learned that the whole system that is called ‘butchee,’ or Banian trading, is simply marauding and murdering by the Arabs, at the instigation and by the aid of our Indian fellow-subjects. The cunning Indians secure nearly all the profits of the caravans they send inland, and very adroitly let the odium of slaving rest on their Arab agents. As a rule, very few Arabs could proceed on a trading expedition unless supplied by the Banians with arms, ammunition, and goods. Slaves are not bought in the countries to which the Banian agents proceed—indeed, it is a mistake to call the system of Ujiji slave-‘trade’ at all; the captives are not traded for, but murdered for; and the gangs that are dragged coastwards to enrich the Banians are usually not slaves, but captive free people. A Sultan anxious to do justly rather

than pocket head-money would proclaim them all free as soon as they reached his territory."

These Banians are British subjects, and perfectly well known to the English in India. Dr. Livingstone says:—

"It strikes me that it is well that I have been brought face to face with the Banian system that inflicts enormous evils on Central Africa. Gentlemen in India who see only the wealth brought to Bombay and Cutch, and know that the religion of the Banians does not allow them to harm a fly, very naturally conclude that all Cutchees may safely be entrusted with the possession of slaves. But I have been forced to see that those who shrink from killing a flea or mosquito are virtually the worst cannibals in all Africa. The Manyuema cannibals, among whom I spent nearly two years, are innocents compared with our protected Banian fellow-subjects. By their Arab agents they compass the destruction of more human lives in one year than the Manyuema do for their flesh-pots in ten; and could the Indian gentlemen who oppose the anti-slave trade policy of the Foreign Office but witness the horrid deeds done by the Banian agents, they would be foremost in decreeing that every Cutchee found guilty of direct or indirect slaving should forthwith be shipped back to India, if not to the Andaman Islands."

They have contrived to get the entire command of the Zanzibar trade, to the exclusion of the Moslems, who frankly admit that they could not be trusted by their own Sultan to pay him his dues. Dr. Livingstone's remedial scheme is as follows:—

"By far the most beneficial measure that could be introduced into Eastern Africa would be the moral element which has worked so beneficially in suppressing the slave-trade around all the English settlements of the west coast. The Banians seem to have no religion worthy of the name, and among Mohammedans religion and morality are completely disjoined. Different opinions have been expressed as to the success of Christian Missionaries, and gentlemen who judge by the riff-raff that follow Indian camps speak very unfavourably, from an impression that the drunkards who profess to be of 'master's caste and drink brandy' are average specimens of Christian converts. But the comprehensive report of Colonel Ord presented to Parliament (1865) contains no such mistake. He states that while the presence of the squadron has had some share in suppressing the slave-trade, the result is mainly due to the existence of the settlements. This is supported by the fact that, even in those least visited by men-of-war, it has been as effectually suppressed as in those which have been their most constant resort. The moral element which has proved beneficial all round the settlements is mainly due to the teaching of Missionaries. I would carefully avoid anything like boasting over the benevolent efforts of our countrymen, but here their good influences are totally unknown. If the native Christians of one or more of the English settlements on the west coast, which have fully accomplished the objects of their establishment in suppressing the slave-trade, could be induced by voluntary emigration to remove to some healthy spot on the east coast, they would in time frown down the duplicity which prevails so much in all classes that no slave treaty can bind them. Slaves purchase their freedom

in Cuba, and return to unhealthy Lagos to settle as petty traders. Men of the same enterprising class who have been imbued with the moral atmosphere of our settlements would be of incalculable value in developing lawful commerce. Mombas is ours already : we left it, but never ceded it. The mainland opposite Zanzibar is much more healthy than the island, and the Sultan gives as much land as can be cultivated to any one who asks. No native right is interfered with by the gift. All that would be required would be an able, influential man to begin and lead the movement : the officials already in office could have passages in men-of-war. The only additional cost to what is at present incurred would be part of the passage-money on loan and small rations and house-rent, both of which are very cheap, for half a year. It would be well to prevent Europeans, even as Missionaries, from entering the settlement till it was well established."

If the Sultan raised any difficulty, which is not probable, we have an easy means of buying his co-operation :—

"If the Sultan of Zanzibar were relieved from paying the heavy subsidy to the ruler of Muscat, he would, for the relief granted, readily concede all that one or two transferred English settlements would require. The English name, now respected in all the interior, would be a sort of safeguard to petty traders while gradually supplanting the unscrupulous Banians who abuse it. And lawful trade would, by the aid of English and American merchants, be exalted to a position it has never held since Banians and Moslems emigrated to Africa. It is true that Lord Canning did ordain that the annual subsidy should be paid by Zanzibar to Muscat. But a statesman of his eminence never could have contemplated it as an indefinite aid to eager slave-traders, while non-payment might be used to root out the wretched traffic. If in addition to the relief suggested the Sultan of Zanzibar were guaranteed protection from his relations and others in Muscat, he would feel it to be his interest to observe a treaty to suppress slaving all along his coast."

This plan has been since endorsed by the high authority of Sir Bartle Frere. A passage in the Queen's speech at the prorogation of Parliament announced that the British Government are taking some steps for putting down the East African slave-trade. Now that public attention has been so strongly drawn to this subject, it is impossible that that will be allowed to be done on the east coast of Africa by British subjects and dependents which millions of money and thousands of precious lives have been spent to exterminate on the west coast.

BISHOP MILMAN OF CALCUTTA'S OFFICES FOR APPOINTMENT OF READERS AND SUB-DEACONS.¹

I. *Service for the Appointment of a Reader.*

¶ *The person to be appointed Reader standing within the chancel, a Priest commissioned by the Bishop, standing near the holy Table, shall say:—*

Dost thou desire the work and office of a Reader in the Church of God?
Answer. I do.

Wilt thou be ruled by the doctrine and discipline of the Church of England. *Ans.* I will.

Wilt thou with diligence and faithfulness read and proclaim the Word of God, and fulfil such other duties as are assigned to thee according to the instructions thou hast received in this place, under the guidance of its appointed Minister? *Ans.* I will, with the help of the Lord.

Wilt thou seek constantly in prayer, in the study of Scripture, and in all other ways, for the assistance of God's Holy Spirit? *Ans.* It is my intent and purpose so to do.

Then the Priest shall read the Bishop's Commission, and afterwards taking a holy Bible, shall give it into the Reader's hand and say:—

Receive this Book, and be thou a Reader of the Word of God, which office if thou shalt faithfully and usefully fulfil, thou shalt have part with those who have ministered the Word of God. *Amen.*

Let us pray.

O Eternal God, plenteous in mercy and pity, Who hast upheld the world by Thy mighty power, and preservest to the end the number of Thy elect, look now upon this Thy servant whom we now commission to read the Holy Scriptures to Thy people, and give him Thy Holy Spirit. Thou who didst instruct Thy servant Ezra to read Thy laws unto Thy people, we beseech Thee now to instruct this Thy servant, that having blamelessly fulfilled the duty entrusted to him, he may be counted worthy of a higher dignity, through Jesus Christ, to Whom, with Thee and the Holy Ghost, be all glory and majesty, now and for evermore. *Amen.*

Our Father, &c.

The Lord bless thee and keep thee, &c. *Amen.*

II. *Office for the Appointment of a Sub-deacon.*

¶ *The person to be appointed Sub-deacon standing within the chancel, a Priest commissioned by the Bishop, standing near the holy Table, shall say:—*

Dost thou desire for this present season and for the benefit of the

¹ The first of these Offices may be compared with that set forth by the Provincial Synod of South Africa, as given by us in 1870 (pp. 229, 230). It seems cause for regret that the Indian Metropolitan has taken this action without synodical or quasi-synodical conference with the clergy of his diocese, or even with his comprovincial Bishops.

Church of God, the office and work of a Sub-deacon in the same holy Church? *Ans.* I desire it.

Wilt thou read and proclaim the Word of God as thou shalt be appointed and opportunity shall offer? *Ans.* I will.

Wilt thou assist in such ways as are appointed in the service, and worship, and ministry of the Church of Christ? *Ans.* I will.

Wilt thou be diligent in prayer and follow after godliness to the answer of a good conscience towards God, and the edifying of the Church of Christ? *Ans.* I will, the Lord being my helper.

Wilt thou in all thy service observe the order and discipline of the Church of England? *Ans.* I will.

Then the Priest appointed by the Bishop shall read the Bishop's Commission and Appointment to the Office of the Sub-diaconate :—

With the authority and permission of *N. N.*, Bishop of Calcutta and Metropolitan, I appoint thee to the office and work of a Sub-deacon in the Church of Christ. *Amen.*

Then the Candidate shall kneel down, and the Priest, lifting his hand over him, shall say the following prayer :—

Lord God, Maker of heaven and earth, and all that in them is, Who in the Tabernacle of the Testimony didst appoint of Thy Levites for the guardianship and service of Thy holy vessels, look with mercy on this man now appointed Sub-deacon in Thy Church, and give unto him Thy Holy Spirit, that he may faithfully minister in the services of Thy sanctuary, and fulfil Thy will always, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be glory and honour and majesty, now and for evermore. *Amen.*

The officiating Priest shall then put a Bible into the Sub-deacon's hand and say :—

Receive this Book, and be thou a Reader and teacher of the Word of God, that thou mayest have part in the blessing of the Gospel of peace. *Amen.*

Let us pray.

O Almighty God, Father of Light, from Whom cometh every good and perfect gift, we beseech Thee to enlighten and strengthen this Thy servant for the work and service which he has now undertaken, that he may ever set forth the glory of Thy Holy Name, and promote the edification of Thy Church, and lay up for himself a good reward in the day when Thou shalt render to every man according to his work, through Jesus Christ our Lord. *Amen.*

Our Father, &c.

The Lord bless thee, &c. Amen.

¶ *For this service, and when assisting during the holy Communion, the Sub-deacon should be in a surplice, which it is desirable, though not necessary, that he should wear in all other ministrations in Church likewise.*

¶ *The Sub-deacon when assisting in the administration of the Cup, should not enter the rails or sanctuary until he has himself been administered to.*

[The persons admitted to these Offices have in several cases been

military men—a circumstance which has raised the question whether their profession ought not, according to the spirit as well as letter of the ancient canons, to have disqualified them; and the great care shown in the case of Archbishop Abbot's mishap is certainly a contrast. Another mooted point is the concession to the "Sub-deacon" of the ministration of the chalice.—Ed. *C.C.C.*]

ON THE USUAL SYSTEM OF MISSION SCHOOLS IN INDIA.

[The subjoined is the Seventh of a series of papers on "The Religious Education of Unbelievers," which have appeared in the *Indian Church Gazette*.]

There is much that we regard as mistaken and erroneous in the educational system of Mission Schools, as at present usually carried on in India. That system, of course, has its varieties, and we do not mean to imply that every school is chargeable with the supposed faults which we are about to point out; but there is a general system so widely spread that we may characterize it as the ordinary system followed in Missions both of the Church and of bodies external to us; and it is to this ordinary system that our criticisms are addressed. Our criticisms are offered in a friendly spirit, and with a single desire to promote that object which Missionaries in general have at heart. We would help, in however small a way, that great work which now is moving as if with wheels which drag heavily through the impediments which hinder their progress. If we can drop a little oil upon the axles, we shall be satisfied; and if, in trying to do so, we should ourselves make mistakes, we shall not quarrel with the reasoning which points them out.

Mission Schools, then, are the chief characteristic of what we may call Protestant Missions. Education during this century has been a prominent feature in the work of all religious associations in Great Britain; and education has been used in India as the chief instrument of conversion. As, too, Scotland has been distinguished ever since the Reformation for the efforts which the Kirk has made to spread education among the poorer classes, so in India Scottish Missions have espoused the cause of education among the heathen with especial earnestness, and, under the influence of men so deservedly esteemed as Dr. Duff and Dr. Wilson, have taken a very decided lead in this kind of work. How far this work has been a good one we cannot now stop to consider, we can only now give it as our own opinion that in being so forward in educating the masses of the people Missions have inaugurated a movement which, by producing general intelligence, has laid the foundation which the Church of Christ asks for in order that it may build up its own edifice. The kingdom of God is a reasonable kingdom, and not only does not fear true intelligence, but at once creates it and flourishes where it is found. Now, however, when the lead of the Missions has been followed by Government, and schools are spreading rapidly into every town and village, the time, we think, has come when the Missionary bodies may do well to reserve both

their funds and their men for the cultivation of their converts, and to spend their chief energies on the sanctification of the intelligence which is being otherwise diffused.

But, however this may be, the system of Mission Schools may be thus described: Christians and unbelievers are mixed together, no difference being made between them. The school is opened with prayer through Christ to God as a Father, in which Christians and unbelievers, at least outwardly, take a common part: religious lessons are given founded on Holy Scripture, during which Christians and unbelievers stand according to their places in the class, and are taught in all respects together. What and how far they read is a matter dependent only on their age and intelligence; if they have intelligence to follow his reasoning, the Epistles of St. Paul, treating as they do the profounder mysteries of religion and the special privileges of a Christian, are studied and analysed, hymns and Christian poetry, expressing the devouter thoughts and even the rapturous emotions of a true believer, are learnt, and even sung, by young persons, who pass from this atmosphere of piety to homes in which the Divinity of the Son of God is rejected with Mohammedan abhorrence, and the abominations of idolatry scatter their pestilential influence on all around. We have heard "Oh, that will be joyful!" sung in the vernacular, and the first chapter of St. John's Gospel read, by elderly girls, most of whom were married already to heathen husbands, and of whom it was absolutely certain that their life would be spent amid idolatrous customs and observances, without a chance of deliverance from them, even if deliverance were desired. And all this is *compulsory*. In all but an insignificant minority of the pupils there is an active enmity to Christian truth, an enmity derived from inherited corruption, and fostered by the stimulating influences of false beliefs and moral pollutions; but the school is sought for the secular advantages, which it provides at a cheap rate, and the religious instruction is tolerated, because neither parents nor children have any fear of its effects, and because the Missionary, as a good man, is kind and zealous for the instruction of the children, and teaches so well that English tongue which is the high road to public and other high employment. As to the view taken by the promoters of the schools, they seem to think that if young people can be treated as if they were Christians, and made to act as Christians—reading the Bible, praying, singing, learning Christian hymns and poems—there is a hope that they will become Christians. And, sometimes, an intellectual readiness in acquiring knowledge about Christianity seems to be accepted as if it was an actual faith in Christ. "These boys," said an active Missionary to one whom we know, after examining a class of Hindus and Mohammedans in the case of the sons of Sceva the Jew: "these boys are all Christians." "Have they been baptized?" "Oh no." But these boys no doubt are still Hindus and Mohammedans, and will, in all probability, continue to be Hindus and Mohammedans until their dying day. We have heard of persons who, being unable to understand Euclid, and being compelled to pass an examination in it, set to work to learn Euclid by heart, and succeeded in passing a written examination, which did not test their real perception of what they learnt. It seems to us as if the Christianity thus achieved by rote is in almost every case of

this parrot nature ; and when one looks at the poor lads in a Mission School, and sees how far their wills, and their hearts, and their consciences are removed from the knowledge which they so glibly utter, one wonders if they are not really harmed by this habituation to the sound of awful realities, which they thus are accustomed to deposit in their intellects without any thought that they are to tell upon their lives. If we add, as an instance of the length to which men carry this system of making young people Christians by compelling them to *say* Christian truths, that Mohammedan boys are taught in answer to the question "Who was Jesus Christ?" to say "The Son of God;" and that in many schools the teaching of religion in English has been put a stop to, because the boys persisted in making the Bible lesson a lesson in grammar and English by irrepressible questions, we have said all that space allows upon the system as it now exists. As to the effect of it, it is notorious that it is inefficient, as might, we think, have been expected. In one large school, numbering usually nearly 300 boys, which has been carried on for many years at a vast expenditure of hard-raised Missionary money, and with the occupation of the full energies of two or three European Missionaries, besides native assistants, the result as we know has been literally or practically nothing, and such is nearly the result of the system as a whole. We do not say that it has made no converts, for contact with good men will lead to some result under any system ; but many who are competent judges, and many Missionaries, are reluctantly despairing of success through it, and are asking if labour on Missions so zealous as has been much of that which has been spent on education, need be thus in vain ?

But we must be more particular. The contrast between this system and the educational principles of our Lord, of the Apostles, of the primitive and early mediæval Church, must, as we have sketched those principles, be obvious on the most cursory inspection, and we must now indicate the points of contrast more distinctly.

1. It is, we think, a serious mistake to mix together believers and unbelievers during religious instruction, and to pray with unbelievers as if in unbelief they could approach God as Christians do. Such mixture lowers the standing of a Christian in the eyes of both. One whom God regards as greater than John the Baptist is made to feel and is treated before unbelievers as being on the same level in the sight of God as a Mohammedan who blasphemes Christ and an idolater who worships stones. As men they are equal, as religious men they are wide as infinity asunder, and the difference should be made broadly yet charitably visible. If, too, we go to the bottom of the matter, and ask for the reason that no difference is made, must we not find it in an inadequate perception of the greatness of regeneration ? If regeneration is the same as conversion, only a change in the affections of the heart, this mixture is intelligible, for between a believer and unbeliever there is a difference only in disposition. If, however, regeneration is a change of *nature*,—the seminal beginning of a literal *re-creation*, an ingrafting into and union with the second Adam the Lord from heaven, the difference between "the least in the Kingdom of God" and an unbeliever is as great in *kind* as between the human natures of Adam and Christ. So that really, though doubtless unintentionally, a child of God

and a member of Christ is treated as if this high relationship was a thing of *figure*, and not a thing of fact.

2. It is not less a mistake, as we conceive, to teach unbelievers as if they could receive truth as Christian children can. All right education of Christians is based on the fact that they are children of God through union with God's Son. They have in them the seed of God, latent it may be, even covered and choked with weeds it may be also, yet there, and needing only culture to educe it; and the Christian teacher waters and tills genuine soil: not, indeed, always with success, because the will after all may be wanting, and without a good will in the seed toil will be in vain. In the unbeliever, on the other hand, there is Adam's fallen nature and nothing else; not the seed which can be educed, not the soil which can be fertile, not the essential will. If by God's special leading there arise yearnings and drawings truthwards, something can be made of these. But the method of cultivation must be as different as the seed and the soil, and to confound the two is to work in blindness and confusion. What, however, is the practice under what we call the educational system? The unbeliever is taught just as if he were a Christian. When he has read the Gospels and the Acts, it is simply a question of intelligence and general acumen whether he goes on to the Epistles to the Romans and Ephesians, with all their mysteries and glories, or not. The books, too, of the "Christian Vernacular Education Society" are composed on the same principles. In the primitive Church the creeds, the doctrines of the Hypostatic Union and of the Trinity were withheld, even from the "candidates of heaven," until they were on the point of being illuminated and of tasting the heavenly gift. In these books, along with much that is suitable, there is mingled an attempt to set forth, for the instruction of unbelievers, not only the moral principles of Christianity—St. Ambrose's *De Moralibus*—and the root-truths which are the proper limit of catechetical instruction; but those notional and developed truths connected with justification, sanctification, and atonement, which the Spirit alone can unfold to the sanctified understanding; while Christian poems and hymns are taught to, perhaps sung by, worshippers of Shiva with the mark of that vile god daubed upon their foreheads. Now, this appears to us, if anything can be, a casting of pearls before swine. It is a making truth dirt-cheap. It is an accustoming the unbeliever to that familiarity with unwelcome truth which proverbially produces contempt for it. This is what we referred to when we spoke of giving truth like medicine by force to reluctant minds. This is what appears to us a treating spiritual truth as if it could be intellectually discerned. How are the developed truths of the Atonement, or of the Epistle to the Romans, to be received by unbelieving minds except by mere natural intellect? What other faculty for apprehending them do they possess? If they are not "the natural man" of St. Paul, who are? And if they have spiritual discernment, who have not?

3. Moreover the system, as a whole, as interpreted by the books above referred to, appears to aim at producing at once the full work of the Spirit in the heart, at rousing the Christian emotions even in those who have not professed Christianity, and, as one has expressed it, at creating "an *experience* rather than an *acceptance* of the truth, a *desire*, rather than a

purpose of the will to obey." This, according to the principles which we have laid down, is to begin at the very end. We say: arouse imagination; stir the conscience; produce faith in Christ; bring men to the Kingdom of God for illumination; when enlightened, teach them to meditate on truth and develop it by the aid of the Spirit of God personally inhabiting them; thus they will come to feel the emotions of a Christian. The educational system, on the other hand, instead of waiting for the slow processes of wisdom, would devour Metis, and then bring full-grown Minervas out of the mere hearts and intellects of unbelieving Jupiters, making the later products of faith the beginnings of conversion.

But we have other objections, and they are the strongest of all.

4. A habit of *treating* unbelievers as if they were believers, and making them say what Christians believe, as if they themselves believed it; of trying to form, so to say, an *intellectual* habit of Christianity in separation from a morally and spiritually Christian condition, is really, however unintentionally on the part of the teachers, to form a habit of intellectual dishonesty which radically injures the character, and deeply averts the person as a whole from truth.

5. Also, this treating of unbelievers as if they, in their state of unbelief, could approach God and learn His truth, is, we are convinced, to place Christianity on a basis of nature and reason, not of mediation and revelation. To say to unbelievers: "Pray to God as your Father, believe in Him, when you die trust in Him and commit your soul to Him," as these books, interpreting the system of conversion by intellectual education, say, and that without supposing an outward profession, or the use of any one of the mediatorial ordinances provided by Christ, is practically to say: "You, as men—not as men new born and quickened by Christ, but as men in natural condition—may come to God." Nor is the case altered essentially when it is replied that they are taught to come to God through Christ. For, though that is a witness to the intentions of the teachers, it does not alter the substance of the teaching itself. Principles assert themselves in spite of qualifications. Nature and reason say: "Go to God direct; mind and soul can speak to the Great Spirit of the universe, and need no human intervention, no ordinance, no man, to come in between the soul and its Creator." Christ says: "No man cometh unto the Father but by Me," and requires outward confession, profession of faith, use of the means of grace which He provided. And to teach men that they may reach God without these things, is to make nature the way to God, however much the teacher in his heart may abhor naturalism.

Such are some of the chief objections which we have to make against the religious education of unbelievers, as now very commonly carried on in India. It is, we think, open to question whether education can be wisely used as a direct means of conversion at all. For the present, however, we content ourselves with stating our objections to the existing system, and with expressing our hope that our criticisms, frank and unreserved as they are, may be received as they are offered, in a spirit of honest zeal to promote the conversion of the people of India.

A TRAVELLER'S NOTES OF CHURCH WORK IN INDIA.

A LETTER by the Rev. W. F. Creeny, in the *Australian Churchman*, seems to give the impressions of an unbiassed observer. He was pleased with the new church at Galle, Ceylon; and with that at Vepery, Madras, where he found the S.P.G. Missionaries busily at work. He says of the cathedral at Calcutta:—"This was built under the superintendence of the late Bishop Wilson—an eminently good man, but a very bad architect. A drawing of it, which I remember in the old S.P.G. house in Pall Mall, made it look very tolerable; but when you learn that the spire and the innacles are carpenters' work, daubed over with stuff to make them look like stone, you cannot but be sorry that no better feeling prevailed than to ermit such a sham in a House of God. The interior is by no means handsome for a church, and half useless by reason of the echo."

At Benares he was surprised at the silence of the Sunday morning congregation:—"A goodly congregation of gentlemen and gentlewomen, officers and their wives, and also two or three hundred soldiers, all assembled to worship God; and not a voice heard but the chaplain's." He found things otherwise at the adjacent C.M.S. Station of Sighra, conducted by David Solomon, the native clergyman. "The native service was well attended—men on the right and women on the left. The responding was very earnest. It may be new to some to hear that a great congregation of native Christians intone the service, but the fact seems to be that they cannot help it—that it is a law, that wherever human beings speak aloud with one heart and one mind they must do it in one tone. Their chanting and singing were in very good taste, and soft and sweet, but much too slow."

"I was delighted by this and other evidences of Missionary success here at the very birthplace and headquarters of Brahminism. Benares is perhaps the most sacred of Hindu cities;—to bathe in the river here is a most meritorious act, and to bathe during an eclipse of the sun is a sure way to wash away all sin—and hundreds of thousands were gathered and gathering for that purpose when I visited the river. It was a strange and somewhat grotesque sight to look upon the worshippers in the early morning standing deep in the water, tossing it about with gentle hands—then mumbling prayers, then dipping over head, and so on, and on. On the morning of the eclipse there was hardly any river to be seen on the city side, the heads were so many. There stood perhaps 200,000, all waiting for the eclipse to begin. Afloat in covered boats, the insides of which were so fitted as to permit the occupants bathing in the sacred waters, women waited for the important moment when they might plunge and wash away their sins. On the shore, in various places, dead bodies were being buried—the smoke of their burning hanging sickly and heavy on the heated air. I landed at one of the ghâts, and visited a sacred well and the Golden Temple. It is related that when Auringzib, the Moham-medan conqueror and great Iconoclast, sacked Benares and was about to destroy the god of the place, this very knowing deity, to save his life, took a header down a well close by his temple gate. Ever since this well is

sacred. A handsome canopy is raised on stone pillars to protect the worshippers from the sun and rain, and here I saw a vast multitude walking round and round—not all in the same direction, but meeting each other, all mumbling prayers and tossing rice and yellow flowers into the well—some of them even drinking its foul water. Amongst these earnest worshippers was a small bull, leisurely walking, and every now and then opening his mouth to have a handful of rice dashed into it. These worshippers had all been to the Ganges first, and had small brass *lotas* containing water; this they sprinkled on every god they passed, and there were many at many corners. In the Golden Temple were other thousands, pushing and crushing, and casting yellow flowers and holy water and rice, and receiving from the thumb of a Brahmin a red mark on the forehead, as a token that he had done *pūja* that day. Under the covered way inside the temple-bounds were about a dozen sacred bulls, having their heads to the worshippers, who traversed the wet and dirty pavement that surrounded the golden precincts in which the god received offerings and adoration. A Brahmin sat on this central holy platform, and received presents, and marked the foreheads of the various sects with their distinctive insignia. If St. Paul had been there he would have very likely said to them, as he courteously said to the polite Athenians—‘I see that in all things ye are very religious.’ Here is a city ‘wholly given to idolatry,’ but yet in the midst of all this surrounding heathenism the Missionaries of our Church have gathered a goodly company of believers in Jesus.”

PRESENT STATISTICS OF THE JEWS.

THE *Allgemeine Zeitung* gives some interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former numbers. They are now most numerous in the northern part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population), and in that strip of Europe which extends from the Lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of the middle class among the Slavonic nationalities, while in the whole of Western Europe there are not 100,000 of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing much, and constantly spreading farther to the south. Timbuctoo has, since 1858, been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falâshas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. At Constantinople there are 70,000 Spanish Jews, descended from those expelled from Spain by Ferdinand and Isabella, besides several thousand German Jews in the suburbs. There are numerous Jewish colonies in Yemen and Nejrân, in Western Arabia. It has long been

known that there are Jews in Persia and the countries on the Euphrates ; in the Turcoman countries they inhabit the four fortresses of Sherisebs, Kitâb, Shâmâtân, and Urtâ-Kurgân, and thirty small villages, residing in a separate quarter, but are treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China. In Cochin, in India, there are both white and black Jews. The white Jews have a tradition, according to which, in the year 70 A.D., their ancestors were 10,000 Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem, and remained at Cranganore until 1565, when they were driven into the interior by the Portuguese. The black Jews there are supposed to be native proselytes, and have a special synagogue of their own.

With regard to the Jews in Russia, besides the Karaim and the Mishnaïedim or strict Talmudists, there is a third sect called Cassidim. This sect was formed towards the end of the eighteenth century as a reaction against formalism, but its spiritual fervour has nearly vanished; its adherents are even more pedantic in observances than their co-religionists, and they practise some extravagances in worship which have gained them the nickname of "Jumpers."

Of 30,000 Jews residing in London, 2,000 are Christians. Of 18,000 in Berlin, 2,400 are said to be converted; in the University, three years ago, 28 professors were Christian Jews. The total number of Jews in Europe who are Christians is reckoned at 20,000. In the Church of England, 100 of the clergy are Jews by birth. According to the *Jewish Chronicle*, an "Anti-Jewish Conversionist Society" has been established, with its head-quarters in Birmingham, for the purpose of opposing the "Society for the Conversion of the Jews." Of this last-named association the current report shows, during the preceding twelve months, an outlay of 33,310*l.* in "work done in various parts of the world," the numbers of converts made by the Society's instrumentality in the same time being numbered at 32.

Reviews.

Seventeenth Year's Report of the Anglo-Continental Society; for the year 1871. London: Rivingtons.

As usual, one of the most interesting portions of this Report is that respecting Italy. The Rev. F. Meyrick, Secretary, and indeed Founder of this Society, who has been visiting that country and Germany—chiefly, we regret to learn, in quest of better health—contributes from his journal much that we would wish to quote; but a single extract must suffice:—

"The Professor of the Roman University, to whom I have referred, was one of those most active in preparing the Address of the Professors to Dr. Döllinger. Like most Italian Liberals, he thinks that no help can be given to the national party within the Church by the State, though he allows that the co-existence of the scepticism of the educated and the

Ultramontaniam of the Jesuitical party is the great danger of Italy as a nation. 'Does the liberty of the Church,' I asked, 'mean liberty on the part of the Pope to nominate to bishoprics men notorious for their hostility to the present settlement? And does it mean liberty on the part of the Bishops to suspend at their pleasure and otherwise tyrannize over all Priests who do not absolutely submit to their commands?' 'Parliament cannot interfere in these things,' he said. 'We have once for all granted liberty, and we leave the Church to settle its own internal affairs.' 'An excellent principle,' I replied, 'and one with which I have hearty sympathy. But are not the circumstances of the Italian Church such as not to make it fairly applicable at the present moment? An Englishman would inquire what will be the results?' 'The results,' he said, 'are evil' (and the condemnation of a Priest for offering spiritual consolation to some of the king's soldiers which occurred at this very moment, added force to his remark), 'but how are we to obviate them, and yet preserve our principle of washing our hands of all religion?' 'Is not,' I said, 'the Papal system different from that of all other Churches and religions? Is it not practically, in one of its aspects, a temporal power under an absolute despot, and does not this temporal power require to be confronted by the more legitimate temporal authority of the civil power?' 'Liberal politicians are not prepared again to entangle themselves in religious matters,' he returned. 'But there are at least two great encouragements,' he continued. 'Free principles are undoubtedly rooting themselves in Italy, and the Kingdom of Italy has won the prestige belonging to the occupation of Rome. What is now wanting is a movement by a leading ecclesiastic, such as Cardinal —.' 'And what protection would he and his followers have from the State, if they were deprived of their benefices and salaries by the Pope?' 'None.' 'Then, they would be starved?' 'Unless they could find support for themselves.' 'Under these circumstances, it is not wonderful that there is no Döllinger and no Hyacinthe of Italy.'

"Of the person whom I designate as an Ecclesiastic, I will simply say that he is a grave and learned man, with no shadow of reproach against his name, whose principles are those of the primitive Church. Several of our publications were on his book-shelf. I say no more, lest I should thereby injure this excellent man. . . . I was much interested in the case of a young Priest who made an application to me similar to that which I have mentioned as having been made at Palermo. He could not believe in Infallibility or in the Immaculate Conception, and further, he could not believe many of the distinctive Roman dogmas, as the doctrine of the Mass, Purgatory, Indulgences. He had consulted with some elderly Priests on his difficulties, and asked them what he should do? 'Do!' they answered, 'do as we do: it is not necessary to believe every thing ourselves.' His conscience was shocked at having to officiate in a Church whose doctrines he disbelieved, and he came to ask if there was any opening in England. He impressed me as being a man of real piety and earnestness, but he had no great learning; with the exception of a few French Protestant works, he had not opened a book which would be regarded by his co-religionists as unorthodox. I gave him a Prayer-book,

and three or four of our Society's publications. He returned in a week's time and declared that he found his sentiments accurately expressed by these writers, and specially by the Anglican Catechism. After I had left Rome, I received a letter from him, praying to be delivered from his present slavery. . . . I believe that I did what may be more useful for this young man than drawing him away to England, by cautiously and at the same time warmly commending him to the care and attention of those who are seeking reformation in the Italian Church, with whom he was not previously acquainted.

"I was much interested by the enthusiasm and energy of a young American widow in Rome. She had been converted from Mr. Beecher Stowe's form of religion to that of Father Hyacinthe. This was a very different thing from being converted from the Church of England or America to that of Rome. Accordingly she was no Ultramontane. She was anxious to establish at Rome an International College, where girls of all nations might be educated together. She had received a contribution from the Italian Government, and had collected some money in America, for carrying out this plan. There is at present hardly any opportunity offered to Roman gentlemen to get their daughters educated. Such education as was found in the Nunneries is now not to be had, and if it existed, it would be scorned and refused by the fathers of families."

We regret that the finances of this Society are still far from what they ought to be. How can we expect our Communion to exercise her legitimate influence on foreign Christendom so long as such an excellent organization as this finds such inadequate support?

The Rev. J. C. Clay, British Chaplain at Messina, writes as follows concerning Italian Church prospects:—

"The new dogma has been received in general with coldness, indifference, and incredulity. But there has been no active opposition to it. No anathema has been fulminated against any one for speaking or writing against it. All submit in silence, which is not unnatural under present circumstances. But it is to be feared that the dogma of Infallibility will damage the hopes of Reformation in Italy. That dogma was a bold challenge, which, in Italy at any rate, has not been accepted. It is an audacious proof of power. It is a boast in comparison with which the doctrine of Papal Supremacy sinks into insignificance. And it seems to be of little use to speak of old grievances if people are patient under new ones.

"In the Council the Italian Bishops did not much distinguish themselves. Few spoke at all; for their votes were wanted and not their speeches. The speeches both for and against the dogma were made principally by foreigners. The speech of Cardinal Guidi was marked by learning and eloquence, and it made a sensation. Cardinal Guidi was formerly a professor of theology. For his learning and high character he was nominated by the Italian Government some years ago to the Archbishopric of Bologna. But he declined to accept the office and to swear allegiance to the King of Italy. For this he was made Cardinal, and the

Pope reckoned confidently on his services. At the Council, however, he spoke manfully as well as learnedly against the dogma. But, alas for human resolutions! when the decisive day came, he said *placet*. We know not what happened in the interval; but he spoke against the dogma and voted for it.

"Under existing circumstances it is difficult to say what can be done in Italy to promote the union of the Churches. They who wish for a reformation do so in their hearts, but there is nothing here like organization. There is no leader of a movement. All other Governments can protect the clergy who may have fallen under the displeasure of Rome. In Italy that is impossible. The State has objects of its own to accomplish, and will not interfere with the liberty of Rome in spiritual matters. The State is pledged to defend the spiritual power of the Pope. Italy is now to the Pope that which Austria, Spain, and France have been. The arm of Italy is now the secular arm which protects the Pope. And this arm can reach to any part of the Italian peninsula, though no farther.

"It seems that before there can be any hope of reformation of doctrine in Italy, there must be a reformation in the College of Cardinals, and a modification of the system of electing the Pope. That is the first thing to reform as a step to ulterior reformation. The present mode of election is a tangible, palpable grievance, which can easily be understood by any one who has the least idea of constitutional government. It has been in operation since the year 1059. The Pope nominates a few Cardinals, who elect one of themselves when the See is vacant. The Papacy is not a monarchy, it is an oligarchy of the closest and most corrupt kind. As long as the Pope nominates the Cardinals and the Cardinals elect the Pope, the Papacy is an affair of close patronage to be managed by a few interested persons. It is easy for the Pope, by a judicious distribution of hats, to collect a body of about fifty Cardinals devoted to the interests of the Papacy. And when the throne of St. Peter is vacant it is considered as the private property of a privileged few. St. Peter holds the keys, and the Cardinals hold St. Peter. The rottenness of this system is very evident, but it will never cure itself; it will continue to keep the Christian world divided until reformation shall come from without. A change is needed in the constitution of the Church of Rome. If the voices of the clergy and laity were heard in the election of their rulers, then the Christian nations might prepare the way to union upon such a basis as would satisfy them all. . . .

"The Vaudois, or dissenters, are making progress in Italy. They of course give up all idea of Church-membership, and they go at once into schism. They have little or no connexion with each other, and they are in fact so many independent congregations spread over the country. They have no policy, no idea of a national Church and a national reformation. All that they desire is to be left to themselves; and, if they can but have tolerance, it concerns them little how the Pope governs in Rome."

Colonial, Foreign, and Home News.

UNITED STATES.—*Scandinavian Intercommunion: Address of the Delaware Convention to Swedish Immigrants.*—At the last meeting of the Convention of Delaware resolutions were adopted, in view of a new immigration of Swedes into that Diocese and State, to the effect that these immigrants have “peculiar and strong claims to our Christian sympathy and fraternal regard,” inasmuch as “the Church of Sweden, of which they are members, is Protestant in its doctrine, Episcopal in its ministry, and liturgical in its worship.” A committee was appointed to prepare an address to them, “calling their attention to the fact that the teaching, ministry, and worship of the Protestant Episcopal Church in these United States proffer to them in their home a continuance of the teaching, ministry, and worship of their own Swedish Church,” and stating as follows:—

“You will perceive, beloved, that you are not looked upon as strangers by us. Your fathers early came to this country, and religiously honouring their God, built here many a noble church, the noblest of them all in this State, at Christina, now Wilmington, in the year 1698—9. That old church, the ‘Old Swedes,’ as we love to call it, still stands, a bond of unity between us and you, reminding you of your fatherland and your own church in Sweden. In the records of that ancient parish, written in your own tongue, you will read of persons and places and events still known and honoured among you. Your fathers were one with us in religious belief and practice, as these ancient records show; and thus it came about when this part of our country, which your fathers settled, passed to the government of England, and the Crown and Church of Sweden withdrew their ministerial care and protection, and your own language ceased to be generally spoken, and Swedes no longer sought these shores, that the Swedish congregations, led by the affinities of a common worship, ministry, and teaching, became one with the now Protestant Episcopal Church.

“To that same Church, dear brethren, we invite you—her worship your worship; her homes of prayer and praise your homes; her ministers your ministers, and her people your people in the brotherhood of Jesus Christ. Come, that we may afford you every assistance within our power of conducting your religious services; the baptizing of your little ones born here; the instructing and catechizing of your children; the confirming of our young men and maidens; the ministering in one communion and fellowship, by your own ministers or by ours, of the Holy Supper to all the faithful. Come, continuing together in the Apostles’ doctrine and fellowship, which ye have received of your fathers, and wherein ye stand, ever one body for the Master’s sake.

“These things, beloved, we desire that ye make known to your countrymen both here and at home. Send a copy of this paper to your relatives and friends in Sweden, that they may rejoice together with us in mutual love and comfort. May our Heavenly Father have you ever in His holy keeping, and direct your hearts into the love of God, and into the patient waiting for Christ. Amen.”

CANADA.—Three new Bishoprics are designed for the Dominion of Canada. One, for the district of Algoma, hitherto in the Diocese of Toronto, was resolved on at the last Synod of that Diocese, and the S.P.G. has made a conditional grant of 950*l.* towards its endowment. The district contains many Indians, but is rapidly filling up with European immigration. The other two new Dioceses are to be carved out of that of Rupertsland.

A Canadian correspondent of the *Hartford Churchman* writes:—"The Sustentation Funds which have been established in each Diocese for about four years, amount now to from \$25,000 to \$55,000, and are to take the place of the diminishing S.P.G. grants. The Mission Funds also are improving, and the Offertory system is successfully displacing the odious institution of pew-rents. . . . Time would fail me, were I to try to tell you of the new churches that are being built, and new schools in connection with our communion. In Ottawa city the female college in which the Bishop of Ontario takes such interest is thriving; and the cornerstone of an unusually large church was lately laid there. Of the new cathedral at our London you have already taken note. The Diocese of Huron owes deep thanks to Bishop Hellmuth for the use he makes of his wealth in that and other good works, though not for that virtue alone. The number of clergy in that Diocese has doubled in the last fourteen years, but he has felt it necessary, like our Metropolitan at Montreal, to make an appeal for the increase of the ministry. . . . The new Lectionary of the Church of England has been sanctioned by all our Bishops. The Synod of Huron agreed on a resolution of thankfulness that the Home Church has preserved intact, throughout the late struggles, the Athanasian Creed. . . . At Toronto a sisterhood is being established in connection with the Church of Mr. W. S. Darling; a house and some money are already given." But this picture of general brightness must be understood of only Canada proper. *The Maritime Church Chronicle* says:—"There are in Nova Scotia not less than ten 'Missions' now vacant, and the number in New Brunswick, if not now, will very shortly be at least as large. And the most discouraging part of the matter is, that for some time this deficiency has been increasing, and yet, so far as we know, no voice from the clergy has complained of the causes, and very little sign from the laity has been made to show that they deprecate the effects."

SOUTH AFRICA.—An effort is making in England to carry out a long-cherished wish of the Metropolitan by transforming one of the archdeaconries of his diocese—that of George—into a See. By the last mail he wrote—"I am very thankful that this effort is being made, for the present field is too large for any one to cultivate, and I am an old man." All that is required is 5,000*l.* to complete the endowment of the new See. The sum of 700*l.* or 800*l.* has already been subscribed, and 1,100*l.* has been conditionally promised.

The *Capetown Church News* remarks on a letter to the Bishop of Capetown from the Secretary of the S.P.G.: "Another reduction in the Society's grant to this Diocese has been made, and further changes of a serious character are indicated. It would seem from certain expressions

in the letter that the authorities of the Society have no very clear notion as to the nature of Church work in this country; they clearly contemplate parishes rapidly growing, and inhabited solely by thriving settlers of English race. Unless greater and more systematic efforts are made here our Church work cannot be maintained on its present footing, still less enlarged. The Voluntary Bill is ever threatening, the grants from England are being steadily reduced, and at the same time there is a gradual fall in the rate of interest, and an increasing difficulty in finding suitable investments."

The Diocesan Synod of Maritzburg met on June 26th. Bishop Macrorie spoke hopefully as to the progress of Church work. Attention was called to the increase of immorality among the natives, owing to the conduct of the whites. Steps were taken for the education in the Colony of candidates for Orders, and for the employment as deacons of persons engaged in business. Dr. Callaway remarked on the topic of a native ministry:—

"Some persons thought it encouraging that two native ministers had been produced at the end of thirteen years, but he thought it discouraging. As to the native Christian flocks contributing towards the support of their clergy, it might be well to know what had been done at Springvale. The offertory the first year had realized 25*l.*, of which 9*l.* 9*s.* had been voted to the S.P.G. as a thankoffering, and 6*l.* each to William and Umpengula, the recently-ordained deacons. The offertory last year had amounted to 56*l.*, and after various contributions there remained 30*l.*, of which 12*l.* each were voted to those two deacons, and the remaining 6*l.* to the bell-tower. They were being thus taught to support their native ministers. The offertory for the Sick and Aged Clergy Fund had been 6*l.* 5*s.*, of which 1*l.* 0*s.* 9*d.* had been subscribed by the mixed congregation, but the rest by the natives, and if they could get native ministers, the natives would support them to the utmost of their power. The expenses of a native minister would be much increased from various causes; the income provided should not be less than 50*l.*"

AUSTRALIA.—In Tasmania some Churchmen of Puritanical party-feeling have, in spite of the decision of the Synod, been endeavouring to create further strife in regard to the assumed Ritualistic practices of the Rev. R. Hayward and others. Bishop Bromby's main reply is a description of a visit he paid to Port Arthur, the penal settlement:—"I heard there one universal testimony to the loving, self-denying labours of Mr. Hayward. I could trace the effect of the chaplain's work everywhere; in the devout behaviour of the masses, and in the solitary witness of once hardened men, who told me that they were hopelessly lost before they had been (in their own language) 'taken in hand' by the clergyman. The tears of a blind man, moistening his sightless face, were more eloquent than words. And at whose bidding am I called to mar this good man's work by unsupported charges? The answer is, two men in turn memorialize not me (for that would not suit their purpose), but the Governor in Council—two of the convicts. One is registered as a Presbyterian in creed, on whose hand and tender conscience lies the stain of a brother's blood. The other follows up the successful plea for absence from Divine service, uses his very first opportunity for effecting his escape, and puts the country to all the expense of an unsuccessful attempt at recapture.

Are these the men whom you would take into your councils? And is this the chaplain that you would sacrifice to their plots?"

We have received a report of the address of Bishop Bromby to the last Synod of Tasmania, whence we annex a pertinent extract:—"Our own 'Constitution Act' proceeds from a pardonable but now transparent fallacy. It is scarcely doubtful whether our very designation be not a misnomer as 'members of the Church of England and Ireland in Tasmania.' It is true that English Churchmen, finding themselves in a Colony, may be English Churchmen still. They may employ an English ordained Presbyter or any number of Presbyters to minister to them; but whenever the appointment of a Bishop occurs, even though he receive his right of mission from the Archbishop of Canterbury, that body of English Churchmen becomes a separate diocese. It is not a part of the Province of Canterbury any more than that of York or of Dublin. It may own allegiance to the Archbishop of Canterbury, and bind itself to accept all the ordinances and judgments of the Church of England and all interpretations given by English Courts to its ordinances and judgments, but it can do so only by virtue of voluntary agreement. These ordinances and judgments cannot be enjoined by English ecclesiastical law. Had such mistakes on the part of English Crown lawyers been avoided, the Church in Australia would doubtless, from the first, have followed a very different course from that which it has. A Provincial Synod would have been constituted, framing its own statutes for the control of each diocese as it sprang into existence; and thus the history of the Australian Church would have followed more closely, in its process of construction, the primitive precedent. It will require great wisdom and patience now to disentangle the threads, and perhaps the chief difficulty will arise from jealousy of interfering with that diocesan independence which has been prematurely established.

"The Church of Ireland, separated from her union with the Church of England by the Legislative Act of Disestablishment, has been wise enough and Catholic enough to see her right position. She does not call herself, she does not consider herself, 'the Church of England in Ireland,' but, remembering her antiquity and independence, she claims for herself a separate existence, side by side, as a sister. The Australian Church, springing from the Church of England, and deriving her mission more directly from her, stands in the relation of a daughter, and, like a daughter grown up to adult estate, as soon as her appointments are complete, she must also claim for herself an independent existence. The terms of her communion with the Mother Church need not by any means imply a bondage to all her ordinances and canons, but in common with the Irish, the Scotch, and the American Churches, the terms must express a simple agreement to abide by those foundation truths of Apostolic doctrine and order. Organic unity with the Mother Church may be more fully secured in two ways, which must soon engage the attention of a General Australian Council. One course will be to require all future Bishops to take a double oath of obedience, an oath to the Archbishop of Canterbury as well as to the Metropolitan. The other course will be to require each Bishop to take the single oath of obedience to the Metropolitan, while the Metropolitan on his part may be required to take the oath of obedience to the

Archbishop of Canterbury. My own views were expressed in a reply to the Bishop of London, now the Archbishop of Canterbury. The wise course for a Colonial Church is to follow closely the rule of the Mother Church until the fuller organization of a General Provincial Council shall have had power given it to control the undue independence of each diocese and to secure organic unity throughout the whole Australian Church. Without such check, imposed from the earliest age, a solitary diocese would be in danger of becoming nothing more than a sect, conveniently perhaps free from the conflict of opinions, but liable to stagnation; some inward lake, without indeed a ripple, but without breadth, or depth, or life."

At the recent Synod at Adelaide Bishop Short dwelt largely on the subject of Christian union:—"I would point to a late address of the Rev. J. C. Ryle, in which he laid down the following five admirable rules for bringing about a greater amount of unity among zealous and pious Churchmen of different schools of thought—'1. To cultivate the habit of recognizing the grace of God and love to Christ, wherever that grace and love are to be found. 2. Of speaking charitably and courteously of those who disagree with us. 3. Of acquainting ourselves accurately with the real opinions and phraseology of other schools of thought. 4. Of meeting men of those other schools on neutral ground. 5. Of co-operating in promoting good objects, whether of a temporal or semi-temporal character,' such as sanitary measures in epidemics or charitable relief of the starving populations of Paris or Chicago. Surely by acting on these rules much of the apparent division among Churchmen would disappear. The way also would be paved for closer fellowship with those who, 'holding the Head,' yet seem to us open to the charge of severing the body of Christ, and assuming distinctive appellations, productive at least of emulations, if not of strife. The time will perhaps arrive when a further step, which Mr. Ryle recommends, might be wisely taken—namely, procuring *private* meetings of the leaders of theological thought, representing not merely different schools within the Church, but different Churches or denominations. Lutherans and Old Catholics might thus approach each other; the Episcopalian and Presbyterian by this means harmonize their differences. The residuum of irreconcilable disagreement would be found, perhaps, among orthodox Christians infinitesimally small compared with its seeming present magnitude. When we reflect on the waste of force, time, and money occasioned by the overlapping of Christian agencies in the work of propagating the Gospel, the difficulties thrown in the way of missions among the heathens by such variety, the spirit of rivalry and amount of self-opinion which they engender, and, finally, their palpable antagonism to the prayer of our Lord for His Apostles and 'all who should believe through their word that they might be one;' if, I say, we reflect on these things, we shall be more disposed to labour for unity among ourselves as Churchmen, and to facilitate as far as we can the joining together again and compacting of the whole body of which Christ is the Head."

At the recent Diocesan Synod of Newcastle a special interest was exhibited in the Melanesian Mission. At one church on the following Sunday 12*l.* was collected for it; at another 10*l.*; 50*l.* was subscribed in the Synod at once. Some of the parochial clergy have determined that their

Sunday schools shall support at least one Melanesian scholar at the school on Norfolk Island.

CHINA.—A correspondent writes: "I wish your article last August on our duty to China had alluded to the suggestion that the Bishop of Victoria need not reside in Hong Kong, but might have his head-quarters in Pekin, taking the superintendence of an S.P.G. Mission, which might accompany him out; while a sub-warden might take charge of St. Paul's College, and be also the dean of the Cathedral Church at Hong Kong."

Many of our readers will probably be equally surprised and shocked to learn that the British Empire is not above profiting by the same kind of traffic which has gained for Homburg and Baden-Baden and Monaco an infamous notoriety. It seems that "nearly 40,000*l.* sterling is actually paid into the Colonial exchequer for the privilege of keeping open gambling-houses in the city of Victoria." And this is the more atrocious since gambling is actually forbidden by Chinese law, and can therefore only go under British protection.—*Guardian*.

INDIA.—The Bishop of Calcutta has issued a prayer for the Queen, Royal Family, and the Government of India, which may be used in the place of the present prayers for the Queen and Royal Family, and Bishop Cotton's prayer for India, modelled on that for the High Court of Parliament. The Bishop has also authorized a suffrage for the Government of India to be used in the Litany instead of that for the Nobility and Lords of the Council. Some of his clergy have expressed regret that in matters of this sort there is no opportunity given for Synodical consultation. One writes:—"As the Empire of Great Britain has considerably increased in extent since the Prayer-book was put into its present form, would it not be well for the Church at home to be moved to make such revision in the prayers for the Queen, Royal Family, and Government, as would make the prayers suitable at once to, and in, any part of the Empire? In this way only can we have a *common* prayer and preserve a uniform service: so preventing the unseemliness of each separate part of the Empire offering prayer for its *especial* Council or High Court."

The *Indian Church Gazette* complains of the conduct of the State towards the Chaplaincies: "The announcement that all furlough for chaplains is stopped for the present in consequence of the persistent refusal of the Government of India to fill up any vacancies, will have created just indignation. The ecclesiastical department is not on a magnificent scale; no practicable reduction could be more than the veriest cheeseparing; and no doubt the consciousness of this has caused the delay in carrying out the proposed revision. The attention of financial reformers might well be directed to other fields, in which economies would be rewarded with more appreciable results. But nearly two years have elapsed since, by the request of the Government of India, the Secretary of State suspended all appointments to chaplaincies. And what are the results? Half a dozen large cantonments are without clergymen. At nearly all of these there is a garrison of at least the strength of a European regiment, and the British soldier, if not peculiarly religious, has not yet reached the elevation of those who consider clerical ministrations a matter of indifference. Hence, now, the Government is forced to set aside its own rules and waive a

regulation—retirement after 25 years' service—which is certainly salutary, but which should be enforced impartially or not at all.

Bishop Douglas has followed up his address at the recent anniversary meeting of the S.P.G. at Bombay by publishing a letter to a native clergyman against the "Christian Alliance" recently formed there. He points out that real unity can be found only in that "one body" of Christ which is the "One Catholic and Apostolic Church:" "The unity of an alliance is a very different matter. It is, in fact, scarcely a union. It is only a combination among people, who are confessedly separate, for some limited purposes, and it may be ended by mutual concurrence, as it also of necessity ceases when the purposes are attained. The unity of Christ's Church is indissoluble. We must aim at a union as deep as that required by the Apostle, when he compares the members of the Church to the limbs and members of the body, and when he requires us to be 'perfectly joined together in one mind and in one judgment.'" The Bishop proceeds to illustrate how there cannot be this union in an "alliance" between Churchmen and the different "societies" of Christians in Bombay: "Division is indeed a sore evil, but it is not to be met by the palliative of an alliance. Rather we must confess that we differ, and that on subjects of the greatest magnitude. Meanwhile, since we must differ and be separate, let us love what is good and true in each other, and pray to be brought nearer together, through closer union with Him who makes all things one." The Bishop's counsels, being intended for the native Christians of his diocese, appear also in a Marathi translation.

The Rev. H. Bower, Missionary S.P.G., has been created D.D. by the Archbishop of Canterbury, on recommendation of the Bishop of Madras. This is said to be the first instance of a Missionary in India being so distinguished.—The Bishop of Madras has given 500 rupees towards a Tamil translation of Baxter's *Saint's Rest* by the Rev. F. Baylis.

An example of denominational intrusion into a Mission-field already occupied by the Church has occurred in the establishment of a Mission by the "American Episcopal Methodists" at Cawnpore, where the S.P.G. has been long at work.

Some of the "Progressive Brahmos" have taken to adapting the best English hymns, old and new, to the "Theistic theology." The beautiful hymn, "Abide with me," was sung at Babu Keshub Chunder Sen's last festival, with the line, "Hold Thou Thy Cross before my closing eyes," altered to "When earth recedes before my closing eyes;" and the Evening Hymn has had all the Christianity taken out of it; the line "Forgive me, Lord, for Thy dear Son," is altered to "Forgive me, Lord, for Thou alone." These alterations are, in part, referred for their origination to the Unitarians of England. The *Indian Mirror* deplores, we perceive, growing divisions among the Brahmos, and a sad want of brotherly spirit among them. Their Missionaries are charged with "neglecting those who have once become converts. On the other hand, there is an apathy and indifference to spiritual progress among the Brahmo public which is greatly responsible for the alienation which has arisen. Too many are forgetting the study of truth and spiritual culture, and concentrating their attention upon social reforms."

FRANCE.—By permission of the State, the "French Reformed Church" has been holding once more a "General Synod." An effort at reorganization in 1851-2 failed, and an almost complete dichotomy into an Evangelical and a Rationalistic party ensued. The body lost in number and influence; and consistories could only by small majorities eject from their pulpits some avowed infidels of the Renan school. To remedy these evils a General Synod has been permitted to meet, for the first time since the Synod of Loudun in 1660. Each consistory elected first a particular Synod, and this Synod chose delegates to the General Synod, to the number of 108. One of these delegates was M. Guizot. On the 7th June the Synod met at Paris in the Temple du Saint-Esprit. The election of a President was carried in favour of the Evangelicals by the narrow majority of 56 to 45. Stormy debates ensued, in which some of the Rationalist party talked flat Deism, openly scouting, e.g., belief in our Lord's real resurrection. But ultimately the following was carried 61 to 45:—

"At the moment of renewing the series of her Synods, interrupted during so many years, the Reformed Church of France feels, before all else, the need to return thanks to God, and to testify her love to Jesus Christ, her Divine Head, who has sustained and consoled her through so many trials. She declares herself to remain faithful to those principles of faith and liberty on which she was founded. With her fathers and martyrs of the Confession of Rochelle, with all the Churches of the Reformation under their different creeds, she proclaims: *The sovereign authority of the Holy Scriptures in matters of faith and salvation, the faith in Jesus Christ, only Son of God, who died for our offences and rose again for our justification.* She preserves, therefore, and she maintains, as the basis of her teaching, her public worship and her discipline, the great Christian facts represented in her Sacraments, celebrated in her religious solemnities, and expressed in her Liturgies, more especially in the Confession of Sins, in the Apostles' Creed, and the Liturgy of the Holy Supper."

Such is the vague residuum of the old Huguenot Confession of Rochelle. Well might Dr. Pressensé, well known in this country by his excellent *Life of Christ* and *History of the Apostolic Age* say, though himself holding a position somewhere between the two conflicting tendencies: "No person can recognize more fully than I do the imperfections of Protestantism. Under the form of such Protestantism as we now possess France will never receive the Gospel. Reform first must, at any price, find root and development in the bosom of the Latin Church, breaking with the idolatrous and insane Ultramontaniam which now provokes reaction against all religion."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

NOVEMBER, 1872.

THE DAY OF INTERCESSION FOR THE MISSIONS OF
THE CHURCH OF ENGLAND.

“ I prayed that the capture of the Cape might be ordered to the advancement of Christ’s kingdom ; and that England, while she sent the hunder of her arms to the distant regions of the globe, might not remain proud and ungodly at home, but might show herself great indeed by sending forth the ministers of her Church to diffuse the Gospel of Peace.”¹

So interceded the saintly Henry Martyn, Jan. 10, 1806, at the Cape, immediately after its conquest, at which he was present, by the English. Who shall say how greatly the “ effectual fervent prayers of one righteous man ” have availed before Almighty God to make that once dark spot bright with a line of light, fringing the Southern Coast of Africa ? Doubtless the prayer waited for its accomplishment the day was appointed. Even as late as 1847, the year of the consecration of the late Robert Gray, the first Bishop of Capetown, “ there were but thirteen clergy and one catechist of the Church of England, scattered throughout the whole of the territory of the Cape Colony, Kaffraria, Natal, the Sovereignty, and St. Helena ; with a total population of 90,000, and not one single Missionary of the Church, among the heathen.” At the time of the death of that good and faithful soldier

¹ Sargent’s *Life of Henry Martyn*, p. 147.

of the Cross, and some years before, we can point to six bishoprics in the same vast country, with over 120 clergy; and not only so, but those clergy and their assistants struggling bravely, hopefully, amid poverty and trials of no common order; and, in one diocese especially, maintaining a bold, steadfast witness for the One Faith, which has made the See of Maritzburg, though the weakest perhaps of all, in the Anglican Communion, in all human means and appliances, the very centre to which true hearts are drawn; as the citadel of a small but gallant band who are fighting their hard battle in the strength of Christ alone.

There is another name, which some shrink from putting forward nowadays, which it would pain perhaps many good men to have placed side by side with that of Henry Martyn. The writer is not ashamed to avow his belief that Archbishop Laud, whatever be his faults, is the greatest name by far that has ever been found, in the later Church of England, in the Chair of Canterbury, and the one whose courage and far-sightedness that Church is most indebted to. His hard lot it was to wrench the Church back from Calvinist novelties and from Puritan narrow-mindedness, and to die for the truth which he defended. Absorbed almost in the work of restoring the Church at home, he could not turn his thoughts much to propagating the Faith abroad; nor, indeed, was the time yet come in England for that work. But he not only had his hopes and plans of Intercommunion; not only did he lay the foundation amongst us of Oriental learning, but with a holy instinct he saw the one danger of England, beyond all those evils from which he himself was suffering in his own day, and he too offered a prayer for this Church and country, which it is not out of season to place upon record again:—

“Lord, bless this kingdom, that religion and virtue may season all sorts of men, that there may be peace within the gates, and plenty within the palaces thereof. In peace, we beseech Thee so preserve it, *that it corrupt not*; in war, so defend it, that it suffer not; *in plenty, so order it, that it riot not*; in want, so purify and moderate it, that it may patiently and peaceably seek Thee, the only full supply both of men and States, so that it may continue a place and a people to do Thee service to the end of time; through Jesus Christ, our only Saviour and Redeemer. Amen.”¹

The England of Charles the First's reign was a very different England from the England of Victoria. Its vast wealth was known, unimagined then; hardly had it burst from its island home or dreamt of any career but that of sturdy defence of its own liberties.

¹ Archbishop Laud's *Works*, iii. 69. Oxford, 1853.

but a Christian leader, who knew what it was "to stand in the gap" for the House of God, was taught to see that pride and selfishness, the "corrupting" of peace and the "riot" of plenty, were the especial perils of his country. Oh! how the course of our Church's history would have been saved from many a page of shame if this one prayer of Archbishop Laud had been the rule of his successors! Let us spare the miserable contrast. Let us not forget, on the other hand, the line of faithful witnesses, though comparatively few, who held up the same eternal truths. In our darker days, Wilson, in his little island of the sea, pleaded for Missions to the heathen:—

"How many, O Jesus, of Thy sheep have no shepherd! none to show them their danger! none to help them out of danger! none to lead them where they may find fresh pasture! May Thine infinite wisdom and goodness, O Lord, reveal to us the means by which Thy Gospel may be preached unto them, and prepare their hearts to receive the Truth, that they may be delivered from the bondage of corruption unto the glorious liberty of the children of God! Send them pastors after Thine own heart; full of knowledge, compassion, and zeal, that, pitying their sad condition, they may instruct them in the ways of truth and of eternal life. Increase the number and the graces of Thy messengers and ministers, and touch the hearts of all Christians with a true compassion like Thine, O Lord, for all such are as strangers to Thee and the merits of Thy death. . . . And may Thy Holy Spirit, by the preaching of the Gospel, add daily to the Church such as shall be saved through Thy merits and mediation, O Lord and Lover of Souls!"¹

All English Churchmen know how this blessed work of intercession for the Church's faithfulness, and for the conversion of the heathen, was continued by two of the noblest philosophers who ever adorned our own or any other Communion; how refreshing it is to remember that, in the dreary days of Walpole, Berkeley bore the shame of becoming a Missionary; and Butler, in his great sermon before the Society for the Propagation of the Gospel, put forth in his grave, earnest way, the words which from the first we have made the motto of this journal: "Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one *has a right to be called a Christian* who doth not do somewhat in his station towards the discharge of this trust."

We have selected these names of Chief Pastors amongst us, not for a moment forgetting the fervent prayers of hundreds and thousands of true hearts in all these long past years; least of all the

¹ Bishop Wilson's *Works*, iv. 293. Oxford, 1851.

simple, trustful supplications of Christ's poor, who, knowing nothing of the vastness of the work, have said in their lowly cottage in faith and love, morning and evening, "Thy Kingdom come!" But the Church has a right to claim that her Bishops shall lead the way, above all, in this holy work. They are not called to their place in Christ's family that they may "serve tables," or trouble themselves with affairs of State, or even seek to persuade Parliaments; happily, our Spiritual Fathers more and more believe this. May they witness more and more that their own work, if they would win the blessing of Apostles, is "to give themselves continually to prayer and to the ministry of the Word!"

And now an occasion is offered for a new beginning, such as we have never had as a Church before. The Society for the Propagation of the Gospel in Foreign Parts, to its great honour, has originated, and the Church Missionary Society has heartily adopted, the proposal which at once was accepted by the Archbishop of Canterbury, that a day should be set apart for intercession in behalf of Missions throughout the Church of England. December 20, the Friday in next Ember Week, is the day appointed.

May we all, in every diocese, from the cathedral church throughout each parish in town and country, with a holy desire of brotherly unity, with a burning zeal for our Master's cause, with an earnest remembrance of His own most sacred prayer before His Cross and Passion, in reliance upon His own perpetual intercession, and with hearty thirsting for His coming again; above all, in deep, humble abasement for our divisions, our narrownesses, our lack of love and faith,—clasp that throne of grace with the fervent supplication of a united Christian people, grateful for our many mercies, eager to share them with a suffering world!

We proceed to offer a few suggestions to those who have at heart the Missions of the Church of England.

1. Prayer and intercession, public and private, is *the* means for the advancement of Christ's Church in the world; it is the one appointed means for the supply of labourers for the vineyard.

This one chief duty of the Church has been, we do not scruple to say it, obscured in our modern Church of England history. No forgetting, not recalling what we just now wrote, we cannot in honesty withhold the word.

Read the Epistles of St. Paul; if anything is clear, if anything is stamped on the fore-front of them, it is this, that the prayers of the Apostle for his children, of the disciples for the Apostle, the prayers of the Great Pastor of the Church, and the prayers of the Church in

return for him, and for the work of evangelizing the world, are the arms of the Christian warfare, the one condition of victory; these, and nothing so much as these, nothing to be compared with these, the "Master Builder" of the Church asks for as the very sustaining breath of his own life, and of the life of those whom he sought to win to the faith.¹

2. We earnestly believe that the Apostle would have revolted in his whole heart from the bare thought of putting prominently forward, as has been too much the case of late years, the need of *money* for this work of God. Beyond all question he declared that those "who preach the Gospel should live of the Gospel;" beyond all question he claimed and himself gathered the alms of the Churches "for the poor saints at Jerusalem;" but that great heart knew, by the light of the Spirit, that nothing of this world, nothing of its baser and earthly contrivances, must be mixed up with "the beginning of the Gospel," with the first bright dawning of the Sun of Righteousness upon the dark places of the world. Self-sacrifice, hardness, forsaking of home, "no certain dwelling-place," voluntary abandonment of the consolations of marriage; the giving up of a father's joy, yea the loss, still more bitter, of "the one like-minded;" these, and such like, are the equipment of him who would gather in souls, who would win realms to Christ. It is not money, or money's worth, that can do this work; it is not the noble cathedral, or the elaborate service, that is wanted first or foremost; these, and things like these, by and by, and in their time; but to begin the work, something far different; chiefly the leadership of one who is really a father in God; who attaches, by the magnet power of a holy life, in one place a Timothy, in another a Luke, in another a Titus, and then with a living Church moving with him, enters place after place, and reveals to heathen eye the sight of a family of God, unceasingly praising Him, unceasingly praying to Him, knit together as one man themselves; a little flock, and yet a band invincible; poor in outward resources, but in faith and tenderness of heart rich and abounding. Is this sentiment? is it romance? Just in proportion as men think it so, Mission work is feeble, and the world we court and rest upon turns round and scoffs and despises us. No; let the Church of Newfound-

¹ For St. Paul's own prayers for his disciples, see Ep. Rom. i. 8, 9 (1 Cor. i. 4 may be added; cf. with next three references); Eph. i. 15, 16; Phil. i. 3; Col. i. 3, 9; 1 Thess. i. 2; 2 Thess. i. 2; Phil. i. 4. For his request for their prayers, Ep. Rom. xv. 30; 2 Cor. i. 11 (especially); Eph. vi. 18; Phil. i. 19; Philem. 22; Col. iv. 2; 1 Thess. v. 25; 2 Thess. iii. 1; 1 Tim. ii. 1; Hebrews xiii. 18. The omission, only entire in the Ep. to the Gal. and in 1 Ep. to Cor. is significant; see Bengel on 1 Thess. v. 25. Cf. also 2 Cor. iv. 15, ix. 12; and for the dignity of man's intercession, cf. Ep. to Rom. viii. 27, 35, where the same word is used of Elias that had been used of the Spirit, and of Christ.

land, and the Church of Melanesia, and the infant Church of Maritzburg, struggling for the very life of the Gospel, witness, that even in these last days the example of St. Paul still lifts up men's hearts ; and the Lord's Word, though spoken on a special occasion, and for—it may be—a temporary necessity, has yet in its spirit an enduring meaning. "Provide neither gold nor silver . . . the workman is worthy of his meat." Impatience is a great blot in our modern Mission ; Christians need to be told that it is not the duty of one generation to do the work of another. To plant is one thing, to build up to completeness is another. The full organization of the Church from the first, by all means, that is a prime obligation ; that is a necessity ; but not merely the laudable accessories of Christian worship, but the full occupation of any given field of labour, may, very often it is right that it should, *wait*. The heavenly fire is kindled from God and communicated to a small infant Church ; it is concentrated in the one carefully chosen place ; there it burns clear and bright and steady ; the very souls that receive that warmth and light diffuse it—they must diffuse it, if they are well and truly evangelized. Ever remember we that law of the propagation of the Faith which St. Paul puts before us in his earliest Epistle : "Ye were followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost : so that ye were ensamples to all that believe in Macedonia and Achaia. For from you *sounded forth* the Word of the Lord not only in Macedonia and Achaia, but in every place your faith toward God is spread abroad ; so that *we need not to speak any thing*." And what sustained that little Church at Thessalonica in its first strivings and struggles ? Not the hope that St. Paul might be collecting money for them to build church and school and to pay their minister ; rather their support was that their loving teacher longed to see them again ; that he wrote to them when he could not come to them. His separation was a bitter "bereavement."¹ He sent his best-beloved Timothy to cheer them ; above all he assured them : "We give thanks always for you all, making mention of you in our prayers." What a thought, what a *Sursum corda*, to know that their father was indeed now praying for them ; praying for them, if we may dare to use the word, not as of duty, not as part of his office, but with a fervour of one who loved those whom he "had begotten in the Gospel" with some true portion of the love of our Father in heaven.

And they prayed, as he bid them, for him. Prayer was the girdle which bound both together, father and children, teacher and disciple ;

¹ See 1 Thess. ii. 17, in the Greek.

prayer broke asunder the interval of that separation of place ; prayer riveted that close sympathy of loving care and trustful dependence, and prayer sent them both forth, the one on his godlike mission of self-sacrifice, the other to seek brother and brother and brother to share this new unspeakable mercy. "Freely we have received : freely we will give."

Let no one be tempted to ridicule this appeal, as if we disparaged the other Christian duty of almsgiving. Not so. Only let prayer, constant, habitual prayer, precede ; only let this be owned as the duty of duties ; and let us honestly act according to our profession. Alms will follow, and the best alms, the alms that are offered in humble thanksgiving for felt mercies to the Merciful God. Then Missions will be believed in ; then Missions will prosper. Let us hear no more of our Colonial and Missionary Bishops performing the painful office of mendicant preachers. *That* work is *not* theirs. A well-considered plan of Mission work will not lack support. The right leader of a Mission will soon be followed with the offerings of the Church for which he makes his noble venture.

3. But if prayer and intercession be thus the appointed means of beginning and maintaining Mission work, can we any longer satisfy ourselves to be without distinct prayers for this purpose in our common worship ? Let it not be thought a sufficient reply that we have the Lord's Prayer, a passage in the "Prayer for all Conditions of Men," and one touching and beautiful Collect on Good Friday. Let us honestly confess that we do not pray, that we have not prayed, as a Church, daily, and in our chief act of worship, at Holy Communion, in sufficiently clear and distinct terms for the conversion of the world ; and that, except on Good Friday, for Jews, and Mohammedans, and heathens, we have not, in our public service, interceded expressly at all ; and our punishment has been, as it was sure to be, in proportion to our offence. Mission work has been the interest of the few, not the acknowledged duty of the whole body, and of every member of it. Occasional sermons, occasional alms, have been the few and most inadequate substitutes for a perpetual round of prayer. And our large commercial cities are in this respect, as in some others, the monuments of our shame. A few years back we exhibited in these pages the pitiful tribute of the wealthiest places of England to our societies for the conversion of the heathen. Is it strange, is it wonderful, that man's best eloquence fails, where prayer to the Lord of the Harvest is not clearly, plainly, and perpetually offered ? Do we, or do we not, believe that the devil holds captive a great portion of the world ? Do we, or do we not, think that only the Spirit of God can give us the

victory? Let us Christians not be ashamed to declare the one condition of the help of that gracious Spirit: "This kind goeth not out but by prayer and fasting."

High time it is to lay before our Bishops and Convocations the claim of the Church to use our beautiful Prayer for Unity, in our daily service; and to have supplied out of the wealth of other liturgies, or by the pious labours of our own divines, intercessions for our world-wide heathen empire, and for the conversion of the Jew and the Mohammedan. Our Day of Intercession, be it ever remembered, is only *the beginning* of a more faithful service. Its work is but half done, if it does not bring forth some better and more enduring method of united supplication for the heathen world.

4. But the great reason of this act of worship is the Saviour's command, and the Church's sad and most humiliating necessity. The Society which has originated the holy effort is utterly paralysed for lack of men to go forth to reap fields white to the harvest. The Bishop of Bombay, to take but one instance—a tried Missionary, a man of earnest life, and well qualified to lead others in the work to which he has long devoted himself, simply has all his plans thwarted because no one answers his appeals; no one from Oxford, Cambridge—no one, we may almost say, from England. What is the cause that the holy impulse amongst us twenty-five years ago seems for the time spent and exhausted? Is it possible that the Church which sent forth from its bosom Cotton, and Gray, and Patteson, has now the blight of "dry breasts and a miscarrying womb?" Others of that noble band of Bishops then sent forth, almost all now with a quarter of a century's service in foreign lands added to their labours before in England, are in the decline of life; Medley, Tyrrell, Short, Field. Shall such ripe scholars, and skilled divines, and true pastors, have toiled and toiled in laying the foundations, and only an inferior race of men be found, when the time comes, to succeed them? Is this our enlightenment, our *higher education*, our *culture*? Is this the fruit of our miserable bickerings, and, we must not shrink from saying it, of the self-devised fancies on the part of some of us of a more "Catholic" ritual? Oh, for the simple fervour and the Apostolic devotion of a Henry Martyn in the days when, if the whole Creed was not fully set forth, yet the Central Truth of Christ Crucified was preached at least in one University with its soul-absorbing power! Oh, for a Prophet of God amongst us, who would say to a soft and relaxed generation—say it in his own life as well as by his words—"Thou, therefore, my son, endure hardness as a good soldier of Jesus Christ."

But only the prophet can so speak and so persuade. Nothing is so miserable, nothing so repulsive, in this high behalf, as mere words, however fervent in tone, which are not seen, and known, to spring from a heart really "separated to the Gospel of Christ." Many of us have not the gifts by which we might feel ourselves called to be Missionaries to the heathen ; weak health, or prior obligations, which we believe to be of God, are legitimate hindrances ; but only out of a hardy, faithful, earnest clergy can come forth the bolder, nobler spirits who long to lead the forlorn hope, and to assault the stronghold of sin and superstition. Only upon a Church which in a worldly age braces itself up, by steadfast holy exercises, to a robust faith and a tender compassion, is there poured forth the grace which makes sacrifice sweeter than all earthly comforts, and the reward hereafter dearer and surer than the highest prize of this world's ambition.

Care, we are certain, will be taken that the best sons of the Church of England shall preach the true law of Missions on this great occasion. Great care, we hope, will be taken to show that this is no mere appeal for increased alms, however proper such an accompaniment to our Day of Intercession. We ask for men's hearts ; we seek to fix their hearts in this holy cause by commending the Truth calmly, soberly, earnestly, to their conscience. We ask our brother Christians throughout the land to weigh before God the terrible sin of riches coming from every corner of the earth, unless not only a large, willing tithe is consecrated to God, but unless the merchant labours to sanctify himself, his agents, all who depend in him, to the service of the Lord of Heaven and Earth.¹ We ask our brother clergy everywhere to join in this work, not this day only, but to make it a part of their regular parochial labour. It is the right of our poor to have a continual opportunity for this service of prayer, and of making offerings to the treasury of their Lord. It is the right of our little ones to be told that the Acts of the Apostles is not a closed book, but a pattern which has been imitated again and again of old, and which, if God will, they too shall see imitated in holy lives and martyr deaths.

But we ask for more than this. Time has been when the horrible sin was done of pressing a son into holy Orders to secure a rich benefice in the family. That time, we trust, has passed for ever, and now we

¹ Bishop Butler's sermon was reprinted by the Society for the Propagation of the Gospel some years ago ; we should like to have a cheap reprint of it for the widest circulation now. His grave wisdom is peculiarly suited to influence many English minds. "If the Gospel," he writes, "had its proper influence upon the Christian world in general, as it is the centre of trade and the seat of learning, a very few ages, in all probability, would settle Christianity in every country without miraculous assistance." They are the words of a great Christian philosopher, who weighed all that he said.

have an unwise reaction in the opposite direction. Now parents make it a boast that they do not influence a child to be a clergyman; now such an act as Hannah's is thought, we suppose, a peculiarity belonging to the history of Israel. Now Christian parents amongst us will part with a son for India, for its civil or its military service; but they will interpose, even obstruct, if he volunteers for the service of Christ. Is it poverty, after all, that is the dreadful peril? Disease, broken health, even death—that can be faced; but poverty, hardships, loss of position, loss of opportunities of advancement—all this must not be expected of Christian families now; the sacrifice is more than we can bear.

Oh, once more we say it—oh for a Prophet of God to be raised up amongst us, to tell us the true way of life, and the true comfort in death! But why put the question so? Has not our Lord taken mercy upon us, and taught us by His own voice from Heaven? In the first months of this very year we were mourning Patteson; as it closes we have lost Gray. Calmly we ask it, knowing the one as so many English Churchmen knew him, and thanking God for him, and not knowing only, but loving the other with a sincere friendship—where, of all the Englishmen who have lived nobly, and nobly died, during these ten, twenty, thirty last years, has there been life and death so greatly to be coveted as that of these two true-hearted men? Count up the honour, gratitude, admiration; count up the monuments left behind of enduring work; consider the incessant labours of their lives; look at their graves—one decked for his last repose even by the poor heathen that slew him; the other, the champion for the Faith, the unflinching witness to the Catholic Creed, borne to his tomb by the whole community in which he lived, men of every communion joining in that last act, with tears of blessed sympathy. What unites brother to brother like holy unselfish work?

Shall not the story of these martyr lives be told, and told again to our sons and daughters? Will they not touch the heart of many a father and many a mother? Will not this story reach, and not in vain, the ears of many a schoolboy, and many a young student now in college in our great Universities? Is it not a voice to us all, clear, solemn, piercing? How were such men trained? What was their youth? their manhood? What is the secret spell which moved them in their whole being, made them such as they were, so startlingly like Apostles of old, like a Timothy, like an Athanasius? O happy the home above all earthly happiness that rears these plants of God's own planting! O sweet above all other joys the brotherhood with such noble spirits in a Christian family, which, in giving up entirely one

such child, wins it may be for all the rest a loftier stature, a higher career, in and for Christ! God be praised, nothing but our own faith is needed to foster this growth of pure hearts and simple lives, and willing sacrifice in the children of our God. Such nurslings of grace even now are budding and blooming in some quiet home of rich or poor. Let us constantly pray, and fast while we pray; being sure that, till the time of the end, the Spirit will say amongst us, "Separate me Barnabas and Saul for the work whereunto I have called them."

W.

THE "OLD CATHOLIC" CONGRESS AT COLOGNE.

CONTENTING ourselves with having noticed Dr. Michelis' comment on the letter in which the Bishop of Lincoln announced his intention of attending the Congress at Cologne,¹ we shall now proceed to give some account of the proceedings of that memorable assemblage.

Most of the well-known German leaders of the Old Catholic Movement, who met last year at Munich, met again at this second Congress; not even the erratic and intemperate Anton of Vienna having been refused admission, strong as was the feeling against him. The Frenchman Père Hyacinthe—or now, more correctly, M. Loyson—had written to the Committee announcing his marriage, and offering to stay away if so desired, but his invitation remained uncanceled, and he therefore came, though he took no part in the proceedings, being practically self-effaced.²

Another Frenchman whom we may here mention as present was Dr. Michaud. But there were no Old Catholic representatives this year from Spain or Italy. On the other hand, the Armenian "Patriarch" Kupelian sent his greetings; and the Archbishop of Utrecht appeared in person, accompanied by chaplains and secretary. Nor was the non-

The *Deutscher Merkur* of September 14 contained some (editorial) reflections on that letter, drawing a well-meant but not accurate parallel between the formula of Pius IV. and the Thirty-nine Articles; avoiding—as it would seem, designedly—our question respecting the sense of the first clause in the Munich *Programm*, and viewing union with the Anglicans as easier than union with the Greeks. It is the less necessary to quote from this article of Mr. Hirschwalder's, as we have since then received (orally) fuller and more completely satisfactory assurances as to the Pian formula, and the Tridentine Synod to boot, from senior leaders of the movement.

¹ He may have owed the non-revokement of his invitation to a letter which the Bishop of Lincoln had addressed—evidently at his instance—to the Committee. This letter, which has appeared in the *Guardian*, embodies a learned vindication of Clerical Marriage, and exhorted the Congress to declare in its favour. For ourselves, we must adhere to the opinion of M. Loyson's act which we have already expressed.

Latin element of the Congress a less noticeable feature. Russia contributed Archpriest Janyshew, Principal of the Petersburg Theological College, with several eminent laymen; and the Hellenic Archbishop Lycurgus wrote warmly regretting his unavoidable absence. But the Anglican contingent was more distinguished and more numerous. Two English Bishops were there—Bishop Browne of Ely, and Bishop Wordsworth of Lincoln; one from the United States—Bishop Whittingham of Maryland (all three accompanied by chaplains); and perhaps not less than thirty presbyters, and half as many laymen, from one part or another of our world-wide Communion. It should be observed that the last-mentioned of these three Bishops possessed a delegatory character which his two English brethren were careful to disclaim, he having been deputed by the last General Convention to visit Europe for the purpose of friendly intercourse with the leaders of the Old Catholic Movement.

On the day before the opening of the Congress, the Anglican visitors were invited to Bonn, to meet there the organizing committee. The Bishop of Lincoln, being the only Anglican prelate who had then arrived, recited on this occasion the prayer which is used at the opening of the Canterbury Convocation, together with the *Pater Noster*, and also closed the conference with his benediction. He made an address, in the course of which he repeated the suggestions of his letter of acceptance, that the Congress should be opened with prayer and profession of faith. To use the words of one who was present—

"The Bishop said that, as we should not be able to unite in the early Mass which was arranged to precede their daily meetings, he felt it the more desirable that we should all join on the ground we held in common. On this point, however, both Döllinger and Schulte explained that the custom of opening public assemblies, even of a strictly ecclesiastical character, with prayer and profession of faith, was wholly unknown amongst them in Germany. That their regular custom was to have a previous Mass, and that after discussing among themselves the suggestions the Bishop had made in his *Responsio*, they had felt that such a course would be so unusual, and would expose them, in their present critical position, to such risks of misunderstanding and misrepresentation, that they felt it impossible to act on the Bishop's suggestions, and contented themselves with the daily Mass and *Veni Creator*.¹ . . . So it was agreed that whilst they were assembled for Mass, we should also meet in our own church, for Holy

¹ To the above may be added, that the recital of the Nicene Creed in the form suggested by Bishop Wordsworth would have given offence to the Eastern Churchmen present, as containing the *Filioque* clause; and that the leaders of the German Movement are properly very careful to preclude these Congresses from insensibly sliding into the position of Synods, and assuming functions for which they are not the competent Church organs.

Communion with the *Veni Creator*, and thus we should be lifting our hearts together with the same intention, though not in the same place. Also that this fact should be noted in the record of their proceedings."

Accordingly, at 7.30 each morning, except Sunday, the Eucharist was celebrated simultaneously in the *Rathhauskapelle*, or Mayor's Chapel, by permission of the City Corporation, for the Old Catholics, and in the provisional English chapel at the *Tempelhaus* for the Anglicans. On Sunday the locality was changed for both to St. Pantaleon's, the garrison church, which the State habitually concedes for the Old Catholic congregation under Dr. Tangermann, and which was used at an earlier hour by the Anglicans also, by virtue of a like permission obtained by the Rev. F. S. May,¹ the chaplain appointed by the S. P. G. *durante congressu*, he having previously ascertained that the idea of celebrating for once at the same altar would be as agreeable to the Old Catholics as it was to our own Communion. Every arrangement was made which was possible under the circumstances for the worthy rendering of these and the other Anglican services. Our three Bishops at the Congress were in turn celebrants (the Bishop of Maryland adhering to the American Use), attended by chaplain bearing pastoral staff. The communicants were always numerous. A grant was made from the offertory of 14*l.* towards the material needs of the Cologne Old Catholic congregation.

The Congress opened on the following day with an evening reception, at which the delegates in large numbers met the foreign guests, Latin, Anglican, or Greek. By this time the Archbishop of Utrecht and the Bishops of Maryland and Ely had arrived. Councillor Wülffing, chairman of the local Old Catholic *Verein*, presided on the occasion. The Bishop of Maryland spoke as follows:—

"I come, a poor, infirm man, under the pressure of the solicitation of hundreds of my brethren, to represent the earnest anxiety with which they are watching the wonderful origin and growth of this movement, for which hundreds and thousands of hearts in the Catholic Church of our country—which claims to be Catholic because she adheres to the truth of our Lord—are praying. They adhere with the brethren here to the 'Truth in its simplicity, in its fulness, in its clearness, as Christ and His Apostles gave it, and as His Church was charged to hand it down and to spread it through all mankind. Therefore they have had the deepest interest in this movement, and in the men whom God has raised up in His own good time to originate it. Hundreds of churches have had prayers

¹ Mr. May writes to us: "If you say anything about our services at Cologne, be sure to state that I could never have procured the War Minister's leave to use St. Pantaleon's without the aid of Dr. Biber, whose German nationality was to me invaluable. Please record also how greatly I was indebted to Mr. Carmichael (Secretary A. P. U. C.) for his acting as Sacristan at all our services."

in America during the past two weeks, in order that the blessing of God from on high might rest upon this meeting and its objects. And it was to express this, and the sympathy of American Churchmen for their brethren in Germany, that I was forced to come."

The Bishop of Ely said—

"I would remind you that the English Church in olden times did great service to Germany in sending Winfred, more commonly called St. Boniface, the great Apostle of Germany; and the Church of England now is the same Church as that which sent St. Boniface to Germany. She is still the same Apostolic Church which she was then,—with the same faith, with the same creeds, the same sacraments, the same clergy; and therefore we have still the same sympathy with the Germans and the German Church which the English Church had in the time of St. Boniface. I may also venture to say, that the whole people of England feel the deepest sympathy with the Germans in their present important struggle for faith and truth. And we English Bishops whom you have done the great honour of asking to come here, assure you of our hearty desire and prayer that this great movement may be blessed by Almighty God, to the preservation of the faith, and to the further enlightenment and strengthening of the Church. It is most important that we should retain the true Catholic faith and the true Catholic *status* of the Church, but at the same time there should be an assertion of individual liberty, not of individual license. . . . Finally, let me assure you of our gratitude for the honour which you have done us in asking us to come here. May you all be led by the Holy Spirit of God, unto all truth, in all love, and in all unity! If so, then I believe that though this may seem like—in some degree—a division, it will at last lead to greater and more enduring unity and peace."

The Bishop of Lincoln said—

"In the diocese over which, by God's providence, I have been called to preside, namely, the Diocese of Lincoln, there are no less than 800 churches, and about 1,000 priests, all united under one Bishop. In the cathedral next Sunday, according to the order which I have given, prayers will go up for this cause of yours to the Throne of Grace, and in all the 800 churches of the diocese. This fact may show to you what deep interest we feel in the struggle in which you are engaged in defence of the truth and in the contest against error and usurpation. I trust by the blessing of God it may come to pass, that we may not only be permitted to pray for you, but to pray with you—when we may be all united with you in the same Church, in the same Scriptures, in the same prayers, and in the same Sacraments; and that having worshipped one God through one Divine Saviour, and by the inspiration of one Spirit, upon earth, we may afterwards, when this transitory life is over, be permitted to stand together with you and sing praises, for ever and ever, to the blessed and undivided Trinity in eternal glory as beatified spirits before the Throne of Heaven."

Brief speeches were also made by two or three Anglican presbyters

who were present, among them Mr. Langden, the United States' Church delegate to Italy, and Mr. Rosen, secretary of the Bishop of Maryland, who assured the meeting of the sympathy with the Old Catholic cause shared in reality, though silently, by numbers of clergy and laity in Italy and America who remain outwardly in communion with Rome. These Anglicans were followed by the Russian Archpriest Janyschew. The aged Archbishop of Utrecht was then with some difficulty prevailed upon to say a few words himself on what had fallen from the non-Latin speakers. After adverting to the proof of his Church's willingness to stand by the German Reformers, given by his consenting to confirm, he observed—

"The speakers who have preceded me have already expressed, in the names of those whom in a manner they represent, how much they desire to be one with us, and I cannot do otherwise than join in the wish that they and we should be united in one God, under Jesus Christ. This is doubtless also the wish of all here. Perfect unity is, at present, indeed, lacking; but with the help of God, and through love, we ought to trust that there will come eventually perfect unity and peace. One of the means to accelerate this blessed end is, that we should take pains to understand one another, and to show our love and forbearance with one another."

The Archbishop was welcomed with special enthusiasm as "our first Old Catholic Bishop;" but indeed there was not one of the speeches which was not well received, and this *réunion* was felt to be an auspicious beginning of the Congress.

On the following morning, the business meetings of the Congress commenced. Professor Von Schulte, of Prague, was re-elected to the chair which he so ably filled last year at Munich. The Old Catholic delegates assembled in the Gürzenich-Saal to the number of over 400, and sat indiscriminately with the invited friends, the latter having the power to speak but not to vote. The opening address of the President was an admirable effort, and the following abridgment of it explains the course which the Movement is taking:—

"Last year we were occupied with the assertion of our existence with the foundation of our first congregations. We have now to proceed consistently along the same path. We belong to the Catholic Church, and our action was caused by the attempt to impose on us as the Word of God the novelties of man. We feel, moreover, as has been felt increasingly for centuries, the great need of reforms, which, if earlier carried out, would have prevented much schism. The first great division, however, was owing not to religious questions, but mainly to hierarchical ambition. We seek Christian reunion, but we will seek it duly. We have not quitted the Catholic Church, we hold immovably to the Catholic Faith. An attempt has been made to expel us by persons who were the legitimate Bishops of the Catholic Church, but who, by adopting the novelties which we refuse, have

lost the right to command our obedience. Those Bishops having acted thus, a state of necessity (*Nothstand*) has ensued which affects our practical Christian life and our conscience; nor have we any tribunal of appeal, we have no Œcumenical Council to which to complain that the Bishops, Rome included, have made such fatal innovations. All that remains is, in the first instance, to provide for our religious needs as best we can, conformably to the fundamental principles of the Church.

"There are reforms for which Christian hearts have sighed for five centuries, which we cannot at present attempt; we are not duly qualified. Bishops alone would be competent, and in our *Nothstand* we are without them. For the carrying out of such reforms we must regain an Episcopate; then diocesan and provincial Synods, and perhaps also, if God will, a true Œcumenical Council can be held. Only in some minor matters have disciplinary improvements been incidentally effected by the very fact of our *Nothstand*. I deprecate, therefore, the discussion of further reforms as at present premature. Finally, to deprive opponents of occasion to insult us—an example which I trust no speaker here will permit himself to follow—I repeat that we abide by our Catholic standpoint, with which friendly intercourse with individuals here in no way conflicts; whoso believes not in Christianity as contained in Scripture, and set forth by the Ancient Œcumenic Councils, we cannot regard as a Catholic."

After letters of apology for absence had been acknowledged from the Bishop of Deventer, the Armenian Catholicos, Archbishop Lycurgus, the Bishop of Lichfield, Drs. Pusey and Liddon, &c., the Archbishop of Utrecht read an address, which we have not the materials for reproducing here, but of which it may suffice to say, as we have inserted the speaker's late Confirmation discourse on another page, that it was couched in the same gentle, homiletical, cautionary strain. "One sentence in it, however," says a writer present, "was uttered with a smile:—'One proof that we are still a portion of the Catholic Church is to be found in the fact that every time we announce to Rome a fresh episcopal consecration, we are again pretended to be cut off.' Thus it is even possible for a National Church to hold, as the Dutch does, that Rome possesses a Primacy in Christendom by Divine right, and yet to maintain, without misgiving, a position of severance from that See for 170 years."

The Bishop of Lincoln followed the Dutch Metropolitan, reading from a precomposed Latin *Salutatio reciproca*. He commenced by setting forth the example of the Church of England for the comfort and guidance of his German hearers:—

"Our own ancestors in England, who laboured for the Reformation of the Church more than 300 years ago, were content to be spoiled of their goods, to be loaded with insults, to be cast into prison, and to be burnt in the flames by the votaries of the Roman Pontiff. They were crowned by martyrdom; they conquered by suffering. They did not make a schism

in the Catholic Church. They did not erect Altar against Altar; they made no new Gospel, or Sacraments, or Creed, or Ministry. They introduced no novelties into the Church of Christ, but they repaired what was old, corrected what was amiss, set aside what was superstitious, purified what was corrupt. They were, in truth, Old Catholics. Therefore God blessed their work. This is self-evident. At the present day, in England, a country of limited extent as compared with Germany, we can point to 20,000 churches in which the Holy Scriptures are constantly read in our mother tongue, the ancient Creeds recited, the Sacraments of Christ administered, and the solemn Ritual is performed by Bishops and priests consecrated and ordained for that purpose in a continuous and uninterrupted succession from the times of the Holy Apostles. A schism arose between us and the Bishop of Rome, but we never departed from the Catholic Church. The Bishop of Rome excommunicated us and our Sovereigns, but why? Because we had resolved to return to Christ and His Apostles; because we were determined to resort to the Holy Scriptures and to the ancient Creeds of the Church pure and incorrupt, and to enjoy the Sacraments of Christ, not mutilated, but entire; and because we renounced and rejected the errors, corruptions, novelties, and superstitions which were repugnant to the authority of Christ and His Apostles, and to the Primitive Church. The Bishop of Rome excommunicated us because we would not communicate with him in his errors; but, by excommunicating us, he not only excommunicated us, but in that respect he excommunicated the Primitive Church—he excommunicated the Apostles, and, with reverence be it said, he excommunicated Christ; and by excommunicating Christ he excommunicated himself—he cut himself off from the Catholic Church. Rome committed the sin of schism, and we suffer from the sin committed by her. But, as it befel the man in the Gospel whom the Pharisees put out of their synagogue because he had confessed Christ, 'Jesus found him and comforted him' (John ix. 35), so it is with us. The Pharisees put us out of their synagogue, but Christ found us, and we enjoy Divine communion with Him who is the head of the Church.

"While, however, we make this assertion, we do not deny that the Church of Rome, so far as she still agrees in some things with the Primitive Church, and so far as she retains some things which appertain to Christ, is still a Christian Church. The Baptism of Christ, though administered by a Judas, was true Baptism. Turn to the pages of Church history; remember the words of St. Jerome in the fourth century after Christ—'The whole world groaned, and was astounded to find itself Arian.' The heretical pravity of the Arian Bishops was execrated by the orthodox Church, but she did not deny that they were Bishops. Those of them who recanted their errors were not consecrated by her a second time. (Cf. S. Hier. *contra Lucif.*) In like manner we allow that Rome, however corrupt she may have become by the act of the Vatican Council, still has [Bishops, even] some [godly] Bishops, and contains within herself people of God, though we earnestly desire that they would listen to the Voice crying from Heaven, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"

The Bishop proceeded to exhort his hearers not to be dismayed
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because in our own Reformation we had Bishops who placed themselves at its head, whereas the German Bishops have consented to the Church's deformation. In doing so, he entered into a dissuasive from the appointment of "new diocesan Bishops," which was, however, we understand, not altogether well received, it being regarded as unnecessary. "You are now suffering a schism, but do not make a schism." But this passage, as contained in the printed copy from which the Bishop read, was qualified by him with the extempore comment that it would not apply to any careful plan for a *provisional* Episcopate, and, considering the natural tendency of men in such a position to rush into a quasi-Donatistic extreme, it was better that an Anglican Bishop should err, if at all, on the side of over-caution—the more so when we look back on our own Church-development and note how facile has been the popular acceptance of such inexact (by *strict* implication, schismatical) titles as "Bishop of Jerusalem," and, now again, "Bishop of Trinidad." There was also another point in the Bishop's address which was unacceptable—the brief clause in which he affirmed that "the Popish and Tridentine Church had by an almost necessary consequence become a Vatican Church." This sounded too much as if the reception of the Council of Trent and the rejection of the Council of the Vatican were treated as incompatible, which the "Old Catholics," of course, stoutly deny. The Bishop might, however, have chiefly intended to glance at the indisputable fact that the post-Tridentine Episcopate of the Latins has by the terms of its oath to Rome, and by many other devices of the Curia, practically rendered itself powerless to withstand further demands and commands from thence, however novel and exorbitant. But, with the two abatements which we have in candour specified, the address made an important impression. The following was part of its eloquent peroration, encouraging the intended recourse of the "Old Catholics" to the civil power to secure them their rightful *status* in its temporal accidents:—

"Imitate Paul, the Apostle, when persecuted by his own countrymen. Appeal unto Cæsar. If, as I firmly believe, you desire to be truly 'Old Catholics;' if you appeal from the Pope to God; if you appeal from the Roman Curia and from the Vatican Cabal to the Judgment-Seat of Christ; if you appeal from them to the Apostles and the Evangelists and the Primitive Church, it is hardly possible that Cæsar should refuse to recognize you. It cannot be believed that such a stigma of shame should ever be branded on the name of Germany as that the most illustrious Emperor of this great nation should repel and reject Christ and His Apostles and the Primitive Church, flying for refuge to him as the most valiant and faithful champion of the Christian commonwealth. Nay, it may rather be hoped that you, the 'Old Catholics' of Germany, may be welcomed by Cæsar as the most loyal and strenuous defenders of his

authority, and the most powerful guardians of the prerogatives of the throne against the modern adversaries of royalty—the disturbers of the State, and traitors to their country, who are eager to throw prostrate all human and Divine law to be trampled under foot by the Bishop of Rome; and that Cæsar will protect you with his favour, will support you by his authority, shield you by his power, and recompense you with honours proportionate to your deserts. And if this should not prove to be the case (which God forbid!), yet one thing at least is certain—all who love and revere God will recognize you as confessors of the truth and as blessed martyrs of Christ. God the Father, the Son, and the Holy Ghost will acknowledge you, because in these last times of decaying piety and declining faith you have opened and paved a way to be trodden by all—the way of unity in the Truth."

The delegates now fell to business. The first resolutions proposed were those which had been drafted by the central committee respecting the "Organization of the Pastoral Care." The greatest amount of discussion took place upon the two paragraphs (8 and 12) which touched the questions of reform and of civil marriages. A disposition showed itself among the delegates to proceed at once—remarks the correspondent of the *Guardian*—to "a far more sweeping measure of reform, even to abolition of clerical celibacy; but the spirit was restrained by the suasion of Von Schulte and the leaders." As to paragraph 12, the debate resulted in the adoption of an amendment expunging a passage which expressly admitted the propriety of Old Catholics having their marriages solemnized by "Vatican" priests when the latter were inconsistent enough to consent to do so. The retention of this passage was advocated by Dr. Döllinger himself, in the only speech he made during the whole Congress; but the majority disliked it as perhaps savouring somewhat of compromise. The resolutions, with the few alterations made in debate, were as follows:—

"The Congress assents to the following declarations, which carry out the fourth declaration of the Munich Whitsuntide Assembly, and the resolutions of the Munich Congress:—"

"1. The priests suspended or excommunicated on account of their adherence to the Faith are justified in performing all priestly functions: they can administer the Church's means of grace not only validly, but also allowably, considering the *Nothstand* created by the Vatican Bishops and clergy, and must hold themselves bound to administer the same.

"2. The rule, unknown to the Ancient Church, and only resting on positive legislation, that every priest requires the approval of his Bishop for dispensing the sacrament of Confession, cannot in the present *Nothstand* be considered as binding.

"3. Similarly, the restrictions of the priest's work which result from the arrangement of dioceses, cannot, under the existing relations, be considered as binding.

"4. Where the necessity exists, those Catholics who remain true to the

old Faith are justified in organizing a regular cure of souls by the appointment of a pastor. The same can, under present circumstances, rightfully undertake all parochial functions both without institution and in spite of the refusal of the Bishop who has fallen away from the old Faith.

"5. The observance of liturgical injunctions, such as the solemnizing the holy Mass on consecrated altars, the benediction of vessels and vestments, &c., so far as it is not possible, is not binding, since the validity of liturgical acts does not depend on such things, and also since according to formal law such injunctions can in necessity be superseded.

"6. Wherever for the solemnization of Divine worship the use of a Catholic church cannot be had, then a Protestant church or another building may be used without scruple.

"7. The accustomed liturgical arrangements are, where possible, to be maintained. The use of the German language in the administration of the Sacraments and other rites of the Church—*e.g.*, at Burial—is authorized to the same extent to which it is or was in the several dioceses the rightful custom. Where it appears suitable, at Baptisms, Burials, &c., an appropriate address may be given to those present.

"8. The carrying out of reforms in the field of discipline and worship remains postponed to the future. For the present a salutary and undoubtedly justifiable reform is aimed at in the abolition of payments for masses, and in the putting away of misuses and corruptions concerning indulgences, veneration of saints, scapularies, medals, &c."

(The first sentence of this paragraph was altered as follows:—"The authoritative investigation of the deeply felt misuses, and the carrying out of the correlative reforms, is reserved for the constitutional organs of the Church.")

"9. It is also a salutary reform that all declamations on ecclesiastico-political questions of the day, as well as all bitterness against those of other faith, be renounced by our clergy in their preaching. While the priest makes the great truths of the Gospel the chief object of preaching and other instruction, he will at the same time further the cause of true Christian Catholicity, and pave the way for an understanding among the adherents of the various confessions.

"10. It depends on local necessities and circumstances whether the undertaking of spiritual functions and acts of worship shall be limited to individual cases, or a regular cure of souls with the appointment of a parish priest and congregational council shall be instituted. In the latter case, everything must be avoided which may bear the appearance of a separation from the Catholic Church, or may prejudice the rights to the property and Church buildings of the existing congregations.

"11. In order to greater unity and the avoiding of possible mistakes, the local committee shall give a full account to the central committee of the proposed organization of the cure of souls.

"12. As regards the *ecclesiastical* validity of marriage—as to the question of the *civil* validity of the same, special resolutions are reserved—the following is to be remarked:—(a) According to existing ecclesiastical laws the declaration of consent on the part of the Catholic bride and bridegroom must take place before the competent priest and two wit-

nesses; and consequently, wherever an Old Catholic congregation is organized, this must take place before the priest of the same, or a person duly empowered by him. (b) If the priest has fallen from the Catholic Faith by acknowledging the Vatican innovations, the declaration of consent before two witnesses, also the so-called civil marriage, is sufficient to establish the validity of the marriage. In this case, however, the Catholic bridal couple should, in order not to be deprived of the usual benediction of the Church on the union, repair to the priest of the neighbouring Old Catholic congregation, or be married by another priest." [Another paragraph lettered "c" was withdrawn.]

" 13. For those hindrances to marriage which rest on positive ecclesiastical law, and from which it is customary to receive dispensation, it is not necessary, under the present circumstances, to seek an Episcopal or Papal dispensation. They are only so far binding on the conscience according as reasons do not exist which would materially justify the dispensation.

" 14. In accordance with the fourth of the Munich Resolutions, so long as we do not possess in Germany a Bishop confessing the Old Catholic Faith, it is permitted to apply to foreign Bishops, especially to the Bishops of the Utrecht and Armenian Churches, for performance of episcopal functions, especially those of Confirmation and Ordination. Further, in accordance with that resolution, we maintain the right to establish a regular episcopal jurisdiction by means of the election, by the priests who stand true to the Old Catholic Faith, and by the representatives of the congregations, of fit persons to be consecrated to the Episcopate by an orthodox Bishop; and the Bishops thus elected and consecrated shall proceed to act in the manner of the Mission-Bishops of the Ancient Church.

" 15. The Congress elects a Committee of seven members, of whom three shall be theologians, two canonists, and two laymen. They shall take all preparatory measures for the election of Bishops, having to determine—(a) the proper time for election, the episcopal residence, the Bishop's dotation, and his relations to the Government and to the congregations; (b) the date of election, and to call together the electoral assembly; (c) the order in the election, with the proviso that all priests belonging to us, and, according to the size of the community, one or two delegates from every congregation, as well as the members of the Committee, be considered as electors; (d) to take the necessary steps in regard to the consecration and the relations with the Government."

The last of the above series was specially introduced by an explanation by the President, and occasioned a very interesting debate. Dr. Michelis was the only speaker who preferred—notwithstanding his extreme outspokenness in charging the Vatican decrees with heresy—to postpone the procurement of a new Episcopate, and no one dissuaded from the step as capable of being misrepresented as an act of schism. Some pungent things were said of the vulgar notions as to what a Bishop's dignity implied—carriages, servants, dollars; and a sensitiveness was shown for the tempering of the proposed Episcopal rule by

means of Synodal arrangements, in which the laity also should in some way take part. It seemed assumed, as a matter of course, that the Archbishop of Utrecht would be willing to consecrate; almost as confidently that the Government would grant an adequate stipend; 3,000 dollars being talked of as sufficient for a Mission-Bishop who would really be a father in Israel, a *pastor pastorum*: but if the State refused, a readiness was averred to meet the charge by voluntary effort. Thus the resolution was at last unanimously carried, with the following names for the Committee of Selection:—Michelis, Friedrich, Maassen, Reusch, Von Schulte, Reinkens, Wülffing. There was a rumour current in the Congress that either Dr. Reinkens or Dr. Michelis would be eventually elected first Mission-Bishop, and that the Archbishop of Utrecht would consecrate him with a Dutch title. The Archbishop will be the last to forget that his Church has, ever since the time of Sasbold, maintained herself against Rome on the ground of her right as an integral province, and he will be solicitous to avoid the risk of seeming to become himself an aggressor upon other provinces. If a "residence" is assigned to the proposed German Bishop, and he is recognized by the State, we may come to hear that "residence" popularly spoken of as his See, unless—as we hope—he is consecrated as a Dutch comprovincial with the title of a vacant Dutch See, such as Groningen, &c. We hope also that the Archbishop of Utrecht will carry out the suggestion of associating with himself in the act of consecration representatives of those Uniat hierarchies which have declared for the "Old Catholic" cause.

The voting of the above resolutions consumed the whole of one day, with the exception of the time given at the commencement of the second sitting—as to Bishop Wordsworth at the first—to Archpriest Janyshew, who entered into an explanation of the attitude of the Greek Communion towards the Movement, especially as to the "Seven Œcumenical Councils" and the Western addition of *Filioque* to the Creed. His tone was worthy, and more conciliatory than Dr. Guettée might have adopted.

(To be continued.)

Correspondence, Documents, &c.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.

BY THE REV. W. A. SCOTT ROBERTSON.

ANALYSIS AND SUMMARY OF THE RECEIPTS FOR THE YEAR 1871, OF
MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND.

So diverse are the methods in which the various Missionary Societies compute their annual income, that the mere enumeration of "total

incomes" furnishes an erroneous idea of the support given by the British Isles to the work of Foreign Missions. The two great Societies of the Church of England state simply what has passed through their offices at home. Other Societies add to this the amount raised in the Mission fields. A third method is in use among the principal Non-conformist Societies, which include not only the receipts in Mission fields, but also grants in aid made to their Mission schools by the Colonial Government. The Scottish Societies, still more elaborate in details, include also the fees received from scholars in their Mission schools. A fifth variety arises from the custom of three or four Societies which include Ireland in their foreign Mission field.

It is evident, then, that before we can arrive at a true statement of British contributions to Foreign Mission work, we must analyse the total incomes ascribed to the various Societies. This is done in the following Tables, wherein, as the only point common to all the Societies is the statement of British contributions, the column containing these sums is the only one added up and summarized.

The result of the analysis clears away many erroneous ideas. It shows that the Church of England voluntarily subscribed during 1871 about 400,000*l.* towards Foreign Mission work (*vide* Tables I. and II.); such a sum as no other single Church in the world, we believe, contributes voluntarily to the same object. The largest annual income given by the British public to any one Society is that of the Church Missionary Society. An Archdeacon, speaking at a Missionary meeting a few years ago, stated that no Church Society received so much as was subscribed by Nonconformists to the Wesleyan Missionary Society. The analysis of incomes shows that this is very far from being the fact.

In these Tables the Societies are arranged in the order to which the amount of support they receive from this country entitles them. In every case, the financial year of the particular Society is adopted.

I. Foreign Missions of the Church of England, A.D. 1871.

Founded.	Name and Total Income of each Society for 1871	From Abroad and from Investments.	From the British Isles.
		£	£
1799	Church Missionary Society, 153,697 <i>l.</i> Contributed in the British Isles Home Receipts from Churchmen abroad . . Dividends, Interest, &c. <i>N.B.</i> —This Society supports a Church Missionary College at Islington, which was founded in 1825, and has now twenty-three students.	... 416 2,815	150,466
	Carried forward . . . . .	...	£150,466

Foreign Missions of the Church of England (continued).

Founded.	Name and Total Income of each Society for 1871.	From Abroad and from Invest- ments.	I Bri
		£	
	Brought forward . . . . .	...	1
1701	Society for Propagation of the Gospel, 97,441 <i>l</i> .		
	Contributed in the British Isles . . . . .	...
	Home Receipts from Churchmen abroad . . .	322	
	Dividends, Interest, &c.	9,407	
1808	London Society for Promoting Christianity among the Jews, 35,999 <i>l</i> .		
	Contributed in the British Isles . . . . .	...
	Home Receipts from Churchmen abroad . . .	391	
	Dividends, Interest, &c.	2,328	
1698	Society for Promoting Christian Knowledge, 33,609 <i>l</i> . (exclusive of 67,666 <i>l</i> . from sales).		
	Portion granted in aid of Foreign Missions, } about . . . . .	...
1823	Colonial and Continental Church Society, 31,172 <i>l</i> .		
	Contributed in the British Isles . . . . .	...
	Receipts from the Mission fields, &c.	13,576	
	Dividends, Interest, &c.	95	
1844	South American Missionary Society, 9,343 <i>l</i> .		
	Contributed in the British Isles . . . . .	...
	Receipts from the Mission fields, &c.	2,729	
	Interest	5	
1841	Colonial Bishops' Fund, 7,748 <i>l</i> .		
	Contributed in the British Isles . . . . .	...
	Dividends on Endowment Fund raised in } past years	7,148	
1859	Columbia Mission, 3,038 <i>l</i>. . . . .	...
1858	Universities' Mission to Central Africa, 2,191 <i>l</i> . (<i>This sum is included in the S.P.G. totals.</i>)		
1691	Christian Faith Society for West Indies, 2,176 <i>l</i> . } (Rents)	2,176	
1869	Mackenzie Memorial Mission to Zululand, 1,784 <i>l</i> . Contributed in the British Isles, through } <i>The Net</i> , &c. . . . .	...
	Portion included above in S.P.G. totals . . .	155	
1848	St. Augustine's College, Canterbury, 1,537 <i>l</i> . (ex- clusive of Endowments for a Warden, Sub- Warden, and two Fellows.		
	Contributed by Missionary Studentship Asso- } ciations, &c. . . . .	...
	Funded Exhibitions	593	
	<i>N.B.—This College has now thirty-six students.</i>		
1868	Capetown Association, 1,297 <i>l</i>. . . . .	...
	Coral Missionary Fund in aid of C.M.S., 1,175 <i>l</i> .	10	
	Carried forward . . . . .	...	£31

Foreign Missions of the Church of England (continued).

Founded.	Name and Total Income of each Society for 1871.	From Abroad and from Invest- ments.	From the British Isles.
		£	£
	Brought forward . . . . .	...	319,241
1860	Mission House of St. Boniface, Warminster, } 1,000 <i>l.</i> }	...	1,000
	<i>N.B.—This House contains fourteen students.</i>		
1870	Falklands Bishopric Endowment Fund, 472 <i>l.</i> . . . . .	...	472
1866	Assam and Cachar Mission, 422 <i>l.</i>	7	415
	Melanesian "Eton Fund," 228 <i>l.</i> . . . . .	...	228
	Maritzburg Society, 191 <i>l.</i> . . . . .	...	191
	Guild of the Most Blessed Saviour, Natal, 176 <i>l.</i> . . . . .	...	176
1861	Moslem Mission Society, 259 <i>l.</i>	200	59
	Total of the Donations, Legacies, and Annual } Subscriptions raised by these twenty-one } Societies for the year 1871 }	...	£321,782
	Estimated amount of small sums contributed } to Mission Schools and other Mission Funds } through other channels }	...	3,000
	Total . . . . .	...	£324,782

II. *Foreign Missions—Joint Societies of Churchmen and Nonconformists.*

1804	British and Foreign Bible Society, 99,586 <i>l.</i> (ex- clusive of 84,660 <i>l.</i> received from sales, viz., Home, 50,926 <i>l.</i> ; Foreign, 33,734 <i>l.</i>) . . . . .	...	72,000
	Portion devoted to Foreign Mission Work . . . . .	...
1799	Religious Tract Society, 14,329 <i>l.</i> (exclusive of 104,978 <i>l.</i> received from sales). . . . .	...	9,546
	Portion devoted to Foreign Mission Work . . . . .	...
1860	British Syrian Schools, 6,266 <i>l.</i> . . . . .	...	6,091
	Contributed in the British Isles	175	
	Grants from other Societies . . . . .	...
1852	India Female Normal School Society, 4,959 <i>l.</i> } (exclusive of needlework to the value of } 1,200 <i>l.</i>) }	...	4,959
1845	Turkish Missions Aid Society, 4,194 <i>l.</i> . . . . .	...	4,194
1858	Christian Vernacular Education Society for India, 5,442 <i>l.</i> (exclusive of 2,782 <i>l.</i> received from sales.) . . . . .	...
	Contributed in the United Kingdom . . . . .	...	4,071
	Receipts in India, and Grants in aid of Schools Dividends, Interest, &c.	1,300 71	
	Carried forward . . . . .	...	£100,861

*Foreign Missions—Joint Societies of Churchmen and Nonconformists
(continued.)*

Founded.	Name and Total Income of each Society for 1871.	From Abroad and from Invest- ments.	From the British Isles.
		£	£
1834	Brought forward . . . . .	...	100,861
	Society for Promoting Female Education in the East, 4,223 <i>l.</i> (exclusive of needlework to the value of 6,710 <i>l.</i>)		
	Contributed in the British Isles . . . . .	...	3,816
	Foreign Contributions, Grants, &c.	394	
	Interest	13	
	Waldensian Missions Aid Fund, 2,631 <i>l.</i> . . . .	...	2,631
1831	Trinitarian Bible Society, 1,486 <i>l.</i> (exclusive of 598 <i>l.</i> from sales.)		
	Contributed in the British Isles . . . . .	...	1,481
	Interest	5	
1840	Foreign Aid Society, 1,140 <i>l.</i> . . . . .	...	1,140
	Total . . . . .	...	£109,929

III. Foreign Missions of the Roman Catholic Church, A.D. 1871.

Society for the Propagation of the Faith, 6,463 <i>l.</i>	{ England, 1,674 <i>l.</i> Ireland, 4,709 <i>l.</i> Scotland, 80 <i>l.</i>
This Society expended upon its Missions in England, 4,844 <i>l.</i> ; in Ireland, 340 <i>l.</i> ; in Scotland, 1,600 <i>l.</i> ; so that the British Isles contributed nothing to its Foreign Missions.	
St. Joseph's Foreign Missionary College of the Sacred Heart, Mill Hill, Hendon, has 30 students, who bind themselves to leave Europe for life, and serve the Missions entrusted to the Society. It is supported by Burses and Voluntary Contributions.	

IV. Foreign Missions of English Nonconformists, A.D. 1871.

1813	Wesleyan Missionary Society, 170,965 <i>l.</i>		
	Contributed in the British Isles . . . . .	...	107,025
	Contributed towards Debt and Italian Mission	...	22,380
	Receipts from the Mission fields, from } Government Grants to Schools, &c. . . }	37,822	
	Dividends, Interest, &c.	3,738	
	<i>N.B.—Of this income 5,583<i>l.</i> went to Irish Missions.</i>		
	Carried forward . . . . .	...	£129,405

Foreign Missions of English Nonconformists (continued).

Founded	Name and Total Income of each Society for 1871.	From Abroad and from Invest- ments.	From the British Isles.
		£	£
	Brought forward . . . . .	...	129,405
795	London Missionary Society, 111,517 <i>l</i> .		
	Contributed in the British Isles . . . . .	...	78,293
	Receipts from the Mission fields, from } Government Grants to Schools, &c. . . . }	28,671	
	Dividends, Interest, &c.	4,553	
792	Baptist Missionary Society, 40,914 <i>l</i> .		
	Contributed in the British Isles . . . . .	...	29,833
	Receipts from the Mission fields, from } Government Grants to Schools, &c. . . . }	9,245	
	Dividends, Interest, &c.	1,836	
343	British Society for Propagation of Gospel among } the Jews, 8,323 <i>l</i> }	13	8,310
355	Presbyterian Church in England, 7,668 <i>l</i>	174	7,494
	Primitive Methodist Foreign Missions, 7,481 <i>l</i> .		
343	For Colonial Missions . . . . .	...	5,342
369	For African Missions . . . . .	...	2,139
732	Moravian Missionary Society, 15,478 <i>l</i> .		
	Contributed in the British Isles . . . . .	...	5,341
	Contributed in Germany and the United } States }	8,018	
	Dividends, Interest, &c.	2,119	
	Methodist New Connexion Foreign Missions, 5,296 <i>l</i> .		
	Contributed in the British Isles . . . . .	...	5,206
	Contributed in Canada	90	
	<i>N.B.—Of this income 630<i>l</i>. went to Irish Missions.</i>		
56	United Methodist Free Churches Foreign Mis- sions, 9,802 <i>l</i> .		
	Contributed in the British Isles . . . . .	...	5,000
	Receipts from the Mission fields, &c.	4,802	
67	"Friends" Foreign Missions, 3,093 <i>l</i>. . . . .	...	3,093
17	General Baptist Missionary Society, 8,944 <i>l</i> .		
	Contributed in the British Isles . . . . .	...	2,928
	Receipts in India	5,661	
	Grants, 321 <i>l</i> . ; Dividends, 34 <i>l</i>	355	
	Evangelical Continental Society, 2,576 <i>l</i>	15	2,561
	Colonial Missionary Society, 2,569 <i>l</i>	51	2,518
40	Welsh Calvinistic Methodists' Foreign Missions, 2,729 <i>l</i> .		
	Contributed in the British Isles . . . . .	...	2,200
	Interest, 509 <i>l</i> . ; and Contributions from New } York, 20 <i>l</i> }	529	
32	Wesleyan Ladies' Committee for Female Educa- tion, 1,305 <i>l</i> }	...	1,305
	Total . . . . .	...	£290,968

V. Foreign Missions of Scotch and Irish Presbyterians, A.D. 1871.

Founded	Name and Total Income of each Society for 1871.	From Abroad and from Invest- ments.	From the British Isles.
1829	Church of Scotland Mission Boards, 28,377 <i>l</i> .	<i>£</i>	<i>£</i>
	{ From the British Isles . . . }	...	11,996
	{ From India . . . }	256	
	{ School Fees in India . . . }	1,615	
	{ Government Grants to Schools . . . }	1,457	
	{ Interest . . . }	35	
	{ Ladies' Association for Female Education in India . . . }	...	2,008
	{ Jews' Conversion . . . }	298	4,614
	{ Colonial Mission . . . }	218	4,479
	{ Continental Schemes . . . }	84	1,317
1843	Free Church of Scotland Missions, 51,876 <i>l</i> .		
	{ From the British Isles . . . }	...	20,190
	{ Ladies' Association for Female Education . . . }	...	3,231
	{ Interest . . . }	1,289	
	{ India and Africa Mis- sions, 38,404 <i>l</i> . . . }	10,323	
	{ From School Fees . . . }		
	{ 4,588 <i>l</i> ; Govern- ment Grants, 5,735 <i>l</i> . . . }	2,835	
	{ From Europeans . . . }	536	
	{ From Native Church . . . }	56	6,913
	{ Mission to the Jews, 6,969 <i>l</i> . . . }	...	2,910
	{ Continental, 3,415 <i>l</i> . . . }	505	
	{ From Mission Sta- tions, 503 <i>l</i> ; Interest, 2 <i>l</i> . . . }		
	{ Colonial, 3,088 <i>l</i> . . . }	118	2,970
	{ From the British Isles . . . }		
	{ From Abroad, 87 <i>l</i> ; Interest, 31 <i>l</i> . . . }		
	{ United Presbyterian Church Foreign Missions, 36,671 <i>l</i> . . . }		
	{ Contributed in the British Isles . . . }	...	35,364
	{ Foreign Contributions . . . }	326	
	{ Interest . . . }	981	
	{ Carried forward . . . }	...	

Foreign Missions of Scotch and Irish Churches (continued).

Founded	Name and Total Income of each Society for 1871.	From Abroad and from Invest- ments.	From the British Isles.
		£	£
	Brought forward . . . . .	...	95,992
	National Bible Society of Scotland, 11,586 <i>l.</i> (ex- clusive of 10,355 <i>l.</i> from sales.)	...	10,500
	Contributed in the British Isles	1,086	
	Interest and Rents		
	<i>N.B.—Of this income 1,352<i>l.</i> was devoted to Home Circulation.</i>		
	Edinburgh Medical Missionary Society, 1,313 <i>l.</i> .	...	1,313
	South Travancore Medical Mission, 176 <i>l.</i> . . .	126	50
	Irish Presbyterian Missions, 10,208 <i>l.</i>		
	Foreign Missions . . . . .	...	4,498
	Jewish Mission . . . . .	...	3,174
	Colonial and Continental Mission . . . . .	...	2,536
	Total		£118,063

VI. *Summary of British Contributions to Foreign Missions, A.D. 1871.*

Church of England Missions (Table I.) . . . . .	...	£ 324,782
Joint Societies of Churchmen and Nonconformists } (Table II.) . . . . .	...	109,929
Nonconformist Societies (Table IV.) . . . . .	...	290,968
Scotch and Irish Societies (Table V.) . . . . .	...	118,063
Estimated amount of the value of stores, clothing, and needlework, and of funds sent through individuals and small societies . . . . .	...	12,000
Total		£855,742

This amount does not include income from investments, balances in hand at the beginning of the year, nor any foreign receipts.

THE LATE BISHOP GRAY OF CAPETOWN.

THE decease of the first Metropolitan of South Africa, at Bishopscourt, Capetown, on September 1, requires from us a fuller review of his career and a worthier tribute to his memory than we have space for until our next issue. For the present, we merely give the resolutions passed by the S.P.G., and some account of a meeting held at Leeds after the Church Congress. The S.P.G. resolutions were worded as follows:—

“The Society desires to record its heartfelt sense of the loss which the Church has sustained by the death of the Most Rev. Robert Gray,

Bishop of Capetown and Metropolitan. The seat of the foremost prelate in the British Colonies is left vacant. He has laid down the burden of a work, the greatness and completeness of which can hardly be over-estimated. Marked out for work in the Colonies by the ability which he had shown in two parochial charges, and by his zeal in awakening sympathy at home with the cause of the Gospel in foreign parts, Robert Gray was consecrated Bishop of Capetown in 1847. There was then in South Africa no Church organization. Fourteen isolated clergymen ministered to scattered congregations. In the quarter of a century which has since elapsed, a vast ecclesiastical province has been created. There are now in South Africa six dioceses. At the Provincial Synod of 1870 five of these were announced as integral parts of the province, being complete with synodical, parochial, and missionary organization, administered by 127 clergymen, besides lay teachers.

"The Society would record solemnly its thankfulness to God for those great talents, the use of which was so long granted to the Church.

"His single-minded devotion of himself and his substance to the work of God, his eminent administrative ability, his zeal which never flagged, his considerate tenderness in dealing with others, his undaunted courage in grappling with unexpected obstacles in the defence and confirmation of the Gospel, will live in the records of the African Church as the qualities of her founder, and will secure for him a place in history as one of the most distinguished in that band of Missionary Bishops by whose labours in this generation the borders of the Church have been so widely extended."

At the meeting at Leeds a committee was appointed to consider the best means of providing a lasting testimony to this great work. The Bishop of Winchester, who presided, referred to the testimony which Bishop Cotterill (Bishop of Edinburgh, and formerly of Grahamstown) had on the previous day borne to the remarkable straightforwardness, fairness, and considerateness of Bishop Gray's mind :—

"We all know of great names in the ancient Church of Christ to whom it was given to maintain great truths in their own generation, and at once remember that to many of those men was not given this gift of gentleness and readiness to bear, but that the impetuosity of the lion was in them not qualified by the gentleness of the lamb. Where, therefore, we see that union we thank God, and we take courage. Now, there were several matters which were very dear to the heart of this departed Bishop and saint, and they were matters which I think it is the special duty of the Church now to provide for. Amongst other things I may mention this. Bishop Gray gave security out of his comparatively small fortune for maintaining the salary of the Bishop of Maritzburg to the amount of 300*l*. We ought not to come upon the orphan children of the Bishop to make good what, in the largeness of his heart, he pledged. This is eminently a charge left upon the Church of England, for the sake of the Missionary Bishop of Maritzburg. The Church in South Africa established by Bishop Gray ought to be taken up by us, so that from his peaceful tomb, or rather let me say from his blessed rest in Paradise, he may still be a blessing to his flock that he has nourished."

The right rev. prelate then read the following letter which he had received from the Archbishop of Dublin, adding that he had shown it to the Archbishop of Armagh, who said that he endorsed every word of it :—

“ I see that faithful and greatly honoured servant of Christ, the Bishop of Capetown, has passed into the eternal rest, and indeed rests from his labours. Might it not be possible to do, and promptly, something in memory of him, which should also be a help to the South African Church, which was so near to his heart, and for which he spent himself so freely ? Probably nowhere in the limits of the Anglican Church is the battle with infidelity going so openly forward as in the diocese of Natal. Would he not have greatly rejoiced in securing a permanent endowment for the bishopric of that diocese, stripped as I believe it has been of much of the little property it had by the action of the civil courts ? But this is only one of the many ways which might be chosen ; only I would fain see something done while men’s hearts are yet full of a sense that a prince, a great man—and something far better than a great man—has passed away from us.”

The Hon. and Rev. H. Douglas (commissary to Bishop Gray) said that from letters which had come to hand, it appeared that in the Bishop’s last moments there were grave doubts in his mind concerning the perpetuity of the great work he had set on foot in South Africa ; and it was to ask for sympathy and aid in a scheme which had been proposed for giving it perpetuity that the present meeting was called.

The Bishop of Edinburgh then moved—

“ That this meeting desires to express its earnest and heartfelt sympathy with the Church of South Africa in the removal to his rest of its Metropolitan, the eminent, the devoted, the beloved Bishop Gray, and that it pledges itself to use its utmost efforts to carry forward with renewed energy the great and noble objects which were dear to his heart.”

He said that from his knowledge of Bishop Gray he believed there had appeared no holier, more faithful, or more Christian-like character during the present generation :—

“ Bishop Gray seemed to have no desire for repose on earth, and it was not likely that any of them would know for some time how great his work had been. With regard to the actual work which he accomplished, and which no one could have accomplished without a strength of will and an energy of mind almost beyond that which men possessed, no one knew how much the English Church has gained from the struggles in South Africa. There was a danger which he did not think anyone could realize until they got out into the Colonies, and that was the danger of losing sight of the real spiritual character, functions, and powers of the Church of Christ. But he believed the Church in England had learned a lesson, perhaps very reluctantly, from that which the Bishop of Capetown undertook, which would be, by God’s blessing, an unspeakable advantage to future generations. He would simply say that it would be utterly unsuitable to the man to do anything whatever as a testimonial, except to carry on his work. He knew that the turning of the archdeaconry of George into a bishopric was much in his mind when he saw him last year ; and

when he (the late Bishop) said to him, 'You will never see me more in England,' he said what was only too true. He hoped the committee appointed would keep that fact in mind."

Earl Nelson seconded the motion, which was carried unanimously.

The Bishop of Lichfield, in moving the appointment of the committee, said he entirely concurred with the deposition of Bishop Colenso, with whom at one time he had been associated in the office of Missionary Bishop :—

"In that character Bishop Colenso won the confidence of the native people committed to his charge, and he, in the exercise of that office, and for his own spiritual help, composed a manual of missionary prayer, which had been said to be one of the best ever used ; and, though he concurred in the deposition, the feeling in his heart was one of sorrow for a friend and brother that was lost."

The motion having been seconded by the Prolocutor of Canterbury, and adopted, the Chairman, in order to give a practical turn to the meeting, read a note from a gentleman present, anonymously presenting 100*l.* to the proposed fund.

THE PROJECTED NEW YORK CATHEDRAL.

THE Bishop of New York has advocated the erection of a Cathedral commensurate to the importance and wealth of his diocese. The *Church Journal* says :—"We can scarcely express our thankfulness at the way in which the Bishop of New York brought forward, in his Address, the subject of a Cathedral for his See. It was natural that the West should lead in this as in so much else, for there men are down among the roots of things. That Chicago and Faribault should have Bishops' Churches before New York, is but according to the natural development of things in the country. And one reason is plain. When New York builds a Cathedral, it must be one of which New York need not be ashamed. It cannot be a larger parish church in its building, its appointments, or the measure of its services. It is something that cannot be done in a day or a year, or indeed in several years. The third Christian city in the world must be able to name its cathedral with St. Paul's, Westminster, or Notre Dame."

We annex the passage in Bishop Potter's Diocesan Address in which he broached the subject :—

"I conclude this protracted communication with a brief reference to a subject which has long occupied my mind, as it has those of very many in this diocese. The question has often presented itself—Is there in the system of the Church in this country any legitimate place for a Cathedral? Can it be anything more than nominal among us? Can it have any such important uses as will justify us in making so large an outlay as would be required to achieve anything worthy of the diocese, and of this great metropolis of the American continent? And if all this can be answered in the affirmative, has the time arrived for so very serious an undertaking?

"In my deliberate judgment, all these questions, even the last, can be

answered strongly in the affirmative. The Church in this diocese needs a Cathedral church, and ought before long to have one. We cannot, as a true branch of the One Holy Catholic Church, cut ourselves off from the traditions of all the Christian ages. In all times and countries the Bishop has had his seat—his Cathedra—and the diocese has had its centre of unity and authority. And I will venture in the very outset to say, that unless a Cathedral in this diocese can be made a means of promoting unity and sympathy among brethren of all tones of thought, while it presents an edifice and a worship which for grandeur, for reverence, for genuine power of religious expression, shall be fitted to represent and set forth the majesty of our Holy Religion, as well as the dignity of our branch of the Church ;—unless it shall also enable the Bishop to bring together the ablest and most devoted men on all sides, that their maturest thoughts and their best powers of expression may be heard from a commanding and authoritative position, and that they may be for counsel to the Bishop in many practical matters (technical matters being remitted as at present to the Standing Committee) : I say, unless a Cathedral in this diocese can be so ordered as to be thus a centre of unity and sympathy and power among us, I, for my part, have no ambition to see its foundations laid during my day.

“ I believe that a Cathedral might be made a great central power for teaching the Faith of God, vindicating its supernatural principles and facts, its evidence and authority, in the most forcible way, thus stimulating the talent of our clergy by affording the noblest opportunities for its exercise. If properly endowed, it might be made the means of encouraging learned men—and of rewarding and affording a dignified retreat to those who had done, and were still capable of doing, good service, as scholars, but were no longer capable of severe physical effort. Under its great shadow would be found a School for Church Music, which would help to relieve us from some of the abominations which we occasionally meet with in our worship—and out of which school might frequently be drawn meritorious youths, fitted to be educated for the work of the sacred Ministry. Nay, under its patronage, there might possibly be formed a school for the training of young men of the diocese, if necessary, for holy Orders ; for I hold that under any and all circumstances, for reasons which I need not now unfold, the theological school for this diocese should be in this city ; if not in one way, then in another. Finally, who can doubt that a fitting Cathedral establishment in this city would become a centre of earnest, self-denying Church work, from which streams of spiritual blessing would, on the one hand, flow with healing waters into the darkest places of this great city, while on the other hand they would spread their influence through the strangers that come here over every part of this great country. I call for no action from this body. I leave the subject for your calm, devout consideration, and the consideration of all the earnest, noble-hearted laity of this diocese.”

A site has already been secured, and contributions are freely coming in from all sides.

THE DIOCESAN SYNOD OF JAMAICA, 1872.

THE Diocesan Synod met at Kingston on August 29, under the presidency of Bishop Courtenay. The sermon at the opening service, preached by the Rev. J. Williams, contained a strong vindication of the Athanasian Creed.

One of the first acts of the Synod was to agree on a tribute of regard to the late Bishop Spencer. The deputation which had visited England having reported that it had failed in inducing the Imperial Government to continue his stipend to Bishop Courtenay, it was resolved "to express regret that after the assurance of the British Government that disestablishment in Jamaica was to be carried out without detriment to the interest of the existing clergy, the Bishop of Kingston should have been made an exception to this rule;" and to declare it "a great injustice to the Bishop that the payment of his stipend has been discontinued, although he continues in the discharge of the like duties as those for the performance of which his stipend accrued." It was stated that the Attorney-General of Jamaica, in a case submitted to him, had advised that "the Bishop of Kingston, on the death of the Bishop of Jamaica, became entitled, by virtue of his Letters Patent, &c., to exercise in Jamaica all the jurisdiction, &c., which the Bishop of Jamaica could have exercised immediately before his death, and is invested with these powers until the appointment of a successor to the Bishop of Jamaica, and can, if no successor is appointed, exercise these powers for life; the Bishop of Kingston being as much Bishop of Kingston after, as he was before, the death of the Bishop of Jamaica, his *status* and powers not being affected thereby." Accordingly, it was also resolved, "That, waiving all question of the abstract right of the Synod to proceed to the election of a Bishop of Jamaica, the Synod should attempt nothing to alter the *status* of the Bishop of Kingston, as now existing under Royal Letters Patent," and, "that he be requested to continue in the discharge of his office." Moreover, a committee was appointed to prepare an appeal to the British Parliament respecting the Bishop's case.

The appointment of a committee "to investigate the claims to Apostolic succession of the Moravian Church with a view to intercommunion," was proposed by the Rev. W. E. Pierce, but after discussion it was agreed that the resolution be withdrawn, and that private inquiries be made on the subject during the next year.

A Canon was passed completing the acceptance as part of the Jamaica Church Constitution of an "English Committee of Reference." The following are the terms on which the Archbishops of Canterbury and York and the Bishop of London consented to the formation of this "Committee" in a document dated 20th June, 1872, and bearing their signatures—in order "to promote, by creating an Episcopal Appellate Jurisdiction, the union and communion of the Diocese of Jamaica with the Church of England":—

"To all the Faithful in our Lord and Saviour Jesus Christ, greeting.
 —Whereas we have been requested by the Bishop of Kingston, in the name and behalf of the Synod of Jamaica, to associate ourselves as a Committee of Reference and Appeal for that diocese: Now, therefore, (1) We do hereby constitute and declare ourselves a Committee and Council of Reference and Appeal, to be called '*The English Committee of Reference*,' to determine and adjudicate all matters of reference and appeal which the Bishops, clergy, and laity of the Church in Jamaica, assembled in lawful Synod, shall, by any Articles or Canons passed for that purpose, bind themselves to submit to our final judgment and determination. (2) In case the Archbishop of York or the Bishop of London shall decline to act, or on any occasion be unable or unwilling to act, as a member of the Committee, the other Bishops of the Church of England shall be invited to act in the order of their seniority, beginning with the Bishops of Durham and Winchester. (3) In case of a disagreement between the members of the Committee in the confirmation or election of a Bishop, no such confirmation or election shall be regarded as valid, unless approved by the Archbishop of Canterbury and one or other of the two prelates who form the Committee of Appeal. (4) In every case of reference or appeal in doctrinal questions each prelate of the Committee shall appoint a legal assessor, and in all cases of any difference of opinion among the members of the Committee, the Archbishop of Canterbury shall have a casting vote should the votes be equal."

The Canon passed by the Synod accordingly enacted, "That without prejudice to the right of adopting any changes in the manner of reference from this diocese of Ecclesiastical causes, which may hereafter arise out of the organization of a Provincial Union of the West Indian Dioceses, the *English Committee of Reference* constituted as aforesaid . . . shall be from henceforth the only Council of Reference and Appeal in all matters affecting doctrine, discipline, and legislation; and the decisions thereof shall be finally binding on this Church and Synod in all matters referred to it, either specially or by any general Canon or Article of the Jamaica Church."

The Rev. R. B. Lynch having complained of the ordination by the Bishop of Dr. Croskery, he being a medical practitioner both then and now, the Rev. W. E. Pierce moved, "That the members of the medical profession in this island be counted as clerically competent to pursue that profession, in the same way as it is recognized that a curate may become a teacher of youth 'for the better increase of his living.'" The Rev. C. Mackinnon proposed an amendment, "That this Synod is of opinion that no man for the future should be advanced to the holy Order of the Priesthood, save on distinct understanding that he shall relinquish all secular pursuits." The amendment was lost, 23 voting for it, and 51 against it. After discussion, the original motion was put and carried, 48 members voting for it, and 25 against it.

On motion of Archdeacon Campbell, it was agreed that—

1. "If at any time when there shall be a vacancy in the bishopric, the Synod shall fail to elect a successor within three months, the Arch-

bishop of Canterbury, in *Committee of Reference*, shall be asked to appoint one."

2. "If any Canon is passed by Synod, which will alter or affect any Article, Rubric, or Canon of the Church of England, it shall not be binding until it has been considered by the *English Committee of Reference*, and been allowed by them."

3. "No change made in the Church's law in England shall be obligatory in Jamaica until the Synod has adopted the same: but until the Synod meets, the Bishop may *recommend* any such change for immediate temporary adoption."

The following were also carried:—

"All persons who allow superstitious belief in Obeah to influence their conduct, or who in any way participate in the practice of Obeah, shall, on the facts arriving to the certain knowledge of the clergyman, be repelled from the Holy Communion, and public notice of this fact be given in church."

"Every person presenting himself to the Bishop for ordination shall sign a declaration to the effect that he is ready to, and will, serve in Jamaica for five years subsequent to such ordination, unless ill health should prevent it (to be certified to by a medical certificate) or by special permission of the Bishop."

The Synod was prorogued to September 4.

THE ARCHBISHOP OF UTRECHT'S CONFIRMATION ADDRESS AT MUNICH.

(*From the "Guardian."*)

DEAR BRETHREN AND SISTERS,—How wonderful are the ways of the Lord! Not seldom is the devout man constrained to attest this in the stillness of his soul if he is earnestly attentive to individual occurrences, either in his own life or in that of others, or if he is attentive to the course of things in the various relations and unions wherein men are bound to each other, whether in civil society or in that higher and spiritual communion which we call the Church.

How sensible are we, now, of the truth of the words which He who guides our destiny, He whose wisdom orders everything lovingly from the beginning to the end, proclaims to us Himself through the mouth of His Prophet Isaiah—"My thoughts are not your thoughts, neither are My ways your ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." It is this thought, this sentiment stirring the inmost depth of my heart, which I feel myself constrained to utter on the occasion of my coming amongst you to perform this holy and solemn office. O how wonderful are the ways of the Lord! Who amongst us could ever have thought or dared to foresee that such a mission would be reserved for us by Providence; for us, a little flock cursed and cast out by the visible head of the Church, and mocked at and insulted by his numerous flatterers and worshippers! For us, of whose existence in the Church of Christ very few

knew, or, even when they knew of us, only thought of us as the abominable example of a criminal and vile rejection of the holy authority of Christ ! For us, whose only destiny appeared to be to melt away and disappear unobserved under the curse pronounced upon us. But the ways of the Lord are wonderful ! The sentence of men was not the sentence of God ; the curse of men was not God's curse. If we were unworthy reprobates in the eyes of our fellow-believers, blinded and urged on to the bitterest hate, with God it was not so. By Him we were not cursed ; in His eyes we were not reprobates. Why not ? Because we strove for truth and right, for the honour of Christ and of God, for pure morals and true virtue ; because, although badly treated in the Church of Christ, we never ceased to cling to her with inviolable fidelity, and never ceased to respect even the misused authority so far as it was lawful ; whilst, although persecuted with bitter hate, we sought after love and unity whenever and wherever we could. Thus we remained children of God ; thus we remained members of the Church ; thus we remained one of the visible and regularly organized portions of the body of the Church. We were, it is true, very severely tried, very deeply humiliated : many times it appeared as if our destruction was certain. However, it was plain that a protecting hand was continually stretched out over us—the hand of the only Almighty One, who protected us in every danger, however great or threatening it seemed to be. Against hope we dared still always to hope, and have not come to shame. Thus we have now lived for 170 years : as it were continually dying, in the wish and pretence of those who hate and curse us—and yet for all that we live on with new hope and courage. And now behold what the Lord of the Church has vouchsafed to order for us : see this great and important mission which was reserved for us. That small point in the great whole is called out of oblivion in order to bring help in the greatest and most threatening calamity which has ever befallen the Church ! Alas, it is sad to say, the visible head of the Church has undertaken himself to lay upon the old Faith of the Church the destroying hand, and assembled the whole band of chief shepherds to join with him in his unfaithfulness. To our no little encouragement and greatest joy we discovered that for many of them the old belief was still the dear and valued possession which they powerfully and zealously defended, and which they seemed disposed to assert and prove at any cost. They expressly refused to assent to the treachery. O how we thanked God for such courage and fidelity ! But “ Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the fall of the mighty men, and with them for the thousands upon thousands of the slain of the daughter of my people.” Scarcely had they returned to their flocks when they denied the old Faith, joined in the treachery, proclaimed as the duty of all to believe the new error, and were not afraid to curse those who continue to adhere to that as truth which they themselves felt in their inmost souls to be truth, to separate them from their company, and declare them unworthy of the benefits and blessings of God's service. As far as they could they withheld from these faithful ones the mysteries of God, of which they themselves are become the unfaithful dispensers. And thus the fearful danger

now threatens us, that through the act of the shepherds themselves the whole flock may be not only tainted but destroyed by the poison of error. But He who keeps Israel neither slumbers nor sleeps. No! He will not permit that life be quite quenched. Even should all Israel appear fallen into vile idolatry, God hath always kept to Himself 7,000 who have not bowed the knee unto Baal. And if the powers of evil so exalt themselves that the Bread of Life is denied to the faithful, then the Lord has His servants who fear not to provide for them until the evil is past. Perhaps He has a poor widow with her son in some place, who, though the danger of dying with hunger threatens themselves, yet, filled with love, offer up the little they possess to the service of the Lord. To the number of those faithful you belong, my beloved! Your God has kept you by His great mercy from bowing the knee before the idol. A painful trial has therefore come upon you—cast out, excommunicated, accursed,—every help of God's service was denied to you. True guides were, however, given you by God. With you they share the curse; but they also share with you the Bread of Life, which they can dispense amongst you. As here, so is it in other places. In other places you have many companions, who have undergone the same sufferings, but who have also found courageous and faithful guides. Not everything, however, which Christ has left us for consolation and for life can these guides provide for you. But, behold! God has pointed out to you a poor widow who in a far country lived in the Church of God, and who still possessed a sufficiency of what was necessary for spiritual life. On her you have called, and not in vain. To her have you called, Come over and help us! And after mature deliberation, having come to the conviction that God had called her, she understood what task God had appointed her and obeyed your call.

In the hard battle of life, in the battle between the spirit and the flesh, in the battle between virtue and sin, in the battle in which he who has fought a good fight attains everlasting life, the Christian without doubt above all requires strength, caution, and courage—strength against the power of his own lusts and passions; caution against the artful snares of the wicked one; courage against the world with its fearful temptations. Where, however, do we find all this? In God Himself, who commands us to come to Him and to walk before Him in holiness of life,—it is He Himself who creates in us righteousness and true holiness, and thus makes us new creatures. How, then, does He work in us? He pours His own Spirit upon us; He puts His own Divine Life into our souls. This Spirit is the Spirit of Truth, who proceedeth from the Heavenly and Eternal Father, and of whom Christ said to His Apostles—He would send Him to them when He Himself had departed from them. It is this Spirit, who indeed came upon the Apostles and their companions and wholly filled them ten days after Christ had left the earth,—this Spirit who manifested Himself through such mighty workings in them and wrought such a wonderful transformation in them, that they, a fearful, restricted, and narrow-minded people, were in a second changed to intrepid heroes, generous souls, brilliant stars of wisdom and knowledge. This Spirit is no other than He with whom Jesus Christ Himself was filled as the Prophet Isaiah declared—"The Spirit of wisdom and understanding, the Spirit of

counsel and might, the Spirit of knowledge and of the fear of the Lord : ” and not only upon His Apostles did He bestow this Spirit,—manifestly He speaks thereby to all those who in the future should believe on Him. Therefore the Apostles, endowed with His power, when they had themselves already received the Holy Spirit, imparted It to others, through the laying on of hands. And so after them likewise those men who were their followers and were endued with like power—namely, the Bishops. They, the Bishops, were commissioned to call down the Holy Spirit with His sevenfold gifts—that is, the fulness of the Spirit—on the faithful and believing. It is true, indeed, that you have already received in Baptism the first gift of this spiritual life, and have become the temples of the Holy Ghost. However, it is only through the outpouring of the Holy Spirit through the Episcopal laying on of hands that this life is perfected. This benefit, this mystery of God, that contributes so much to the strengthening of spiritual life, and, consequently, to the progress of virtue, is denied to you by the great injustice of your chief pastors, and only on the ground that you wish to remain faithful to the belief of the fathers and the truth of God. If, however, it was needful at any time, how much more is it a necessity now that you should be strengthened through the Holy Spirit in the fight which you endure, a fight in which there is double danger : the first, the danger of succumbing to the power, cunning, and snares which are prepared to tempt you to deny the truth ; the second, and perhaps still greater danger, that, driven by the aversion of some, you should deny obedience to lawful Church government, and refuse to weaker brethren love and Church fellowship. To persevere, indefatigable and fearless, in the strife for truth,—to preserve, in this strife patience, love, serenity of spirit and peace in the heart,—to cherish towards all, even towards your persecutors and oppressors, long-suffering, kindness, and gentleness : how could you do this if the Holy Spirit did not greatly strengthen you with the fulness of His gifts ? Therefore, my beloved, I came obedient to your call, to dispense amongst you this mystery of God.

The usual custom would certainly have forbidden me to act thus, but the law of love commanded it. If your own father without rightful cause closes the fountain of life to his children in a cruel manner, I do not fear in the name of the God of love to cross the ordinary boundary and give you help, that you may be strengthened and refreshed. O that by the goodness of God my service amongst you may be fruitful and blest,—that, strengthened by the Holy Spirit, you may be ever more perfected and advanced in love and faith. Let it not grieve you that you suffer disgrace and are blamed and persecuted for the love of Jesus Christ : you know that for the Christian this is one of the greatest blessings ;—“ Rejoice and be exceeding glad,” Christ Himself tells you, “ for behold, your reward is great in heaven.” Never let the thought take root in your hearts to return evil for evil, railing for railing, or curse for curse ; for thus you will lose your crown. On the contrary, bless one another, for you are “ called to inherit a blessing.”

And you, reverend brethren in our holy office, who have stood forth so bravely as defenders and maintainers of the truth to those flocks committed

to you by God, and thus have been a blessing to them ; from the heart I wish you still greater grace from God, who has thus far worked in you. May this grace be increased and strengthened in you, that you may continue to perfect your important work with new courage, zeal, and fidelity. " O Timothy," thus I cry to you with St. Paul, " keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called : which some"—no ! alas, many—" professing have erred concerning the Faith. Grace be with thee. Amen."

Colonial, Foreign, and Home News.

THE British Government is taking steps for the suppression of the East African Slave Trade. In a few days Sir Bartle Frere will proceed to Zanzibar, accompanied by the Rev. G. P. Badger. The matter could not have been placed in better hands. Sir B. Frere is as well known for Christian zeal as for official ability ; nor need we remind our readers that Mr. Badger is not only at the head of English Arabic scholarship, but was the energetic and wise principal of the Anglican Mission to the so-called Nestorian Church, which we anxiously desire to see resumed.

The Bishop of Maryland, who attended the Old Catholic Congress at Cologne as delegate from the Church in the United States, was forced by indisposition to abandon his purpose of proceeding to Munich, and is returning home.

UNITED STATES.—The aged Bishop UFFOLD of INDIANA died at Indianapolis on August 26. He is succeeded as Diocesan by the Assistant Bishop Talbot. Bishop EASTBURN of MASSACHUSETTS died at Boston on Sept. 11. The learned Dr. Vinton, whose communication to the Archbishop of Dublin on the Apostles' Creed we lately published, died on Sept. 29. Some years ago he was elected Bishop of Illinois, but declined ; and when Dr. Potter was elected Bishop of New York he was within one vote of being chosen.

The Church's organization is keeping pace with the advance of colonization north-westwards, occasioned by the building of the North Pacific Railroad. Eighteen months ago, where now is the town of Brainerd with schools, stores, hotels, and newspaper, was a dense pine wilderness where only the foot of the red man had trod. It is 150 miles N. of St. Paul, 115 W. of Duluth, and 137 E. of Moorhead on the Red River, to which point the trains now run. Four places of worship are being erected but the only one completed is of the Anglican Communion.

Bishop Selwyn has received for the Patteson Memorial Fund 1*l.* 10*s.* 6*d.* from the Dakotas. Four years ago these Red Indians were sunk in apparent barbarism, and they are very poor. The son of one of their chiefs is now training for the ministry. The Poncas Mission, too, is looking up ; four women, one of them a Russian, having nobly gone forth as a Sisterhood thither.

The Mission in Hayti has been reinforced by the ordination of four natives.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

DECEMBER, 1872.

THE ANGLICAN MISSIONARY INTERCESSION DAY AND
BISHOP DOUGLAS OF BOMBAY'S LETTER TO THE
ARCHBISHOP OF CANTERBURY.

THE topic which we placed foremost on our pages last month is too important for us not to recur to it now, and to take a second opportunity of expressing our hope that December 20th will be observed as it ought throughout the whole of our Communion. We trust, in particular, that not a single Bishop will have failed to issue directions for special forms of service for the occasion. In the United States the House of Bishops has taken joint action in the matter; elsewhere, there will be room for Diocesan variety. We trust, also, that there will be much *individual* observance of the Day—that many a one will visit the church for prayer when no public service is going on; and that many a one will imitate Daniel in his chamber, with fasting and weeping, before Him that seeth in secret.

Whether intentional or not, there seems a special fitness in the choice of Friday in the present Ember-tide. It is the Eve of St. Thomas and the Day of St. Ignatius.¹ The name of the reputed.

¹ Since writing the above, we have been reminded by *Church Bells* that Dec. 20 is also the birthday of holy Bishop Wilson of Sodor and Man, "one of the original promoters of S.P.G. His *Instruction for Indians* evidences his missionary zeal, as also his offer to train candidates for the mission-field under his own eye in the Isle of Man; while in his *Sacra Privata* he has taught us to pray *daily* for 'a blessing on those who are striving to enlarge the kingdom of God.'"

Apostle of India may remind us of the greatest of our Missionary obligations, while the memory of the primitive Martyr may suggest that corporate order as well as self-sacrifice are universally necessary for their due discharge.

From Bombay comes a timely letter by Bishop Douglas to our Arch-Metropolitan, from which we cannot but quote, though nothing will dispense with its complete perusal.¹ He says that, when appointed to his present Diocese, he proposed a modest and reasonable plan for increased Mission work in that part of India, which has not been carried out for want of men; and that hence it is necessary to call attention to the failure:—

“The reason of this failure, as your Grace I believe knows, is not the want of means, which here no less than in England are greater and more abundant than the men, and which I am confident would still more rapidly flow in from many sources if hope received that stimulus which comes from the sight of hearty and generous exertions, but an absolute dearth of men who are prepared to undertake this most arduous kind of religious labour. And as a dearth of this sort can be overcome only by an outpouring of those dews from heaven and those waters of God the Holy Spirit which make a Church fruitful in works of devotion, as well as by those arrangements of sanctified wisdom and inventiveness suited to each age and crisis of the Church’s history, which God uses and blesses as the instruments of His sovereign will, I am impelled, by my vows and by the account which I must give of all these unbelieving millions, to invite the particular attention of your Grace and the Mother Church to the neglected condition of this portion of our greatest national dependency, and to lift up my voice, however weak it may be, in the ears of my fellow-Churchmen, that, through their prayers, their labours, their gifts, and above all, their self-oblation, something may be done, here and throughout India, not wholly unworthy of us as a people and as a Church which God has blessed.”

After hailing with thankfulness the appointment of the Day of Intercession, he proceeds:—

“Nor, as I would fain hope, shall my voice be heard in England only, for I trust that the Church in Scotland, waking up as it now is to a consciousness of what it owes to the world, will more and more perceive that its own life depends on that life which it bestows on others. And I do not, I feel sure, presume too much on those ties of blood, language, and religion which unite us with our brethren in America, if I venture so far as to cross the Atlantic, and to invite our sister Church to consider that, while other Christian Associations of the United States have taken up the work of Indian Missions with an earnestness which makes the term ‘American Missionary’ a household word throughout the land, that Church which

¹ *Indian Missions: a Letter to his Grace the Archbishop of Canterbury.* By H. A. Douglas, Bishop of Bombay. Rivingtons.

lays especial claim to the character of Apostolic has yet to put in its first appearance on that field which more than any other at the present time clamorously calls out for Apostolic labourers."

As the Bishop urges, "The Church of England is not sufficiently alive to what is due to India":—

"I have not scrupled to speak of the past efforts of the Church of England in India as feeble, and I would now take leave to say that the conscience of that Church has never yet been really touched by a sense of its obligations to India, or its heart warmed at the sight of that glorious work in this land to which God still graciously calls it. Thirty-five years ago this confession must have taken a far wider range, for men were then saying that even our own flesh and blood had been cast off like refuse upon every part of our great Colonial Empire, and had been left in a state of provision for their religious life so meagrely disproportionate to their necessities that truth could only describe their condition as one of utter neglect, in which no man cared for their souls. That stone of reproach has now, thank God, been rolled away. The Colonial Church has now been planted, we may even hope rooted, in all those nascent communities which carry in them so much of the future destiny and prospects of the human race, and the mother of so hopeful a progeny has seen abundant cause to bless God for His gifts and to prepare herself for new and greater efforts, in a confidence which is not reliance upon herself but on that arm of God which has so manifestly upheld her. In that work the Church of England has, as it has seemed to me, served her apprenticeship, and should now, when she has thus fully learnt her work as a propagator of truth and of Christ's Kingdom, take up with perfected strength and wisdom the conversion of Asia as her calling and business during her mature life. It needs, I think, no powers of prophetic vision to discover this as God's purpose when He thus took her into His own hands, and trained her by a work which is both so good in itself and is now, upon the whole, completed. But those who love the Church of England best are looking, scarcely yet with alarm, but with something of a suspicion, lest an energy so far beyond anything in her former history, so different from that timidity and 'trust in princes' of the Georgian era, which lost America at once to the Church and to the nation, may after all have been but fitful and galvanic; and lest she, whom her loving and admiring children had begun to call the Mother of Churches, may have exhausted herself by an effort which for a time was marvellous, but which really was only a prodigy, not natural, not normal, not such as could be growing and continuous, not Catholic, not Divine. The gates of the temple of God cannot be closed. The boundaries of the empire of the Church cannot ever be fixed. War must continue till all opposition to the great King is overcome, and there can be no limit to His dominions until the utmost parts of the earth have been won as His possession. One victory, therefore, can only be the preparation for another campaign, and one conquest but the spur to fresh aggressions, by which new and large conquests may be achieved. Yet now, when we might have thought that the Church, like a giant refreshed by the excitement and satisfaction of the

great work which has been done, would have girded itself to fresh labours, and, saying, 'I have supplied the more pressing needs of my own children and of the regions which they have occupied as colonists,' would have looked around and afar, and asked, 'On what new field can I find room for the exercise of my growing strength? Where can I now anew go forth conquering and to conquer?' We see no signs of this continued and expanding vitality. It really seems as if a lethargy was creeping over those young and stalwart limbs, and as if the giant, instead of seeking fresh Philistines to vanquish, was disposed rather to lie down in soft inglorious repose. At any rate, 180 millions of unbelieving souls, conquered by the prowess of Great Britain, and held in subjection by an iron hand, which will never relax its grasp till the arm of Great Britain, as a power among the nations of the earth, drops in paralysis, awaken in the Church of the nation no strong thrill of sympathetic interest. Nothing has as yet been done to prove that the Church is even disposed to arouse itself to strenuous and hero-like exertions. Eyes were opened for a short space when the mutiny shocked the nation by revealing the cruelty and intense malignity of evil which lay, ready to explode, beneath the thin surface of a quiescent servility. Samson rose up and shook his conscience for a moment. But now it would almost seem that Samson has lain down again."

We make one more extract—on the importance of using the opportunities which the present state of India affords :—

"India at this moment stands with open mouth, if still with stammering and inarticulate tongue, asking for a religion. The masses of this vast country are still inert and unreached in their stolid and stagnant stupidity, crushed and ground to dust by a religion which can produce nothing but tyranny in government and general debasement, because, while it idolizes life in a brute, through its system of caste it looks with scorn and contempt upon the body and soul of ordinary human beings. But to those who can perceive those influences which operate within the heart of things, it is evident that the root of such intelligence as supports the still abundant growth of superstition is even now cut, and that the work of fuller decay is but time's business. The more intelligent among the Brahmins defend idolatry upon grounds which are fatal to its permanence, maintain it as an accommodation to the ignorance of the people, and profess to look down upon the grossness which confounds the symbol with the divinity. The cannons of the English army, which have shattered in turn the fortresses of Hindustan, have been followed up by conquering agencies in the sphere of thought, not by any means so clearly perceptible, but perfectly indisputable; and every year the work of destruction goes on in ratios which multiply, and in forms so thoroughly effective, that even now it may be affirmed with tolerable confidence, that if direct English influence should cease from this period, the India of the future cannot be the India of the past. A tide of Western knowledge and of those arts of civilization which a knowledge of nature, given by Christ, fosters, pouring in new notions and ways of thinking, as well as new habits of action, is carrying before it and sweeping out of existence old views and habits, and, along with these, faith in the old religion, of which these departing customs are an actual

part, or with which they stand in close internal relations. And, destruction visibly spreading, the more intelligent of the Hindus are feeling, as the old passes away, What do you give me in exchange for my own religion? The interval is one chiefly of doubt, but not as yet of rejection; though European influences, actively at work in some quarters, are doing all that they can to produce positive antagonism to Christianity. Some at all events there are, and there may be many, whose minds are not content to be a blank, and whose hearts ask for something which may fill them. We know that at the coming of 'the Desire of all Nations,' the void in human nature, as it existed in that great empire of Rome which was then the world, was making itself felt within those contrite and wounded spirits whom Christ came to heal, and actually led them to Him for healing,—and that afterwards, when the deluge of the barbarians came surging over the same empire in its dissolution, there were in all those hosts, so varied in their origin and forms of savagery, impulses and yearnings, inexplicable by themselves, after goods and treasures which they were blindly seeking, but which Christ alone could and did satisfy, so that prostrate Rome conquered for Christ those who were her conquerors, and won over them a greater victory than that by which they vanquished her. As in these two greatest eras of revival the crash of change was accompanied by a thirst and a demand for something new and permanently good; so, I doubt not, here at this very time, the condition of India is nothing else but one great and splendid opportunity, which, if the Church does but seize it at the critical moment, will have the conversion of the East for its final consequence; but if this opportunity be coldly suffered to pass by, unwelcomed and unimproved, it will, at no distant date, rise up to overwhelm us, like one of those great tidal waves which suddenly and without warning overleap the barriers imposed by God to check the flow even of the ocean; and, when the work of judgment has been done and the mighty wave has receded, the historians of all future time will find in it their most striking lesson, the prophets will take up their most solemn parable, and the poets will point their darkest moral as they show how England fell."

The Bishop quotes Xavier's Appeal to the Members of his own University of Paris (made 330 years ago); and we cannot resist annexing it:—

"There is now in these parts a large number of persons who have only one reason for not becoming Christian, and that is that there is no one to make them Christians. It often comes into my mind to go round the Universities of Europe, crying out everywhere like a madman, and saying to all the learned men there, whose learning is so much greater than their charity, '*Ah, what a multitude of souls is through your fault shut out of heaven and falling into hell!*' Would to God that these men who labour so much in gaining knowledge would give as much thought to the account which they must one day give to God of the use they have made of their learning and of the talents entrusted to them! I am sure that many of them would be moved by such considerations, would so exercise themselves in fitting meditations on Divine truths, as to hear what God might say to

them, and then, renouncing their ambitions and desires, and all the things of the world, they would form themselves wholly according to God's desire and choice for these. They would exclaim from the bottom of their hearts, '*Lord, here am I, send me whithersoever it shall please Thee, even to India.*' Good God, how much safer and happier would they be! With what far greater confidence in God's mercy would they meet their last hour, the supreme trial of that terrible judgment which no man can escape! . . . They labour night and day in acquiring knowledge, and they are very diligent indeed in understanding the subjects which they study; but if they would spend as much time on that which is the fruit of all solid learning, and be as diligent in teaching to the ignorant the things necessary to salvation, they would be far better prepared to give an account of themselves to our Lord when He shall say to them, '*Give an account of thy stewardship.*' . . . It has come to this pass, as I see, that the men who are the most diligent in the higher branches of study commonly make profession that they hope to gain some high post in the Church by their reputation for learning, therein to be able to serve our Lord and His Church. But all the time they deceive themselves miserably, for their studies are far more directed to their own advantage than to the common good. I declare to God that I had almost made up my mind, since I could not return to Europe myself, to write to the University of Paris, and to show them how many thousands of infidels might be made Christians without trouble, if we had only men here who would seek not their own advantage but the things of Jesus Christ. And therefore, dearest brothers, '*pray ye the Lord of the harvest that He send labourers into His harvest.*'"

We propose to return to Bishop Douglas' letter next month. Meanwhile, we note the encouraging fact in the Mother Church, that since the setting forth of this scheme of a Day of Intercession the number of Missionary candidates in connection with the S.P.G. has largely increased, and that some of them have acknowledged that this scheme was the moving cause of their coming forward. "Before they call, I will answer." Surely this fact should help to incite to a worthy observance of the solemn occasion!

THE LATE BISHOP GRAY OF CAPE TOWN.

ON St. Peter's Day, June 29, 1847, Westminster Abbey witnessed the consecration of the first Bishops to four new Sees in the Colonial Church—of Bishop Gray to Capetown, Bishop Perry to Melbourne, Bishop Tyrrell to Newcastle, Bishop Short to Adelaide. The twenty-fifth anniversary of that event arrived, and found the four Bishops all at work in their then appointed fields, and the "silver wedding" of each was duly honoured by the presentation of addresses, and of pastoral staff or other token of reverent affection, from their respective

clergy and laity. Two months more passed, and one of their number was called away from his abundant labours to his rest.

Bishop Gray had never possessed a strong constitution, and, taking into consideration the extraordinary amount of sorrowful anxiety which fell to his lot, it is rather to be wondered at that he should have lived to the age he did—sixty-three—than that he should now be taken from us. His illness was not a lengthy one:—

“In October, last year, he was brought very low by an especially fatiguing visitation of Namaqualand, that wild and remote corner of his still unwieldy though diminished diocese. He regained strength, however, held an ordination in his Cathedral at Christmas, and—now seemingly quite restored—once more accomplished his ‘long Visitation,’ lasting through the months of March, April, and May. The Visitation was an encouraging one: Church work he found not only extending, but in many parishes deepened and established in a most gratifying manner. He returned from it in continued vigour, but in the beginning of August, two days after a fall from his horse, he got wet through in walking from Bishops court to Wynberg, where he had promised to officiate; and thus the latent seeds of mischief were brought into activity. With difficulty he held the annual Capetown Confirmation, and transacted other business still later. But on Sunday the 25th he was prayed for in church. He gradually sank; on Saturday he received his last Communion; and on the following Lord’s Day, September 1st, his spirit quietly passed away.”

Archdeacons Badnall and Glover, his “true yoke-fellows,” were with him to the last. Some of his latest words were about his work, his past career, and the Church’s future prospects; he died in the same convictions of official duty and in the same personal faith in which he had lived. Farewell, O Athanasius-hearted Confessor! We shall see thy face no more on earth; but the power of thy testimony will still endure amongst us!

A remarkable tribute of respect for Bishop Gray was offered at his funeral. No prelate could ever have shown more undisguisedly his exclusive attachment to the Anglican Communion as the sole body which in South Africa can claim to be the legitimate Church of the land, succeeding to the inheritance which the See of Utrecht has failed to redeem. Yet he was followed to his grave—in the churchyard at Claremont, by the side of his wife—by the Moderator of the Dutch Presbyterian Synod, by the Roman Vicar-Apostolic, and by eminent ministers of all denominations in the Colony, all clad in their official robes. The concourse of spectators was the largest ever seen in South Africa on such an occasion, exceeding 4,000.

Our pages have been often largely filled with narrative and argument relating to the career thus closed. The following *résumé*, already given by a contemporary, may be conveniently quoted here:—

"Robert Gray was the son of the late Bishop Gray of Bristol, and was born in Wearmouth, Durham, 1809. Educated at Eton and Oxford, he became perpetual curate of Whitworth, Durham, in 1834; vicar of Stockton-on-Tees in 1845, with the present Archdeacon of the Cape, the Rev. H. Badnall, for his curate. He was made an Honorary Canon of Durham in 1846, and the first Bishop of Capetown in 1847.¹ On his arrival in South Africa there were in the whole country only some dozen clergymen of the Anglican Church. There are now more than 120. In the sub-divided Diocese of Capetown alone there are 52 clergymen and 28 catechists. At the time of its foundation in 1847—mainly through the bounty of Miss Burdett-Coutts—the Diocese of Capetown included the whole of the Cape Colony, Natal, and St. Helena, but in 1853 it was confined to the western districts with the island of St. Helena, and made Metropolitan in jurisdiction, while two new dioceses, Grahamstown and Natal, were cut off and made dioceses. In 1859, St. Helena was erected into a separate diocese. By him also Bishop Mackenzie, who had laboured with him at the Cape, was consecrated in Capetown as first Missionary Bishop of Central Africa, in 1859. The foundation of the Missionary Bishoprics of Bloemfontein (1863) and Zululand (1870, a memorial to Bishop Mackenzie completed by his sister), are still later evidences of Bishop Gray's organizing zeal.

"A Diocesan and a Provincial Synod have been established by the exertions of the late Bishop. A Kafir College has also been founded for the education of native chiefs; and there is at Capetown a Diocesan College, which 'holds the highest position amongst the educational establishments of the country.'

"But that which has specially called forth the sympathy of Churchmen for the Metropolitan of Africa was the grievous change in the religious sentiments of Bishop Colenso, the Bishop first appointed to Natal. Some years ago after his consecration to the See of Natal, Dr. Colenso published opinions so contrary to the received teaching of the English Church that he was publicly urged by almost the whole of the English Bishops to resign the Bishopric of Natal; but he refused to do so till he was legally deprived. The Metropolitan of South Africa, when earnest appeals failed, summoned the other Bishops of the province; and after patient trial of Dr. Colenso, Bishop Gray pronounced sentence of deposition in 1864; but Dr. Colenso, repudiating the spiritual authority of the Church, appealed to the civil power of the Crown. The intricacies and uncertainties of the law here and in Natal were complicated by many questions touching the nature of the colony of Natal and of the 'Letters Patent' by which both Bishoprics were held. Powerful friends in England sided with Dr. Colenso, and represented Bishop Gray as acting in a despotic and tyrannical manner in his efforts to provide for the members of the English Church in Natal a Bishop who should teach the faith of their fathers as set forth in the Bible and Prayer-book.

¹ We have been told on good authority that he thus devoted himself to the Colonial Church when he had the certain expectation of speedy appointment to the (then) second "richest" living in England. The lavish manner in which both he and his wife gave from their own private means to the cause of God is notorious.

"Bishop Gray was subjected to much bitter invective and ridicule by the Erastian press and party in England and abroad, but his own conduct under most trying circumstances was marked by unfailing charity, and an emphatic testimony to his high character was given in 1868, when, after lengthened debate in the Convocation of the Southern Province, a practical approval of the course he had taken was carried by a great majority; while in the Upper House, the Bishops unanimously passed a resolution which contained these words: 'We desire to strengthen to the uttermost the hands of the Bishop of Capetown in his noble efforts for the maintenance of the truth of Christ.'

"In 1869, after great anxieties, Bishop Gray, by his own labour and munificence, consecrated the Rev. W. K. Macrorie to be Bishop of Maritzburg in Natal; and although Dr. Colenso still retains the legal title and position of Bishop of Natal, yet the Metropolitan had thenceforth the satisfaction of knowing that those who desire to abide by the simple faith of the English Church have a faithful and true pastor to guide and direct them."

Several sermons are before us which have been preached in England or in South Africa on this common loss to the whole Anglican Communion. From one by Bishop Cotterill,¹ who was united with the late Metropolitan in very intimate relations during fourteen years of his eventful life, we take a lengthy extract. After testifying to the manner in which his departed friend fulfilled the pastoral duties, strictly so termed, he proceeds:—

"2. . . . It is a fact patent to the world that his own original diocese of Capetown has been, through his energies, divided into five, besides a Missionary bishopric on its borders; two of which dioceses, one of them the present Diocese of Capetown, still exceed in size the whole of England. And the result of this great work, which through the abounding blessing of God grew out of the labours of one man during his own lifetime, has been, that throughout that vast country the ministry of the Word and Sacraments has multiplied tenfold, and the numbers of the communicants of the Church, including the native converts, in a much larger proportion. These are results easily stated, but few, except those who have had some actual experience in the work, can either understand fully what these results imply, or appreciate the increasing energy, and the toil, both of body and of mind, which they demanded. The description given by the great Apostle of the Gentiles of his own perils and labours, by land and by sea, in the abodes of civilized man, and the wilderness only inhabited by wandering savages, from open enemies and false brethren, through weary days and wakeful nights, with the charge of all the Churches ever pressing on his mind, has been, I think I may say without hesitation, in no one so largely or so completely exemplified, in modern days, as in him whom we at least of the English Church must regard as the Apostle of South Africa.

¹ We are indebted to the *John Bull* for our report.

"3. Again, to refer to that in which I was very nearly associated with him—the synodal organization of the Church. In other branches, indeed, of the Colonial Church synodical action was commenced, and in some respects matured, long before it was completed in South Africa. But nowhere was it conducted among difficulties so perplexing as those with which he had to contend; nowhere was opposition so vehement, and for a time apparently successful; and nowhere, except in South Africa, did that opposition lead to judicial decisions which, whilst they involved him in great anxieties and losses, yet, even when they seemed to be adverse, nevertheless, by sweeping away the fiction of a Royal Supremacy exercised through Letters Patent, ended in establishing, on far safer and higher principles, the ground on which the Church might exercise its inherent right of self-government. It is through these struggles, with which his name will be ever associated, that the Church has gradually obtained, even from those who seemed most reluctant to admit it, a recognition of the truth that she need not wait for acts either of a Sovereign or of a Parliament to exercise her own functions. A few words of his own, written to me long since, will explain, better than any words of mine, the principle on which he acted in these matters, and which, whilst exciting opposition at first, ultimately produced such important results. 'My conviction is,' he said, 'that there is less truth and loss in the long run, by making a stand at first for what is right, than by yielding points of importance because you cannot get people to see they are important as clearly as you do yourself.'

"4. I must now, however, speak of that which to himself was by far the heaviest burden given him to bear, by which also the world in general chiefly judges of him, and judges often in utter misapprehension of the principles on which he acted. It is impossible to conceive a more entire misunderstanding of the whole circumstances than to attribute his conduct in regard to the unhappy Natal case to a love for arbitrary action and a desire to display the power of ecclesiastical authority. Considering, indeed, that Natal was originally part of his own pastoral charge, and was formed into a separate diocese through his exertions, and under the distinct condition that it should be subject to his metropolitanical jurisdiction, who that knows the surpassing value of the truth of Christ will not sympathise with his vehement desire to stop the plague which had broken out there? But this I can testify from my own knowledge, that when loving admonitions and counsels had been tried and failed, and the scandal and evil continued, it was still very long before he could see plainly the path of duty. At the beginning, when doctrines which he deemed to be 'erroneous and strange,' if not heretical, were first put forth—more than two years before the trial—he wrote to me in the following words:—'We must be content in a case so novel to see our course only step by step as action becomes necessary, believing that God will guide us aright if we act only for Him and look only to Him.' And again, he says, 'Were not the case so entirely new as to make it my duty to pause and consider, and take counsel with the Church at home, I should be shrinking from a responsibility in not proceeding at once to a trial; but I feel under the circumstances released from the painful necessity of acting at present in the matter, and would refer these questions to the Archbishop: 1st. As to the powers and re-

sponsibilities of a Metropolitan in this case. 2nd. As to the course which his Grace would advise me to adopt.' And again : ' Personally I shrink intensely from another struggle ; and it is not pleasant to be denounced in the newspapers, and have one's work checked, and the sympathies of good people withdrawn, and their funds withheld. But of course these things must not weigh with us, if we can see any way before us,' and ' I have a conviction that as it becomes necessary to act we shall see our way clearly.' This is the language of a profound sense of responsibility before God and His Church, not of impetuous and self-willed zeal. To detail the steps that followed is unnecessary here ; they are too well known. I can merely say now that the spirit expressed in those words guided him throughout ; that when the time for action came, after he had collected all the information accessible and available from the most trustworthy authorities, both legal and ecclesiastical, it had become impossible for him and his comp provincials to adopt any other course than that which was adopted ; and of this let us assure our hearts, that, however disastrous the results may seem to unbelief to be even still, the Church of generations to come will have cause to thank her Lord that He raised up one in a great emergency who had the self-denying and resolute boldness, the far-sighted judgment, and the firm grasp of fundamental principles, both of Divine truth and of Church order, which the first Bishop of Capetown possessed ; and that Christ enabled His servant—through evil report and good report, in spite of the misunderstandings of friends and the ridicule of foes, of the faint and ambiguous support of those who consider that discretion is the better part of zeal, the opposition of those who confound the law of the State with the law of God, and the bitter hostility of those who have, more or less, departed from the faith—still to continue, unmoved as the Rock on which the Church is founded, witnessing for the Word of God and the Faith of His elect.

" 5. I can merely touch, in conclusion, on one act of his later years, which, although his efforts have failed for the present in the direction contemplated by him, yet not only is a remarkable indication of the largeness of his sympathies, but also may, by God's blessing, bring forth fruits of peace elsewhere. I refer to the very remarkable proposals made by him last year, with the concurrence of all the South African Episcopate, with a view to a union of the English Church and the Dutch Reformed Church at the Cape. His letter, in which he sketches out a scheme of union, is itself a sufficient reply to all those who imagine that it is impossible to hold firmly the belief of a Divine order in Christ's Church without some uncharitableness, or without denying the grace of God and the presence of His Spirit in the holy lives and faithful labours of those who do not adhere to that order. But, indeed, the last testimony given to him, when he was followed to the grave by a mourning concourse of thousands of all Christian communities, proves that a man need not be indifferent to the truth which God has taught him, in order to convince others that he is worthy of their love and esteem. Yet, alas ! truly has it been said, that few can distinguish the brightest stars till night comes ; and it is easier to build a prophet's tomb than to appreciate his true character while he lived.

" That the works of this servant of God will bring forth fruit in generations to come, not in South Africa only, but in the Church of England

—nay, throughout the whole Church of Christ—who will doubt that knows the power of a testimony for Christ?”

Archdeacon's White's discourse contains the following passage :—

“The result of those [Colenso] trials showed that the Letters Patent issued by the Crown were worthless for conferring that power and jurisdiction which they professed to confer. I do not believe that this result was altogether unexpected by the Bishop himself. But even if he had some doubts as to the validity of the Letters Patent, it was not for him to say that the Crown had been mistaken, and to refuse to exercise the powers formally entrusted to him for the maintenance of discipline and the redress of evils; such doubts neither made nor proved the documents to be invalid. It was left for the courts of the Crown to pronounce that the legal advisers of the Crown had been in error, and that the proceedings grounded on the supposed powers of the Letters Patent were null and void in law. These decisions made the legal position of the Colonial Church more clear than it had been before. They showed that the Church in such Colonies as this was, in the eye of the law, nothing more than a voluntary religious society, in no better position and in no worse than any other religious body—that it had no claim to any kind of legal establishment. As this was the case, it was better that the truth should be ascertained. It was well that we should not go on trusting to Letters Patent, as to a life-buoy, when their nature was such that the first time we were forced to throw our weight upon them they must sink under us. There have been times when the aid and protection of the Civil power has advanced the spread of the Christian Faith, and there have been times when the same aid has rather hindered than helped the cause of true religion. The Apostles, we know, and their successors received no help from the powers of the world, and yet their preaching gradually subdued the Roman Empire to the obedience of the Faith. We may well be content to work in the same position that they held. We did not choose it for ourselves, but the course of events forced it upon us.”

The election of a successor to the See of Capetown and Metropolitan dignity thereto attached was to take place during the present month, in accordance with the wise provisions of the Church Constitution as adopted by the late Provincial Synod. We devoutly trust that the choice may fall on one who shall faithfully walk in the footsteps of Bishop Gray. Meanwhile we commend to our readers, in England especially though not exclusively, the Memorial Fund which is now being raised.¹

¹ A Committee has been formed for carrying out the proposed Memorial to the late Bishop Gray. While for the present it leaves itself free to carry out generally, “the works known to have been nearest to Bishop Gray's heart,” there is no doubt but that the endowment of the Sees of Maritzburg and George, and the completion of the church at Claremont, will be especially borne in mind. Subscriptions may be paid to Vice-Admiral Ryder, 3, Waterloo Place, or to the Bishop Gray Memorial Fund, at Messrs. Herries [and Farquhar's Bank, St. James' Street.

THE "OLD CATHOLIC" CONGRESS AT COLOGNE.

(Continued from p. 430.)

WE resume our narrative from the point at which we were forced to break off last month.

The second day of the Congress (Saturday) commenced with the third sitting of delegates, when the following resolutions respecting "Relations to other Confessions" were introduced by Professor Reinkens and—eventually—unanimously adopted :—

"The Congress reiterates the expression of hope for a reunion of the now divided Christian Confessions, contained in the Munich Programmes of Whitsuntide and September, 1871. It expresses the wish that the theologians of all Confessions may direct their attention to this point, and elects a Committee, to which the commission is given—

"1. To put itself in communication with the already existing (or those in course of formation) societies for the taking away of Church divisions.

"2. To make and induce scientific examination in regard to the existing differences, and to show the possibility of their removal; and to promote the publication of the results of these examinations in theological scientific works and journals.

"3. To promote by means of popular writings and essays the knowledge of the doctrines, usages, and condition of the separated Churches and Confessions; the proper appreciation of the existing points of unity and difference, and to awaken and to maintain in wider circles the understanding of, and interest in, this desirable approach.

"The Congress nominates as members of the Commission the following now present :—Drs. Döllinger, Friedrich, Langen, Lutterbeck, Michaud, Michelis, Rottels, Reinkens, Reusch, and Von Schulte, and requests them to co-operate with other suitable men, and to form an united organization with them for this purpose."

In the course of the explanation with which Professor Reinkens introduced these resolutions he said :—

"Desire for reunion has greatly increased of late, but its accomplishment may yet take centuries. Four things we cannot use in seeking it : unbelief, superstition, indifferentism, politics. Nor must we confound unity with uniformity,—national peculiarities must be kept. It cannot be sought by seeking to absorb one Confession in another; it is hopeless to wish that one Church will go over to another—the West cannot go over to the East, nor the East to the West; but each must try to meet the other on the common basis of Scripture and the ancient Creeds according to the Undivided Church. Each Church must acknowledge its need of reform. Reunion must not in the first place be attempted officially, and a clearer construction of this distinguishes our present efforts from those of former times. And we must work for a really Œcumenic Council to crown eventually our efforts with success."

He also adverted to the existence of the *Anglo-Continental Society* among the Anglicans, and the more recent *Spiritual Enlightenment Association* in Russia. A brief debate ensued, of which the main feature was the proposal by Dr. Michaud that the Congress should at once definitively declare the "First Seven Councils" to be the basis of reunion. This happily met with little support, though no objector touched on the worthlessness of the so-called Second Nicene Synod.

After these resolutions on Christian Reunion, there were brought forward a series upon "the Rights of the Old Catholics." These, which were adopted as drafted, with but one insertion of new matter, included a long exposition of the grounds upon which the Old Catholics vindicate their Movement as legitimate, consistent, and not open to the charge of schism. It is difficult to give the drift of its argumentation in a condensed form, but we shall try to do so, on account of its great importance :—

"The doctrine of the personal Infallibility and absolute Supremacy of the Bishop of Rome, propounded in the Constitution *Pastor æternus*, affects to define not only as to the *deposit* of the Faith, but also as to the *depository*. It is an innovation which, unlike the dogma of the Immaculate Conception, not merely alters the objective contents of what the Church teaches, but creates a new idea and substance of the teaching subject itself ; *i.e.* it substitutes in the stead of the existing Church a new Church-being—a new Church,—one, too, which does not pretend to be the legal successor of the Church thitherto existing, but claims to be so regarded as if there never had been a Church constituted otherwise. This radical breach with history and with the historically grounded Church comes out very clearly in the logical impossibility of the attempt to procure the defining of the doctrine in question by means of a Council, seeing that the doctrine annuls the Council's competence and authority, not only *ex nunc*, but *ex tunc*.

"Until July 18, 1870, there was—as a matter of fact—an Ultramontane party within the Catholic Church, but as by the Infallibility dogma Ultramontanism has affirmed itself to be *the* Church, that can no longer be said to be the case: there are now two distinct Churches. One of these is the historically-grounded, and by the State as such recognised, Catholic Church ; the other is the self-constituted Ultramontane Church, which excludes that Church from itself, and takes up a hostile position against it."

The preamble then goes on to argue that, as the new Ultramontane *Gegenkirche* does not inherit the spiritual powers, and therefore not the civil rights, of the Catholic Church before July 1870, its censures are insignificant, and it is the usurper of the temporalities—edifices, endowments, and political privileges—of the legitimate Church. In the following paragraph is indicated also the line of action thus necessitated :—

"The formation of the Ultramontane Anti-Church cannot in principle and *de jure* affect the legal existence of the Catholic Church and its status before the law. Certainly, the perversion (*Abfall*) of the whole Episcopate in Germany, Austria, and Switzerland has *de facto* broken up the foundations of Catholic Church-government, and thereby hampered Church life in all respects. But this result of the treason of the heads of the Church and the greatest part of the clergy cannot be construed into a legitimatisation of the state of things whereof we complain, as if the Catholic Church in its rightful sense was no more, or was to be found there where Bishops, Clergy, and a Church-life are to be seen by the outward eye; for this would be to identify the person with the thing, the form with the essence, the *de facto* with the *de jure*—in a word, to accept might for right. Rather, in this *Nothstand* the confessors of the true Church find the occasion and the incumbent duty and right to regain the free exercise of the Catholic religion, and to secure the Catholic Church against the enslavement of Ultramontanism by promptly restoring the outward organization, and in particular the legitimate Episcopal authority. In doing so, from the nature of the case, the accustomed forms cannot be observed, but all that is essentially necessary for restoring the Episcopacy is election by clergy and faithful, and consecration by a Catholic Bishop. And the civil tribunals must be recurred to for the allowance of the jurisdiction of our restored Bishops, and for legal security for the exercise of all Church-life by our congregations."

This argumentation is continued still further, but we must hasten to give the resolutions annexed thereto, which show the present practical deductions from the Old Catholic theory:—

"The Congress confidently trusts and expects that the Governments of the German and Austrian States, as well as that of Switzerland, will take a firm and clear position in the present religious question: in particular, not only that they will uphold the declaration contained in official statements, 'That no legal efficacy is to be attached to the Vatican Decrees of the 18th of July, 1870;' but also will give practical realization to the distinction—which was the ground for this declaration—between the Catholic Church, legally and historically founded, and as such recognised by the State, on the one side, and, on the other, the Ultramontane-Romish Church, constituted by those decrees, and devoid of all dogmatic and historical basis. This practical realization will be given by the Governments regarding (a) the Catholics who hold fast to the Old Catholic Church, and who repudiate the Vatican decree as an innovation, as members of the Church recognised by the State, and as such to be protected; and by (b) on the other hand, regarding the Bishops who have adopted the Vatican innovation—and their officers—as devoid of all jurisdiction over the Old Catholics, who indeed are declared in the Vatican decrees themselves as not belonging to the New-Catholic sect: and by consenting, as hence by necessity consequent,—

"1. After the election of Bishops, on the basis of an electoral ordinance to be adopted by the Congress, and after their consecration, to recognise

them as Bishops of the Catholic Church, and, in particular—(a.) To consider them as endowed with the same competency over the Old Catholic communities as belongs to Catholic Bishops according to the existing laws. (b.) To grant to the elected Bishops dotations from the State Treasury. (c.) To consider the Old Catholic Priests as entitled to appointment to the livings under the patronage of the State, and to the institutions of the State, and to grant to them dotations from the funds of the State. (d.) To consider for the present an Old Catholic Bishop, though residing in another State, as legitimatised for the exercise of Episcopal jurisdiction. (e.) To receive from the elected Bishops the oath of loyalty.

"2. To recognize as Parsons the priests chosen by the Old Catholic communities, as competent to perform with legal efficacy all acts to which the State attributes civil effects, in especial the celebration of marriage and the keeping of the civil register according to usage or the laws of the State—

"3. The general introduction of the obligatory civil marriage, and the surrender of the civil register to civil officials, are declared by the Congress to be urgently necessary.

"The Old Catholic communities are, as such, by reason of the recognition of the Catholic Church by the State, and without an especial granting of corporative rights being necessary, legal bodies able to exercise those rights which the law of the State permits to religious communities, or which belong to them according to ecclesiastical law.

"5. The Old Catholics are not bound to contribute to the ecclesiastical objects of the New Catholics.

"6. The Old Catholic communities are urgently recommended to strive for the repossession of the property of the Catholic Church, by administrative and legal proceedings.

"7. The Old Catholics have the unqualified right to demand the joint use of all churches consecrated to the Catholic worship: this right being demonstrable, whether the said buildings be regarded as the property of the Established Church; or simply as erected for that purpose of worship; or even as belonging to the respective parishes or congregations, seeing that the apostasy of some persons in such bodies cannot annul the rights of the rest.

"8. The Old Catholics retain all rights to the other Church properties, livings, schools, &c.

"9. The Old Catholics have retained the claim to demand sums granted by the budget for Catholic worship and instruction.

"10. For the carrying out of points 5 to 7 the Old Catholic Central Committee to be appointed for each country will enter into an understanding with the State."

Another set of resolutions was next carried, providing for the extension of systematic agitation on behalf of the Movement. To this topic followed the question as to the future location of the permanent Committee, which it was decided should be—for the present at least—divided into two, seated respectively, for South Germany and for

North, at Munich and Cologne. But our readers will bear in mind that unity has been preserved in all the committees or commissions appointed for special objects, such as organization and Church-reunion.

Now came on the meetings to which the public were admissible, and which were well attended—the Gürzenich Hall, holding over 4,000, being filled to overflowing. We have not space to relate the speeches as we should wish. The President introduced the Bishop of Ely with the declaration: "We have inscribed the Reunion of Christendom upon our banner; may the blessing of God rest upon our work!" The Bishop said:—

"I am obliged to speak in English, but my words shall be few. Indeed, I had no thought of speaking; for I came to see, and hear, and learn, and to show sympathy in a great cause, not to speak or to teach. But a reference has been most kindly made by Professor Reinkens to the *Anglo-Continental Society*, of which I am President, and it has been thought that I ought to say a few words in consequence. . . . The Old Catholics are doing, or are promising to do, the very work which that Society desires, viz., the work of internal purification of the Church, if possible, without producing schism in the Church. We, English Churchmen, naturally sympathise deeply with the German Old Catholics; for we, in England, have had to struggle against oppression on the one hand, and against licentiousness and unbelief on the other. You have now the same struggle. We have had the advantage of carrying our Bishops with us in our reforms, and so we could make reforms without creating a schism. You have greater difficulty from not having your Bishops to guide and help you. We know that there was much to be lamented in what took place at times amongst ourselves. We have nothing to boast of, but we have reason to be thankful. We hope and pray for you, that you may be able to maintain purity of faith, true Catholicity and Christian liberty, having power to carry the people with you in making reforms within the Church, that you may not be forced to break off from the Church of your Fatherland, but may retain it and remain within it, purified, strengthened, and freed. . . . The more we come to know you, the more we feel how much we belong to you, so to speak. We do not think it essential to agree on all points in order to attain that unity which we all desire. We do not expect you to come to us, as you do not expect us to come to you. But we must meet each other through our Saviour Christ. You have greatly honoured us by inviting us to be present at your Congress; and I much wish that your leading men would come over and visit us in England. We should welcome you heartily. You might see the working of our Church life. I hope that you would see something of good in it. If you did not learn anything from us, you might teach and help us."

We shall here use the words of the correspondent of the *John Bull* for a sketch of Friedrich's speech, which the correspondent rightly prefates:—

"The mingled boldness and prudence with which the leaders, and
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notably their singularly capable President, had carried through the plans submitted to the Congress, has now been crowned with complete success. They had succeeded in gently restraining the undoubted tendencies of the great bulk of the delegates to proceed to practical reforms without delay. They had convinced their followers of the need of making the attainment of their Episcopal and Synodal and Parochial organization their first great point, and of leaving reforms to be thereby constitutionally carried out. Having thus made sure of their course, they were now at full liberty to develop their views of needful reforms without reserve, and thus to satisfy the general desire, and stir all to aid them in accomplishing it.

"This was the great feature of the closing public meetings. Friedrich's was one of the greatest of the addresses: as he told, with scathing indignation, of the state of things in Rome and the Papal States—as he had gathered oppressive experiences whilst sharing in the Vatican Council, one could not help fancying we were listening to Luther again. That the sweeping away of the temporal power would be God's opening and call for the reformation of the Church, was the conviction then impressed on him by Bishops from all parts of the Catholic world. Yet he frankly owned, 'Our movement originally was not so widely planned. Never was it my view that I should go forward to the point at which I find myself to-day, for I always hoped our Bishops would come to their senses. Vain hope! In their blindness they are banning thousands who hold fast to the old faith. But the Christian folk will not be barred from their means of grace, and so I stepped forth myself to minister the same to my dying brothers and sisters, and now I am come to this standpoint. Our movement has in very short time assumed very great dimensions, greater than did the Reformation in like time. . . . Through the compulsion of the Bishops we are driven further on the path of reforms. . . . We were reproached with fighting only against the Infallibility; our fight ranges wider far, we attack the whole Papal system, a whole system of errors for 1,000 years past, which does but culminate in the Infallibility. This false development of the Curia for 1,000 years have we now left behind us. Already we stand so near the united Confessions, notably the Eastern, that we can honestly stretch out to each other the hand of brotherhood.' He then dwelt on the resolve of the Congress to defer reforms to the regularly constituted organs of the Church, and was greeted with tremendous applause, which he took as intimating that reforms should be pressed forward with as little delay as possible. Recapitulating the abuses specified in their resolution, he said: 'When we shall have swept these away, we shall have done much, and shall have come back again to the ground of our Lord and Saviour, our Teacher and Master, Jesus Christ. Why need we so many mediators, so many interpositions, between us and Christ?' Abuses of pilgrimages to false objects of devotion in their own land were touched on. Then came the Celibacy and Confessional questions. His words on the former 'thorny point,' as he called it, were carefully measured and slowly pronounced, yet decisive. It was a moment of intense interest, you might have heard a pin drop, so intensely was the vast assembly hushed, as all ears were listening and all eyes turned on the speaker and Père Hyacinthe, who sat on the front row behind him. 'The Celibacy is

a thorny point. I know its high and holy idea; I know also the vilenesses that conceal themselves behind it. On the other hand, marriage shines forth before me holy and pure—nought unholy or impure is in it. But I hold the abolition of Celibacy is not our nearest and most urgent need. When once the lawful organs of the Church decree it, then it *may* be abolished.' He dwelt strongly, as did those who followed him, on the grievous abuses of the Confessional, specially as perverted by the Jesuits into a political engine. He said that 'in the first 400 years all Christians, without distinction, were allowed to communicate without Auricular Confession. Confession existed, but in another form. 'Prove your own selves,' was St. Paul's emphatic direction. Another reform, pressed from many sides, is the holding of Divine service in the national tongue. The swing of devotion is snapped when we use a dead tongue. Eastern and other Christians send up their prayers in their native tongue; we alone, in the most solemn moments of holy worship, must leave the priest to pray for us in a strange tongue.

"Abolition of monastic orders is another wish of many. I am not in principle an opponent of these, but the aimless, anti-national, lifeless orders ought to be swept away. These orders are an encumbrance to the Church, to the people, to humanity. Then for the Jesuits. In Rome the most highly-placed prelates down to the lowest clergy have expressed to me the same wish for their abolition. Once let us have these reforms carried through, so we shall have reached far. But through whom shall these reforms be accomplished? Through the present Romish Bishops? Think not on that: once already they have betrayed us. Expect nothing from these slaves of the Bishop of Rome, without heart and understanding for us. Then only is reform possible when we not only have new Bishops, but also Synods. I should myself, after my experiences, be against the election of a Bishop, if the rights of the lower clergy and of the laity therein were not firmly settled. Patience, then, and confidence in God's blessing.'"

Professor Knoedt, of Bonn, took up the question of the position of the German Bishops and of the Infallibility dogma, by which had resulted "*Pius Nonus ecclesiæ onus*," and which had changed Church organization into Church mechanism. The Jesuits, too, were handled pretty roughly in this speech. Professor Michelis followed, and, taking up the point where the preceding speaker left off, devoted the greater part of his address to the exposure of Jesuit morality and the scholastic teaching, alleging (as the readers of his letters to Dr. Biber in our pages will remark) that immense mischief had arisen from the monopoly acquired by the philosophy which Thomas Aquinas had gathered from versions of Aristotle corrupted by Mohammedans. In the latter portion of his speech, he gave utterance to his hopes of reunion on a Catholic basis:—

"And when we speak of a Catholic Church, what does the term mean? How can the Church be other than Catholic? She exists only as Catholic.

I know, as I have said, that I was excommunicated : I am glad of it. I am now cut off from the Roman Catholic Church. But this term contains a manifest contradiction in itself. What is Greek-Catholic and Anglican-Catholic ? There is only one Catholic Church, that which Christ has founded. And she is sick ; she is criminally divided here and there. Now, however, we have come to the time when each no longer says, 'Thou hast the greater blame ;' but says—as Möhler in one of his works has said—'The Church which Christ has founded cannot perish.' We all have sinned, and now we will inquire how much we have sinned, how much we must give up, each man in his own sphere, that so we may rediscover for men the great idea of the Church. Such is our work."

Professor Reinkens dwelt—though most hopefully—on the hindrances to the Movement :—

"By the development of the Ultramontane system the masses have been taught to see in the Pope the sole representative of God, the all in all of religion. Christ said to His disciples—'The kingdom of God is within you !' Inward among mankind is God's kingdom, but the password of the multitude is—'The kingdom of God is outside us, in the Pope !' This is certainly very convenient, that you may thus consider yourselves freed from the duties of your conscience. And so said our spiritual authorities after the Vatican meeting to those priests who were troubled about it—'Why do you speak of responsibility ? The Pope has the responsibility ; you have to obey.' And so we must consider that the Pope has, in great measure, a universal conscience, and we may be perfectly at ease, when justification is necessary. And so it is said, religion is obedience to the Pope, religion is an outward legal righteousness. We can soon count it up on our fingers—to hear Mass by order, to receive the Sacraments by order, to recite certain forms of prayer by order, to keep certain fasts by order, add to this a little belief in the miracles of Lourdes and La Salette, some fanaticism, intolerance towards your fellow-creatures, and the righteous man is perfect. Thus Popery has degraded religion to a matter of mere form and exercise, and banished it from the life. Truth and justice and the love of God are unknown to such a system. Everything is form, and we have been taught that the truest exercise of religion is to think and will as the Pope does. So it has been with the clergy also—their bond is not the true one binding them to their Lord and Saviour ; they are bound only to the Pope, and so there is no independence of conscience among them. Another hindrance is the uncontrollable and unlimited power over the women, exercised by the priest in the Confessional."

Professor Maassen, too, said some strong things :—

"For us, Pope and Bishops of the Vatican Church are no longer Pope and Bishops of the Catholic Church. For the moment, the Catholic Church has no Pope nor Bishops left, with the exception of the two Dutch Bishops and the far-away Armenians. The continuity of the Church is to be sought, not in the successors of office-bearers, but in the preservation

of true doctrine. If a truly Œcumenic Council could be called to-morrow, its first task would be to depose the present Pope and Episcopate as heretics. It is not we that depart from the unity of the Church; it has been they."

This public meeting was closed at a late hour with a telling speech by the President of the Congress, which our scant space prevents us from reporting as it deserves. He said he had intended to demonstrate that the present system of Rome had been continually building, since the fifth century, on a false foundation. He had himself gone on for years serving, as he thought, the cause of God's Church; but he had learnt, reluctantly, that he had been the advocate of corruption. He dwelt in a popular and caustic manner on the mischiefs of the Romish Confessional, the lack of sound Scriptural education, the way in which the clergy and orders sought to make money by every ministration. One special point that he made concerned the tergiversation of Bishop Hefele of Rottenburg. He ended by saying, "What you have heard from us at the Congress, regard as the germ hereafter to be developed. We have openly resolved to live only for the Truth, cost it what it may—to live for the Truth in Love."

Thus ended the Congress proper; but we have yet to chronicle a Conference which took place on the following morning between the Old Catholic Reunion Committee and their foreign friends. There were present, besides that Committee, all the Dutch visitors except the Archbishop; Dr. Michaud; the Russians; and, on the Anglican side, the Bishops of Ely and Maryland—the Bishop of Lincoln having been forced to depart,—the Revs. Lord Charles Hervey, Dr. Biber, Dr. Hobart, Dr. Rose, C. Langdon, L. M. Hogg, F. S. May, Mr. C. H. Carmichael, and a few more English or Americans. The auspicious nature of the results will be obvious at a glance:—

"1. The basis of our unification, as the most comprehensive starting-point, is:—

- (a) We believe that Jesus Christ is God and our Saviour.
- (b) We believe that Jesus Christ has founded a Christian Church.
- (c) We accept *quod ab omnibus, quod semper, quod ubique creditum est*.
- (d) The external basis of our unification is the Holy Scriptures, the undisputed Œcumenical Councils, the Ancient Fathers.

"2. We regard ourselves only as individuals, not as authorized representatives of the Churches; but we hope to pave the way for ultimate Reunion by means of an Œcumenical Council.

"The several Committees will draw up Memoranda on those points of faith and discipline which they hold to be essential. These will form the next substratum. The correspondence, &c., with one Committee will be

communicated to the others. An *International Church Review* is to be established in German, French, and Latin."

Dr. Von Döllinger is chairman of the German Committee, and Dr. Friedrich the secretary (Munich, Von der Tann Strasse, 2). Lord C. Hervey is the secretary of the Anglican Committee which is in formation.

Correspondence, Documents, &c.

BRITISH EXPENDITURE UPON FOREIGN MISSIONS.

BY THE REV. W. A. SCOTT ROBERTSON.

WHEN we summarize the expenditure for 1871 of all the Foreign Mission Funds gathered in the British Isles, we find that it did not fall far short of 900,000*l*. This sum represents the money actually passing out of the offices at home, and administered from the United Kingdom. When to this we add the sums raised in the Mission fields (subscriptions and Government Grants to Schools), expended there by the agents of the same British Societies, and amounting to about 200,000*l*., we have a grand total of nearly 1,100,000*l*. It then becomes a matter of interest to discover, not only through what Societies, or by what religious bodies, these sums have been raised, but also where, and in what local proportions, they have been expended. In the following pages an attempt is made at imparting this information, with respect to the sum (nearly 900,000*l*.) which was administered from the home offices of the various Societies in the United Kingdom.

Viewing, first of all, the (in the most inclusive sense) New World, to which Missionary enterprise was first directed, we find that in 1871 about 15 per cent. of the expenditure was devoted to America, the West Indies, Australasia and Polynesia. Passing to the Old World, we find African Missions receiving 11 per cent. ; China 5 per cent. ; and the Turkish Empire rather more than 4 per cent. of the total sum spent upon Foreign Missions. India is rightly made the field of our greatest Missionary labour. To India and Ceylon was devoted more than 27 per cent. of the total expenditure, or about 240,000*l*. Many of the Societies supported by the British Isles have Missions in various countries of Europe ; upon these European Missions no less than 14 per cent. of the whole Foreign Mission Funds was spent. The preparation and expenses of Missionary Students and Candidates cost 2 per cent. ; and the allowances to disabled Missionaries, to widows and orphans, and for the education of Missionaries' children, amounted to rather more than 3 per cent. The whole of the very numerous and extremely varied items of Home Expense, comprehended under the expansive titles of Publications and Printing, Deputations, and the incidentals of offices and official staff, did not exceed 11 per cent. ; although in some few cases, of small Societies, the home expenses were comparatively very large.

It should be observed that the total expenditure of the year 1871

considerably exceeded the total contributions. The Committees of large Societies have often to take upon themselves the liability of incurring a large debt. They do so trusting to the liberality of those who have the cause of Missions at heart, rather than curtail Missions to whose work curtailment might be fatal. In 1870 the supporters of the Church Missionary Society rescued their Committee from such a deficiency, by a special effort and contribution of 14,000*l*. During 1871 a similar effort was made by the supporters of Wesleyan Missions, who contributed 22,000*l*. to clear off a debt, and for Missions in Rome and Naples.

The tabular views below show what Societies are working, not exactly side by side, but in the same quarters and divisions of the Mission field. At home we sometimes are tempted to think there are too many Societies. The truth is, however, that here we see them like ships in harbour, appearing perhaps to jostle and crowd one another: viewed in the Mission fields they are like the same ships at sea, no longer crashing against each other's sides, but with far too much space for all. Even when steering in parallel courses, they stand each well away from the other, save when signals of distress bring those nearest at hand to give brotherly help and aid.

Analysis of the Expenditure in 1871 of British Contributions to Foreign Missions, showing the sums devoted by each Society to the various Mission fields.

	£	s.	d.
AMERICA, NORTH-EAST (Canada, Newfoundland, Greenland, &c.) :—			
Society for the Propagation of the Gospel	17,749	16	2
Colonial and Continental Church Society	4,500	19	4
Church of Scotland Colonial Mission	1,802	9	6
Moravian Missions (to the Indians, and in Greenland)	1,622	0	0

N.B.—The Moravian Missions in Labrador are entirely supported by trade.

Wesleyan Missionary Society	1,294	19	11
Methodist New Connexion Missions	1,064	9	8
Colonial Bishops Fund (Fredericton)	1,000	0	0
Religious Tract Society	750	6	0
Primitive Methodist Missionary Society	550	0	0
Free Church of Scotland Colonial Missions	489	13	0
British and Foreign Bible Society	452	17	3
Irish Presbyterian Missions	293	2	1
Society for Promoting Christian Knowledge	225	0	0
United Presbyterian Missions	100	0	0
	<u>£31,895</u>	<u>12</u>	<u>11</u>

AMERICA, NORTH-WEST (Columbia, Rupertland, Hudson's Bay, &c.) :—

Church Missionary Society	6,822	15	5
Columbia Mission	2,930	15	4
Society for the Propagation of the Gospel	2,269	19	3
Wesleyan Missionary Society	1,805	15	8
Society for Promoting Christian Knowledge	510	0	0
Church of Scotland Colonial Mission	310	0	0
Coral Mission Fund	43	15	8
	<u>£14,693</u>	<u>0</u>	<u>8</u>

AMERICA, UNITED STATES :—

	£	s.	d.
Society for the Propagation of the Gospel	145	11	0
The Roman Catholic Missionary College of St. Joseph, Hendon, has sent out a Mission to the Negroes.			

AMERICA, SOUTH :—

South American Missionary Society	5,092	1	11
British and Foreign Bible Society	3,254	16	0
Religious Tract Society	12	17	0
National Bible Society of Scotland	9	8	6
Moravian Missions in Surinam are wholly supported by trade.			
	<u>£8,369</u>	<u>3</u>	<u>5</u>

AUSTRALASIA AND CANADA :—

Colonial Missions of the Congregationalists	3,307	9	11
National Bible Society of Scotland	485	12	7
<i>N.B.—The items, not being particularized in the published accounts, cannot be distinctly allocated.</i>			

£3,793 2 6**AUSTRALIA :—**

Primitive Methodist Colonial Missions	4,206	12	9
Society for the Propagation of the Gospel	1,738	14	7
Colonial and Continental Church Society	1,119	6	5
United Methodist Free Churches Missions	953	18	0
British and Foreign Bible Society	918	15	1
Society for Promoting Christian Knowledge	700	0	0
Methodist New Connexion Foreign Missions	657	0	7
Religious Tract Society	636	14	8
Irish Presbyterian Missions	387	18	11
Moravian Missions	260	0	0
Colonial Bishopricks Fund	250	0	0
Free Church of Scotland Missions (Australia and Java)	200	10	0

£12,029 11 0**NEW ZEALAND :—**

Church Missionary Society	6,301	8	2
United Methodist Free Churches Mission	855	17	5
Free Church of Scotland Colonial Missions	754	19	6
Primitive Methodist Colonial Missions	586	6	0
Society for the Propagation of the Gospel	558	17	0
United Presbyterian Missions	380	0	0
Irish Presbyterian Missions	165	8	9
Society for Promoting Christian Knowledge	135	0	0

£9,737 16 10**POLYNESIA AND MELANESIA :—**

London Missionary Society	12,489	10	11
Wesleyan Missionary Society	2,798	18	10
British and Foreign Bible Society	345	0	0
Society for the Propagation of the Gospel (Melanesia)	313	11	9
Eton Fund for Melanesia	222	13	0
Society for Promoting Christian Knowledge	10	0	0

£16,179 14 6

British Expenditure upon Foreign Missions.

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ANDWICH ISLANDS :—		£	s.	d.
Society for the Propagation of the Gospel	301	10	6	
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WEST INDIES :—				
Wesleyan Missionary Society	14,435	4	7	
Moravian Missions (on eight Islands and on Mosquito Coast)	5,563	0	0	
United Presbyterian Missions	4,777	8	2	
Baptist Missionary Society	3,249	13	6	
Society for the Propagation of the Gospel	3,039	19	3	
London Missionary Society	2,943	4	9	
Christian Faith Society for West Indies	2,176	0	0	
Society for Promoting Christian Knowledge	2,120	0	0	
United Methodist Free Churches	824	8	7	
Colonial and Continental Church Society	617	15	0	
Religious Tract Society	289	17	11	
Church of Scotland Colonial Mission	250	0	0	
Free Church of Scotland Colonial Mission	132	12	0	
British and Foreign Bible Society	103	12	3	
	<hr/>	<hr/>	<hr/>	
	£40,522	16	0	
<hr/>				
AFRICA, NORTH (Abyssinia, Algiers, Egypt, Tunis) :—				
London Society for Promoting Christianity among Jews . .	2,462	4	8	
British and Foreign Bible Society	953	13	8	
Turkish Missions Aid Fund	261	15	0	
Society for Promoting Female Education in the East . . .	242	16	0	
Coral Mission Fund	3	0	0	
	<hr/>	<hr/>	<hr/>	
	£3,923	9	4	
<hr/>				
AFRICA, EAST (with Madagascar and Mauritius) :—				
London Missionary Society	10,667	13	3	
Church Missionary Society	2,316	6	8	
Friends' Foreign Missions	1,865	0	5	
Society for the Propagation of the Gospel	1,183	1	11	
British and Foreign Bible Society	705	4	5	
United Methodist Free Churches	644	8	10	
Society for Promoting Christian Knowledge	300	0	0	
Coral Mission Fund	94	7	0	
	<hr/>	<hr/>	<hr/>	
	£17,776	2	6	
<hr/>				
AFRICA, CENTRAL :—				
Society for the Propagation of the Gospel for Universities } Mission	1,688	19	5	
British and Foreign Bible Society	28	8	8	
	<hr/>	<hr/>	<hr/>	
	£1,717	8	1	
<hr/>				
AFRICA, WEST (Sierra Leone, Niger, Yoruba, Calabar, &c.) :—				
Church Missionary Society	13,330	15	7	
Wesleyan Missionary Society	4,597	16	6	
United Presbyterian Missions	3,733	7	8	
Baptist Missionary Society	2,083	12	10	
Primitive Methodist Mission	1,320	8	11	
	<hr/>	<hr/>	<hr/>	
Carried forward	£25,066	1	6	

	£	s.	d.
Brought forward	25,066	1	6
British and Foreign Bible Society	880	3	0
United Methodist Free Churches	459	12	1
Society for the Propagation of the Gospel	458	19	1
Colonial Bishoprics Fund	452	5	6
Coral Mission Fund	170	16	0
Society for Promoting Female Education in the East	57	10	0
	<u>£27,545</u>	<u>9</u>	<u>8</u>
AFRICA, SOUTH (Capetown, Grahamstown, Natal, St. Helena, &c.) :—			
Wesleyan Missionary Society	14,785	4	1
Society for the Propagation of the Gospel	13,046	6	7
London Missionary Society	6,993	13	9
Free Church of Scotland Missions (Foreign, Colonial, and Ladies' Education)	3,693	14	8
United Presbyterian Missions	3,037	4	0
Society for Promoting Christian Knowledge	1,979	2	3
Colonial Bishoprics Fund	1,108	7	6
Moravian Missions	1,100	0	0
Mackenzie Memorial Mission to Zululand	907	3	4
Capetown Association	731	10	5
Colonial and Continental Church Society	455	0	0
Maritzburg Society	191	0	0
Religious Tract Society	142	3	9
Natal Guild of the Blessed Saviour	142	2	0
British and Foreign Bible Society	87	13	10
Society for Promoting Female Education in the East	62	0	0
Primitive Methodist Mission	11	13	0
	<u>£48,473</u>	<u>19</u>	<u>2</u>
ASIA, CENTRAL :—			
Moravian Missions	£733	0	0
BORNEO :—			
Society for the Propagation of the Gospel	2,739	4	0
Society for Promoting Christian Knowledge	500	0	0
Colonial Bishoprics Fund	360	0	0
	<u>£3,599</u>	<u>4</u>	<u>0</u>
BURMAH AND MALAY STRAITS :—			
Society for Promoting Female Education in the East	259	15	6
British and Foreign Bible Society	18	17	0
Coral Missionary Fund	5	0	0
	<u>£283</u>	<u>12</u>	<u>6</u>
CHINA :—			
Church Missionary Society	15,089	9	5
London Missionary Society	8,313	16	0
Missions of English Presbyterians	6,663	10	1
Wesleyan Missionary Society	4,628	11	2
Carried forward	<u>£34,695</u>	<u>6</u>	<u>8</u>

British Expenditure upon Foreign Missions.

475

	£	s.	d.
Brought forward	34,695	6	8
United Presbyterian Mission	1,946	3	9
British and Foreign Bible Society	1,810	16	6
Methodist New Connexion Missions	1,339	12	8
Colonial Bishops' Fund	1,000	0	0
Baptist Missionary Society	835	10	0
Irish Presbyterian Missions	748	16	6
National Bible Society of Scotland	690	11	3
United Methodist Free Churches	573	15	0
Religious Tract Society	333	14	2
Society for Promoting Female Education in the East	52	0	0
Coral Missionary Fund	8	0	0
	<u>£44,034</u>	<u>6</u>	<u>6</u>

CEYLON :—

Church Missionary Society	9,506	19	5
Wesleyan Missionary Society	4,851	17	9
Baptist Missionary Society	2,559	5	4
Society for the Propagation of the Gospel	1,231	3	9
Church of Scotland Colonial Mission	559	3	4
Christian Vernacular Education Society	227	5	8
British and Foreign Bible Society	196	5	7
Religious Tract Society	193	9	8
Society for Promoting Christian Knowledge	50	0	0
Society for Promoting Female Education in the East	3	0	0
	<u>£19,378</u>	<u>10</u>	<u>6</u>

INDIA :—

	£	s.	d.
Religious Tract Society	1,888	5	3
Church of Scotland Ladies' Education Fund	1,980	0	0
		<u>3,868</u>	<u>5</u> <u>3</u>

NORTHERN INDIA (Bengal, Orissa, Punjab, Hills, &c.) :—

Church Missionary Society	38,630	14	11
Society for the Propagation of the Gospel	15,547	0	3
Baptist Missionary Society	15,290	17	11
United Presbyterian Missions	9,501	1	5
London Missionary Society	7,643	16	1
Church of Scotland Missions	5,370	15	4
Irish Presbyterian Missions	4,592	2	2
Free Church of Scotland Missions (Foreign and Ladies)	4,006	3	10
General Baptist Missionary Society	2,832	10	5
Welsh Calvinistic Methodist Missions	2,698	17	11
British and Foreign Bible Society	2,692	7	6
Indian Female Normal School Society	2,271	17	0
Wesleyan Missionary Society	1,424	12	6
Society for Promoting Christian Knowledge	1,000	0	0
Society for Promoting Female Education in the East	996	19	0
Christian Vernacular Education Society	745	11	2
Friends' Foreign Mission	677	17	2
Carried forward	<u>£115,322</u>	<u>4</u>	<u>7</u>
		<u>£3,868</u>	<u>5</u> <u>3</u>

	£	s.	d.	£	s.
Brought forward	115,922	4	7	3,868	5
Missions of English Presbyterians	500	0	0		
Assam and Cachar Mission	426	12	3		
Coral Mission Fund	413	17	9		
Colonial and Continental Church Society	75	0	0		
National Bible Society of Scotland	10	0	0		
	<hr/>			117,348	14
SOUTHERN INDIA (Madras, Tinnevely, Travancore, &c.) :—					
Church Missionary Society	27,608	11	1		
London Missionary Society	15,267	9	5		
Society for the Propagation of the Gospel	13,000	3	11		
Wesleyan Missionary Society	10,225	6	2		
Free Church of Scotland Missions (Foreign and Ladies')	6,227	8	8		
British and Foreign Bible Society	2,662	3	10		
Church of Scotland Foreign Mission	1,625	2	11		
Christian Vernacular Education Society	1,314	12	4		
Indian Female Normal School Society	624	9	10		
Colonial and Continental Church Society	330	2	11		
Coral Mission Fund	297	8	0		
Edinburgh Medical Mission (moiety of expenditure)	268	17	0		
South Travancore Medical Mission	150	14	2		
Society for Promoting Female Education in the East	107	0	0		
Society for Promoting Christian Knowledge	20	0	0		
	<hr/>			79,719	10 3
WESTERN INDIA (Bombay, &c.) :—					
Church Missionary Society	7,097	7	9		
Free Church of Scotland Missions (Foreign and Ladies)	7,133	19	7		
Society for the Propagation of the Gospel	2,291	16	3		
British and Foreign Bible Society	912	8	10		
Christian Vernacular Education Society	670	6	5		
Society for Promoting Christian Knowledge	550	0	0		
Indian Female Normal School Society	348	15	11		
Church of Scotland Foreign Mission	307	19	9		
	<hr/>			19,312	14 6
				£220,249	4 7
<hr/>					
PERSIA :—					
Turkish Missions Aid Fund		366	8 6		
Coral Mission Fund		35	0 0		
British and Foreign Bible Society		25	0 0		
				£426	8 6
<hr/>					
TURKISH EMPIRE (in Europe and Asia) :—					
London Society for Promoting Christianity among the Jews	7,574	13	5		
British Syrian Schools	5,539	0	0		
British and Foreign Bible Society	5,374	0	0		
Church Missionary Society	5,267	10	9		
Carried forward	£23,755	4	2		

	£	s.	d.
Brought forward	23,755	4	2
Church of Scotland Jewish Mission	5,007	3	4
Turkish Missions Aid Society	2,510	3	6
Free Church of Scotland Jewish Mission	1,293	13	2
Society for Promoting Female Education in the East	1,176	7	11
Irish Presbyterians' Jewish Mission	944	0	0
Society for the Propagation of the Gospel	603	9	1
Religious Tract Society	394	13	4
Edinburgh Medical Missionary Society (moiety of expenditure)	268	17	0
National Bible Society of Scotland	79	4	4
Coral Mission Fund	27	10	0
Moslem Mission Society (no return of expenditure)			
	<u>£36,060</u>	<u>5</u>	<u>10</u>

N.B.—The British Society for Propagating the Gospel among the Jews has three Missionaries in Turkey; see expenditure in "Continental Europe."

INDRY MISSION FIELDS not specified :—

Society for Promoting Christian Knowledge	6,775	17	9
Wesleyan Ladies' Female Education Fund	1,305	0	1
London Society for Christianity among Jews (for Hebrew Scriptures)	648	3	1
	<u>£8,729</u>	<u>0</u>	<u>11</u>

ONTINENTAL EUROPE (without Turkey) :—

British and Foreign Bible Society	47,034	16	4
Wesleyan Missionary Society (France, Germany, Italy)	12,241	19	7
London Society for Promoting Christianity among the Jews	9,490	0	8
Free Church of Scotland Colonial, Continental, and Jewish Missions	7,838	7	7
Colonial and Continental Church Society	6,380	6	8
British Society for the Propagation of the Gospel among Jews	5,842	6	2

N.B.—A large portion of this sum was expended in Britain and Turkey.

United Presbyterian Continental and Jewish Missions	5,077	12	6
National Bible Society of Scotland	5,577	3	11
Religious Tract Society	4,742	12	2
Irish Presbyterian Continental and Jewish Missions	3,420	1	6
Evangelical Continental Society	2,409	13	2
Waldensian Missions Aid Fund	1,871	0	5
Church of Scotland Continental Mission	1,598	17	11
Trinitarian Bible Society	1,240	14	5
Colonial Bishopricks Fund (Gibraltar)	1,200	0	0
Baptist Missionary Society (Brittany, Italy, Norway)	1,160	0	10
Foreign Aid Society	1,040	15	0
Society for the Propagation of the Gospel (chaplaincies)	1,018	3	7
Church Missionary Society (Syra)	440	0	0
Welsh Calvinistic Methodist Missions (Brittany)	431	15	5
Society for Promoting Christian Knowledge (Gibraltar)	125	0	0
	<u>£120,181</u>	<u>7</u>	<u>10</u>

GREAT BRITAIN AND IRELAND :—		£	s.
Wesleyan Missionary Society (Ireland)		5,583	15
London Society for Promoting Christianity among the Jews		4,272	5
National Bible Society of Scotland		2,909	0
Methodist New Connexion Missions (Ireland, &c.)		879	16
Trinitarian Bible Society		224	14
Free Church of Scotland Jewish and German Missions		133	0
		<u>£14,002</u>	<u>12 2</u>

Allowances and Pensions to Returned or Disabled Missionaries, to Widows of Missionaries, and for Education of Missionaries' Children.

Wesleyan Missionary Society	8,832	10	9
Moravian Missions (for 58 married couples, 7 widowers, 66 widows, and 267 children)	7,058	0	0
London Missionary Society	3,929	2	3
Church Missionary Society	3,673	14	5
Baptist Missionary Society	2,030	6	2
London Society for Promoting Christianity among the Jews	1,316	2	9
United Presbyterian Foreign Missions	632	13	8
Free Church of Scotland Foreign Mission	408	0	0
Irish Presbyterian Missions	375	0	0
General Baptist Missionary Society	164	18	10
United Methodist Free Churches	16	5	0
	<u>£28,436</u>	<u>13</u>	<u>10</u>

N.B.—The Society for the Propagation of the Gospel includes this expenditure in its cost of each Mission Station.

Expended upon Missionary Students and Candidates.

Church Missionary Society	5,088	18	9
Wesleyan Missionary Society	4,973	17	8
London Missionary Society	2,092	5	11
St. Augustine's College, Canterbury (in addition to endowment for Warden and Fellows)	1,537	0	0
Edinburgh Medical Missionary Society	1,246	14	0
St. Boniface Mission House, Warminster	1,000	0	0
St. Joseph's College of the Sacred Heart, Hendon	no returns.		
Society for Promoting Female Education in the East	457	6	4
Society for the Propagation of the Gospel (costs in England), in addition to sums charged to Mission Stations	389	8	8
London Society for Promoting Christianity among the Jews	321	12	7
Free Church of Scotland Jewish Mission	195	5	0
United Presbyterian Foreign Missions	135	0	0
Irish Presbyterian Missions	107	18	0
Church of Scotland Colonial Mission	72	0	0
Mackenzie Memorial Mission to Zululand	25	0	0
	<u>£17,642</u>	<u>6</u>	<u>11</u>

Special Expenditure on Mission Buildings, &c.

Wesleyan Missionary Society, for premises purchased in Rome with funds specially subscribed for the purpose, 10,000l. ; Chapel at Paris 1,000l.	£11,000	0	0
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Interest upon Advances, Annuities in consideration of Donations, &c.

	£	s.	d.
Wesleyan Missionary Society (Annuities, 1,981l.)	4,431	0	6
Baptist Missionary Society, including 50l. reclaimed by liquidators of Albert Insurance Company, and Annuities, 268l.	459	5	1
London Missionary Society (annuities and interest)	403	6	4
London Society for Promoting Christianity among the Jews	114	16	2
Welsh Calvinistic Methodist Missions (loss on an old mortgage)	100	0	0
Colonial and Continental Church Society	95	5	8
Methodist New Connexion Missions	62	15	0
Columbia Mission	60	0	0
General Baptist Missionary Society	49	8	3
Colonial Missionary Society	29	6	7
	£5,805	3	7

Sums Invested during 1871 (arising mostly from Legacies).

London Missionary Society	11,840	9	11
London Society for Promoting Christianity among the Jews	3,000	0	0
Society for the Propagation of the Gospel (balance of sale and purchase of Stocks)	2,855	0	0
Colonial Bishopricks Fund (balance of sales and purchases of Stocks)	1,519	7	6
Free Church of Scotland Foreign Missions	1,374	0	11
Mackenzie Memorial Mission to Zululand	800	0	0
Capetown Association (invested at the Cape)	550	0	0
Christian Vernacular Education Society	500	0	0
Baptist Missionary Society	278	12	6
Society for Promoting Female Education in the East	201	15	9
	£22,919	6	7

Miscellaneous Home Expenditure, A.D. 1871.

Total Expenditure, Home and Foreign.		Analysis.	Sum of the Home Expenses.	Percentage of Total Expenditure.
£ s. d.		£ s. d.	£ s. d.	
157,132 16 10	Church Missionary Society (Printing Deputations, &c. Other Expenses)	2,732 18 1 6,980 15 2 6,255 1 8	15,968 14 6	10½
120,068 14 11	Wesleyan Missionary Society (Printing Other Expenses)	6,952 2 3 5,205 1 10	12,157 4 1	10½
95,835 3 6	Society for the Propagation of the Gospel (Printing Deputations, &c. Other Expenses)	2,486 14 0 5,423 4 5 5,743 18 3	13,653 16 8	14½
90,391 9 7	London Missionary Society (Printing Deputations, &c. Other Expenses)	1,763 10 7 1,765 2 9 4,283 7 8	7,817 1 0	8½
72,000 0 0	British and Foreign Bible Society . . . . .	...	8,542 19 5	5
36,234 18 2	Free Church of Scotland (Printing Other Expenses (Foreign, Colonial, Continental, Jewish and Ladies' Education Funds.)	524 1 1 1,829 4 2	2,353 5 3	6½
3571,662 18 0	Carried forward . . . . .	...	£55,493 0 11	

Total Expenditure, Home and Foreign.		Analysis.	Sum of the Home Expenses.	Percentage of Total Expenditure.
£ s. d.		£ s. d.	£ s. d.	
571,662 18 0	Brought forward . . . . .	...	55,493 0 11	
36,147 18 3	{ London Society for Pro- moting Christianity { (Printing 1,545 13 7 among the Jews { Deputations, &c. 2,827 7 4 Other Expenses { 2,574 18 8		6,947 19 7	19½
32,490 18 0	{ Baptist Missionary Society { (Printing 862 7 5 Deputations, &c. { 1,039 4 8 Other Expenses { 2,642 1 9		4,543 13 10	14
31,318 4 1	{ United Presbyterian Mis- sions { (Printing 301 14 7 Other Expenses { 1,695 18 4		1,997 12 11	6½
20,574 2 4	{ Church of Scotland Mis- sions { (Printing 648 15 10 Other Expenses { 1,041 14 5 (Foreign, Colonial, Continental, Jewish and Ladies' Education Funds.)		1,690 10 3	8½
18,325 0 0	Moravian Missions . . . . .	...	1,989 0 0	10½
17,269 11 2	{ Colonial and Continental Church Society { (Printing 394 19 3 Deputations, &c. { 1,773 14 6 Other Expenses { 1,527 1 5		3,695 15 2	21½
15,000 0 0	Society for Promoting Christian Knowledge . . . . .	...	
11,953 4 10	{ National Bible Society of Scotland { (Printing 316 12 10 Other Expenses { 1,875 10 9		2,192 3 7	13½
11,719 19 5	{ Irish Presbyterian Mis- sions { (Printing 80 7 6 Other Expenses { 605 4 0		685 11 6	5½
9,546 17 3	Religious Tract Society . . . . .	...	162 3 4	1½
7,643 19 4	{ Colonial Bishops' Fund { (Law Charges 704 4 4 Other Expenses { 49 14 6		753 18 10	9½
7,751 2 5	{ British Society for Gospel among Jews { (Printing 265 14 7 Deputations, &c. { 580 2 1 Other Expenses { 1,062 19 7		1,908 16 3	24½
7,428 13 9	{ English Presbyterian Mis- sions { (Printing 162 7 0 Other Expenses { 102 16 8		265 3 8	3½
6,801 17 4	{ South American Mission- ary Society { (Printing 257 7 10 Other Expenses { 1,452 7 7		1,709 15 5	25
6,720 11 10	{ Primitive Methodist Colonial and African Mis- sions { N.B.—No separate staff is employed; the Home Mission Officials fulfil all the duties; their total expenses are 8½ per cent. of the total expenditure of the Home and Foreign Mission Funds.	...	45 11 2	
6,165 0 0	{ British Syrian Schools { (Printing 136 0 0 Deputations { 163 0 0 Other Expenses { 327 0 0		626 0 0	10½
4,992 15 1	{ United Methodist Free Churches { (Printing 309 0 4 Other Expenses { 355 9 0		664 9 4	13½
4,400 10 4	{ Society for Female Educa- tion in the East { (Printing 72 18 Freights and Packing { 155 3 6 Other Expenses { 555 17 8		783 19 10	17½
4,308 11 9	{ Methodist New Connexion Missions { (Printing 121 0 0 Other Expenses { 183 17 1		304 17 1	7
4,191 12 9	{ Christian Vernacular Edu- cation Society { (Printing 95 9 2 Deputations { 35 17 4 Other Expenses { 602 10 8		733 17 2	17½
£386,413 7 11	Carried forward . . . . .	...	£87,193 19 10	

Total Expenditure, Home and Foreign.		Analysis.	Sum of the Home Expenses.	Percentage of Total Expenditure.
£ s. d.		£ s. d.	£ s. d.	
886,413 7 11	Brought forward . . . . .	...	87,193 19 10	
4,045 6 9	Turkish Missions Aid So- ciety	Printing 173 16 0 Other Expenses 733 3 9	906 19 9	22½
4,044 4 10	Colonial Missionary So- ciety	Printing 65 5 8 Other Expenses 642 2 8	707 8 4	16
3,888 6 6	Indian Female Normal School Society	Printing 189 2 7 Other Expenses 454 1 2	643 3 9	16½
3,572 12 0	Welsh Calvinistic Metho- dist Missions	Printing 108 19 3 Other Expenses 232 19 5	341 18 8	9½
3,561 0 3	General Baptist Mission- ary Society	Printing 103 4 8 Deputations 314 0 9 Other Expenses 96 17 4	514 2 9	14½
3,532 18 3	Columbia Mission	Printing 193 9 3 Deputations 121 19 11 Other Expenses 226 13 9	542 2 11	15½
2,993 3 5	Evangelical Continental Society	Printing 96 0 11 Other Expenses 487 9 4	583 10 3	19½
2,621 10 9	Friends' Foreign Missions	Printing 38 17 6 Other Expenses 39 15 8	78 13 2	3
2,381 5 9	Trinitarian Bible Society	Printing 266 1 10 Deputations 55 8 11 Other Expenses 594 6 4	915 17 1	38
2,253 1 6	Waldensian Missions Aid	Printing 40 7 6 Deputations 131 12 3 Other Expenses 210 1 4	382 1 1	17
2,176 0 0	Christian Faith Society for West Indies			
1,849 14 7	Edinburgh Medical Mis- sion Society	Printing 49 5 0 Other Expenses 16 1 7	65 6 7	3½
1,732 3 4	Mackenzie Memorial Mission			
1,537 0 0	St. Augustine's College (exclusive of endowment for Warden and Fellows)			
1,416 7 3	Foreign Aid Society	Printing 47 2 8 Deputations 127 3 6 Other Expenses 291 6 6	875 12 3	26½
1,305 0 1	Wesleyan Ladies' Female Education Fund			
1,291 11 10	Capetown Association . . . . .	...	10 1 5	½
1,198 2 0	Coral Mission Fund	Printing 39 1 0 Other Expenses 60 7 3	99 8 3	8
1,000 0 0	St. Boniface Mission House			
502 12 4	Assam and Cachar Mis- sion	Printing 16 5 6 Other Expenses 59 14 7	76 0 1	15
228 0 0	Eton Melanesian Fund . . . . .	...	5 7 0	2½
191 0 0	Maritzburg Society			
187 5 0	South Travancore Medical Mission	Printing 16 4 7 Other Expenses 20 6 3	36 10 10	19½
175 13 1	Natal Guild . . . . .	...	33 11 1	19
£884,097 7 5	Total Expenditure administered from the British Isles, but not including the sums raised and expended in the Mis- sion fields, nor the Government Grants in aid of Schools, all of which together amount to an additional sum of about £200,000 expended upon the Missions of the Societies enumerated above.		£93,511 15 1	

THE ALMS-BASON PRESENTED BY THE CHURCH OF
THE UNITED STATES TO THE CHURCH OF ENGLAND.

In the following lines, from the pen of Bishop Wordsworth of Lincoln, the Church of England is supposed to return thanks for the late pious offering from the Daughter Church.¹

Quod caræ mittis, carissima Filia, Matri
Accipimus sanctæ pignus amicitiae.
Dat dextram veteri novus Orbis; Nata Parenti;
Miscet et Occiduum Sol Oriente jubar.
Pontus Atlantiaci quamvis interfluat æstu,
Littora velivolis consociantur aquis;
Ecce! Ratis Christi medium translabitur æquor,
Alba ferunt Labarum carbasa; prora Crucem.
Funis Apostolico fultum gestamine malum
Ordinibus binis junctus utrinque tenet;
Navem per scopulos Oracula Sancta gubernant;
Sic tutam sulcat per maris arva viam:
Angliacos linquit portus ferturque Carina
Americæ placido suscipienda sinu.
Aspice! qua medium lancis complectitur orbem
Mystica cælatis clara corona notis!
Nomina senarum Synodorum pristina cerno,
Quæ fixam placitis explicuere fidem.
Germinat hæc circum quercu diadema Britannâ;
Donaque fert Trino frons duodena Deo:
Multicolore nitent diversæ lumine gemmæ;
Undique sic radians lucet Amore Fides.
Crux zonam gemmata aperitque et claudit; Amoris
Nam Crux principium est, Crux quoque finis erit.
Fraternis veluti triplex amplexibus orbis,
Cuncta Ministerium cingit Apostolicum:
Denique ut externo diffusæ in margine frondes,
Sic Christi Vitis tendit in omne solum.
Ergo Te Genitrix, carissima Nata, salutat,
Et pia de grato pectore vota refert;
Pacis in æterno constringat fœdere corda
Cordibus Angliacis Americana Deus!
Una Fides, unus CHRISTUS, nos SPIRITUS unus,
Unus et Ipse Suo jungat amore PATER!
Sic, ubi transierint mortalia sæcula, Cœli
Nos una accipiat non peritura Domus!

¹ The forthcoming *Lichfield Diocesan Calendar* will contain a woodcut of the alms-bason, in addition to a reprint of what we have said. The woodcut gives a better idea of the ornamentation of the offering than any letter-press can: this part of the *Calendar* is also issued separately (Parkers: price 3d.) under the title, *Presentation*, &c.

THE CHRISTIANS OF ST. THOMAS.

SIR,—Last month I received a very long letter from my Malabar friend the Chorepiscopus Edavalikel Philip, in which he makes voluminous strictures on the letters of the Rev. H. Baker and the Malpan G. Philippos in the *C.C.C.* about a year ago, which he requested me to translate and forward to you for publication. But on the 5th of the present month I received another letter from him with an enclosure for yourself, which I have forwarded to you accordingly with a translation of the same; and I have written to the Chorepiscopus to say that I really cannot venture to send you the first communication in full. Besides, it were unreasonable to inflict the petty details of a personal dispute on your readers, nor could any good result be expected from their publication.

Still, as Mr. Baker and G. Philippos, the Malpan, were allowed to have their say, it seems but reasonable that my friend should be allowed a word in reply; and I trust that he will be satisfied with the following epitome of his several points.

No. 1 refers to p. 115 of a work by one Kuruvila, a native Missionary, and to the *Cochin Argus* of Dec. 2, 1870, in proof of aid and comfort afforded to Athanasius by the Missionaries.

No. 2 seems to me strangely curtailed. It reads thus: "And Cyril and his company do not lower the Patriarch's authority, but rather magnify it."

No. 3 explains that he was Vicar of the little church of Cottayam at the request of its congregation.

No. 4 declares that Athanasius offered the oblation on four days for Dionysius of Shapat deceased.

No. 5 points to Mr. Baker's admission that Mr. Peet had a golden cross belonging to Mar Dionysius.

No. 6 deals with the relative wealthiness of Mars Cyril and Athanasius.

No. 7 must be translated in full: "It is written in the 10th sec. of the 7th chap. of the Book of Canons, that the Patriarch of Antioch has power over all the East by the Synod of Nicæa. Again, it is written in the 5th heading of the 9th oration [?] in the Book of Canons of Westerns and Easterns that the Patriarch of Antioch conducts all the East by the hand of the great Metropolitan who is set in Seleucia; and India hangs on the East. Every man knows that Thomas Cananeo and those who came with him to Cranganore were not Nestorians, for Nestorius was not born when these men came. I suppose that these Syrians came to Cranganore by command of the Patriarch of Antioch, and of the Catholic of Seleucia or of Tagrit—[this was a town six days from Mosul—G.B.H.] who was under the Patriarch. If it were not so, let anyone show by whose authority these men came, and what was their faith. Afterwards, this Catholic of Seleucia adhered to the Faith of Nestorius, and is now Patriarch of the Nestorians, and his name is called Shimeon. But in old times his throne used to be called that of Babylon, afterwards of Seleucia, and then of Tagrit."

No. 8 gives the names of those by whom *Rishito* was sent to the

Patriarch of Antioch on eight several occasions between A.D. 1866 and A.D. 1864.

No. 9 points to Mr. Baker's admission on the subject of the prize essays.

No. 10 states that a Carmelite had written a work against the Missionaries which Mr. Baker had not answered.

No. 11. Of Chellapa Pillay, Judge, one of the examiners, an excellent man, but a heathen.

No. 12. Of the paucity of Syrian adherents to the Missionaries.

No. 13. Of a few sectaries only at the School.

No. 14. Of G. Philippos (Athanasius's nephew) being only Malpan of the sectarian school: Konatta the old Malpan.

No. 15. Of Dionysius being consecrated by the dead hand of Philoxenus.

No. 16. Of the founder of the School at Cottayam.

No. 17. Strictures on the compared accounts of Athanasius's consecration as given by Mr. Baker and G. Philippos, Malpan.

No. 18. Other discrepancies between them about things held by Mr. Peet.

No. 19. Further strictures on the Malpan Philip.

No. 20. Of the fighting and murder in the church of Colansheray.

No. 21. *Why* Athanasius told the Syrians of Mosul that he had been ordained priest by a dead hand.

No. 22. The Malabar churches not independent, though Mr. Baker would have them so, in order to assimilation to the Church of England.

No. 23. A comparison between the tactics of the Papists and the Missionaries.

G. B. HOWARD.

[The annexed is the second epistle of which Mr. H. makes mention above, with the omission, however, of many epithets and pleonasm:—]

SIR,—You printed in your last number my account of the death of our holy Father the Lord Mar Ignatius, Patriarch of Antioch, who was Jacob II. the Exalted. I said that I would again write to thee concerning the ordination of the new Patriarch.

Now a holy Synod of holy Fathers, Chorepiscopi, Priests, Monks, Friars, Deacons, Readers, and Singers, assembled in the Monastery of Kharkhum in Mardin. And they all signified that the holy Lord Mar Peter, Metropolitan of Phoenicia, was now worthy of the great degree of the Patriarchate, by reason of the zeal of his faith in our Lord Jesus Christ, and his fastings, vigils, and prayers, both night and day, and because of his sufferings for Christ's Church. The holy man declined, and said before them all, "I, a sinner, and unworthy of this high degree." But when the Synod made answer, "This degree is given thee by God!" yea, and vociferated in the name of God, "Peter the Patriarch! and the heir of Symeon Peter on the throne of Antioch!" then this holy Mar Peter worshipped God, bowed his head before the Synod, and said, "The will of the Lord be done." And the Synod sent him, according to custom, to the great King of Turkey in the city of Constantinople. And after he was

welcomed by that great King, he returned to the city Mardin, and performed prayers for the burial of our holy Lord Jacob II. deceased, and offered for him the sacrifice. Then, according to the commandment of the holy Synod, he was designated Patriarch upon the lofty Petrine throne of Antioch, on Sunday, the Great Feast of Pentecost, in the presence of Metropolitans, Chorepiscopi, and all the congregation of the clergy, and faithful without number. Also of other peoples many were assembled, so that it was said there were in all about 15,000. In the middle of the solemnity, Mar Cyril George, Metropolitan of Mardin, preached from John xxi. 15, and at the end thereof, the new Patriarch, our Lord Mar Ignatius, who is Peter III. the Exalted, preached from 1 Cor. xv. 9. And all the clergy shouted aloud, "*Axios! Axios! Axios!* Our Father, our Lord Mar Ignatius, great Priest, Patriarch of Antioch, who art Peter III. the Exalted! Thy prayers be with us! Amen." And afterwards the holy Patriarch, sitting on the throne of Peter the Apostle, and holding in his right hand the victorious Cross, blessed all, prepared or not prepared. And all the people having prayed, and received from him his blessing, departed with great joy, glorifying God; and all the sons of men that are in the land of Turkey said that the horn of the Jacobite Syrians would be exalted by his hand.

Honoured readers, do ye also pray with us to God, that He, in His abundant mercies, may give length of years to this holy Patriarch, Peter III., and that he may sow rest and peace in the Church of the Syrians, and in all her priests and her children, for that she is a little member in the body of the Christian Church of the whole world.—I subjoin—

"A Copy of the Letter of the holy Patriarch.

"In the Name of the Essential Eternal Necessary Essence that containeth all, Whom we glorify.

"Ignatius, Patriarch of the Apostolic Throne of Antioch, who is Peter III. the Humble.

"The Peace of our Lord and our God and our Saviour Jesus Christ, which He gave to His holy disciples when they were keeping the door, and the overshadowing of the Holy Ghost, the Paraclete, which came like tongues of fire and lighted on the Apostles in the upper room of Sion, mother of all Churches, and gave them power over the treasury of Divinity—may they come and light upon and rest upon the head of our spiritual son, Chori Philippos, the honourable Malpan (Doctor) and Vicar of the great Church of Cottayam, in Malabar, which is in India, zealous in the faith of the holy Fathers of Antioch, which once was delivered to the saints; by the prayers of my Lady Mary, Mother of God, Ever-Virgin, and Mar Thomas the Apostle your Patron, and of all the holy Apostles, his companions. Amen.

"Know, O beloved son, that we have received thy letter. We rejoice greatly in thy true love, and we make supplication to God continually for thee, and for all thy brethren in Malabar, that He may keep and protect you and give His Right Hand full of tenderness and blessings upon you, and deliver you from every plague of wrath, and from all division, and vouchsafe to you and to your dead his kingdom of Heaven, which He

ordained before the times of the world for them that love Him : unto Whom be glory for ever. Amen."

[The Patriarch then proceeds to relate his elevation to the "Throne of Peter," as already described, and assures his correspondent that he always remembers him in the hour of prayer and in the time of the Corban (*i.e.* the Eucharist).]

Colonial, Foreign, and Home News.

WE are informed that three Bishops will be consecrated in Westminster Abbey on Sunday, December 15th—the Rev. H. ROWLEY, so long intimately connected with the Central African Mission under Bishops Mackenzie and Tozer, who has been appointed first Bishop of Madagascar; the Rev. W. A. RUSSELL, who has for some time past acted as Missionary in connection with the C.M.S. at Ningpo, and who has been appointed "Bishop to have charge of the Missions in China;" and the Rev. P. S. ROYSTON to the Bishopric of Mauritius.

We regret that Bishop TOZER has felt it his duty to resign his headship of the Central African Mission, being disabled by paralysis. Whoever succeeds him will probably remove from the Island of Zanzibar to establish himself in a healthy position on the high country on the mainland, where the Mission can co-operate with the British Government in such endeavours to carry out Dr. Livingstone's suggestions for the suppression of the Slave Trade as may result from Sir Bartle Frere's expedition. In making new settlements of African Christians, Bishop Tozer's scholars from Zanzibar may prove of great service.

UNITED STATES.—Another able divine must be added to our necrology—Dr. G. T. Chapman, of English birth, author, *inter alia*, of sermons on "The Ministry, Worship, and Doctrines" of the Church, which have brought over many sectarians.

At a meeting of the House of Bishops coincident with the annual meeting of the Board of Missions, two Missionary Bishops were elected, viz. : the Rev. W. H. HARR, secretary of the Foreign Committee of the said Board, for the "Indian" district of Niobrara, hitherto overseen provisionally by Bishop Clarkson of Nebraska; and for Liberia, the Rev. J. G. AUER, a German by birth, and who has long laboured there. A memorial was presented to the House from eleven German pastors of Ohio and Indiana, belonging to the denomination of "Evangelics"—the Prussian Establishment—expressing their desire to be united to the Church, and asking that a German Bishop be consecrated to officiate among the Germans in the Republic, acting under the authority of the Bishop of each diocese. At the contemporaneous gatherings, likewise, of the Board of Missions, the subject of the non-English-speaking parts of the population received increased notice. Bishop Vail, of Kansas, said that he had about twenty thousand Swedes in his diocese. He suggested the idea of securing from the Church of Sweden a Bishop and clergy to minister directly to these people. In the aborigines a new interest was shown. A band of them was presented, which had been gathered from ten different tribes in

the south-west. "The Indians entered the hall, clad mostly in full native costume. By the aid of interpreters mutual addresses were made, good wishes exchanged, and good desires and intentions expressed. One Indian, however, was able to speak a little English. This was 'Black Beaver,' once a guide to Audubon in the wilderness, and he was 'mighty glad' to see the people, and meant to walk in the 'good road' he had been travelling for several years. Prayers were said, hymns sung, and the blessing of God invoked."

The Mission to Japan is reinforced by two additional clergymen. No one else, however, has volunteered for the foreign field during the present year. The number of parishes which contributed to Foreign Missions has increased, but still remains smaller than that of those which do not.

We learn that the "American Committee of Revision of the present version of the Holy Scriptures, in co-operative union with the British Committee," met on October 24th, at the Bible House, New York. The list of members of this Committee, which we have previously given (p. 218), has been modified only by the disappearance of one name, and by the addition of four new ones, among them that of Bishop Lee of Delaware, the sole Bishop on the list. Dr. Schaff, a Presbyterian, as appointed correspondent with the British Revisers, distributed "confidential copies of the revised version of the books of Genesis, Exodus, Leviticus, and of the first three Gospels, which the British Committee had forwarded through his hands for the use of the American Committee. The Committee then elected Dr. Schaff president; Prof. Green, of the Theological Seminary at Princetown, chairman of the Old Testament Company; and ex-president Woolsey, of Newhaven, chairman of the New Testament Company. Both companies will hold periodical meetings every month at the Bible House."—We see no reason for altering the opinion we have already felt compelled to express upon the conduct of this scheme.

ITALY.—Protestant Dissent is on the increase. In 1869 the Valdese, or Vaudois, had, in Italy and Sicily, 33 "stations," or Missions, 22 ministers, 55 schoolmasters, teaching 3,505 members, their establishments being mainly supported by the Free Kirk in Scotland. In Rome another community, calling themselves the "Free Church," is making the greatest progress. It is more Independent than Presbyterian, with a tinge of Plymouth-Brethrenism, and has now 25 "churches" in Italy, of which four are in Rome. Gavazzi has joined this sect. Another sect, now become conspicuous, is that of the Italian Methodists, to whom belongs Sciarelli, who lately contended in a public discussion that St. Peter was never at Rome. This community has received 10,000*l.* from England, and 6,000*l.* from Scotland. They contemplate purchasing the Giustiniani Palace, where chapels, schools, theological college, and minister's home may be on the same premises. At present there are altogether nine places of worship for Italian "Protestants" in Rome. A Baptist preacher named Wall affirms that he "baptized" twenty adult converts last Holy Week.—*Hartford Churchman.*

JAPAN.—Bishop Williams, principal of the United States' Church Missions in China and Japan, writes as follows:—

"There are many reasons for the hope that full toleration will soon be

granted. A country progressing so rapidly, and adopting so much from the civilized nations of the West, cannot long proscribe the foundation on which rests the civilization it seeks to copy.

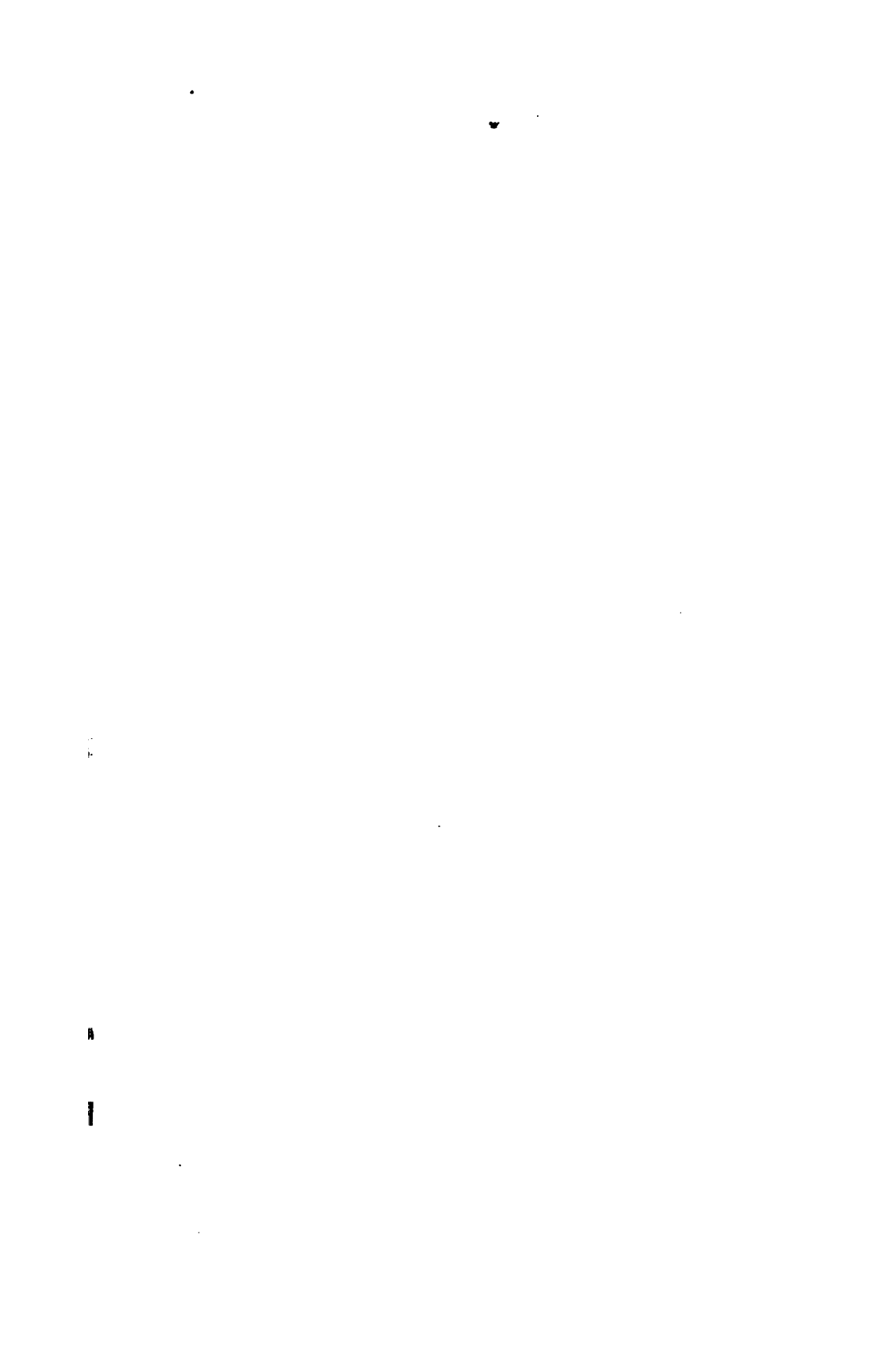
"Among the evidences of progress during the past year may be mentioned the completion of a telegraph and railroad from Yedo to Nagasaki; the Mint at Osaka in full operation, and a number of lighthouses well built. Many of the sumptuary laws also have been modified, and great wisdom has been shown in dealing with certain classes in the community. Beggars were becoming a nuisance in the cities; but the Government now compel the strong and healthy, if they can find no other employment, to labour on the public works at a fair rate of wages, while the old and infirm are provided with homes and food and clothing in poor-houses. The Yeta—a class of outcasts who were compelled to live in villages by themselves, and were not allowed to intermarry with, nor even enter the houses of other classes—have been given equal rights of citizenship, and all disabilities have been removed. Wise and stringent regulations have been adopted to check, and to some extent suppress, prostitution. There are other things which look the same way.

"Soon after the Embassy left Japan, a number of Christians near Nagasaki were deported. When the fact was ascertained, the Government at Yedo was waited on by the British Chargé, who said he did not intend to make a strong protest, or to bring any pressure to bear on them, but simply wished them to consider what would be the effect on the reception of the Embassy in Christian nations of the news of fresh persecutions, which the next mail would carry home. This seems to have had the desired effect, for the Christians were immediately restored to their homes, and since then some of those deported in 1870 have returned to Nagasaki. The Government having felt obliged to give orders for the return of these, it is more than probable that they will in future be very careful not to deport others.

"Much of the opposition to the introduction of Christianity has come from the Buddhist priests. But their influence must have lessened by the action of the Government. First, many of the temples where Sintoism and Buddhism had become blended were restored to the worship of a pure Sinto faith. Then some of the smaller temples, offshoots from the larger ones, were pulled down, and many of the priests—particularly where guilty of any irregularity of life—were put out of the priesthood. Large temples also have been appropriated by the Government, or allowed to fall to ruin, and the priests have been given their choice to enter the army or secular life. And not long since an edict appeared which will tend to secularize them and weaken their influence, permitting them to marry, eat meat, drink wine, and wear what robes they please, even in worship.

"A recent attempt has been made by the Government to establish a new creed, by blending Sintoism, Buddhism, and Confucianism. If in any measure successful, this also will have the effect of weakening all those existing systems of the priests. This new State religion has three articles:—1. Thou shalt honour the gods, and love thy country. 2. Thou shalt clearly understand the principles of heaven and the duty of man. 3. Thou shalt revere the Emperor as thy Sovereign, and obey the will of his Court."





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